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ASTOR LENOX AND
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Ye Old Schoolmaster
of Ye Olden Time.

Leonard Brown

OUR OWN COLUMBIA THAT IS TO BE

BY

LEONARD BROWN

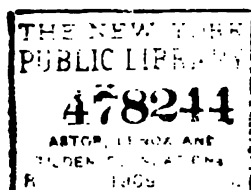
Author of *Poems of the Prairies*, *American Patriotism*, *The Promised
of the Prophets*, *Popular Perils*, *Money—Its History, Nature
and Office*, Etc., Etc.

Ye Old Schoolmaster
of Ye Olden Time
x x x HIS BOOK x x x

"All literary works are good and useful, not when they
describe what has taken place, but when they show what ought
to be."

—*Tolstoi.*

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E. T. MEREDITH.
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To the Memory of

JOHN ANSON NASH, D. D.,

The Fatherly and Christ-like Teacher, to whom the author is indebted for the sublime ideal of his life-work—"live to make the world the better, the wiser and the happier."

"Questions like the tariff and the currency are of literally no consequence whatever, compared with the vital question of having the unit of our social life, the home, preserved."

President Roosevelt.

"Wealth is a trust given man by God to be used for the benefit of society. I believe that our country faces a crisis in its true life. The need and the demand of the hour is for truth in thought, truth in speech, truth in action, truth at all hazards. We claim the church to be the witness of Him who is the truth—the truth which the world needs. Can we witness for any truth if our church members or our ministers are to be prevented from speaking their honest thought of and from and for God?"

George Foster Peabody.

"It is to the immediate interest of every man that every other man should have something to give. In so far as every life becomes a producer and a contributor, every other life becomes a beneficiary. Thus the meaning of patriotism but the nerve and instinct of society. To bring others into our own believing, hoping and loving—this is religion; to share with others the power of acquiring, and thriving and rejoicing—this is wealth; to open to others the liberties of thinking and knowing and achieving—this is education; to enlarge for others the glory of living—this is life; to behold the great thronging masses of men alive and radiant with those capacities and efficiencies which redeem the waste and silence of the world—this is indeed the supreme efficiency, and this, I believe to be, the supreme patriotism."

Edgar Gardner Murphy.

"There are fifty men in New York City who can in twenty-four hours stop every wheel on all our railroads, close every door of all our manufactories, lock every switch on every telegraph line, and shut down every coal and iron mine in the United States. They can do so because they control the money which this country produces."

Chauncey M. Depew.

"Collectivism is the application of righteousness in industry."

Carroll D. Wright.

THE PREFACE.

I.

What will the reader say of ye old schoolmaster of ye olden time, his book? He will give it his unqualified approval. "Its lessons," he will say, "are timely and true. They are a common belief world-wide—unspoken hitherto." What is that common belief? It is that the Sun of Righteousness shines for all and upon all in the same degree, who are to an equal degree enlightened—a veritable truism. But are all to an equal degree enlightened? Yes, all above the animal plane. To the degree that man is positively an animal, under the dominion of instinct, he is unenlightened. To the degree that he is under the dominion of the "Universal Reason"—the Logos of the Greeks, he is enlightened; for the Logos is the "Sun of Righteousness." The self-evident truth of "Ye Lessons" is that the Sun of Righteousness does shine the one and only Sun of the earth's moral, religious, economic and social enlightenment, called, it may be, and is, by different peoples of different languages, by different names.

All walls of division broken down and the prayer "that ye be one" answered finally (for if the prayer of the Master have never answer, according to his heartfelt desire, need we look ever for a benign answer to our prayers?) then will the human race be one as God is one, and Jesus will draw all men unto him. ("And I, if I be lifted up from the earth, will draw all men unto me."—John xii:32.) Unity is the order of humanity. All men are brothers of one Father; of one mother, "of one blood." They are all ruled by one king, and that king is public opinion, enlightened by the Logos, the Universal Reason, the Sun of Righteousness. Ours is a democratic world.

The true purpose of life cannot be, for man, barely subsistence. This purpose—an instinctive motive—is behind the efforts of all to "get rich"—the laying up for a "wet day." But why does the millionaire reach and reach for more and more? Has he not acquired enough for all his natural needs to the end of his life? He was happy in pursuit of this sufficiency and the acquisitive habit stays with him and he needlessly keeps on getting more and more till death, of what he has, and can have no use for. Is there no work for civilized man to pursue above what animal instinct and habit compel? Yes, man has a work given him to do superior to this. What is it? Briefly, it is to "save the world." Save it from what? (1) From ignorance; (2) from want; and (3) from wrong-doing. But mainly from ignorance; for want and wrong-doing normally flow from ignorance. Intelligence has almost completely forced out want by means of inventions that have so greatly increased the production of the essentials of life; and, according to the Master's teaching, who prayed "Father, forgive them, for they know not what they do,"—and according to Plato, ignorance is the cause of wrong-doing. "No man," Plato says, "can know the right and do the wrong." So it would appear that the great end of human effort should be to dispel ignorance, that is to say, to do missionary work.

But at present the divine and superior motive to human activity—what is it? Patriotism is a mighty motive. How readily men yield up their lives in defense of their country!

"How sleep the brave who sink to rest
By all their country's wishes blest!"

But the time is now when the world is our country. Nothing more mightily moves man than the missionary spirit. It is Christ-like. How it pushed forward the work of the early Christian apostles to the evangelizing of the world! That is the altruistic spirit. Is it possible for all men to be controlled and moved by this motive solely? It is the only motive that will control and move men to action when the plane of true civilization has been reached by all. Any other motive of action is savagery, pure and simple. This truth should be stamped indelibly upon all minds. The child on its mother's knee should be taught it. At school it should be the principal thesis of learning—from kindergarten to college, viz: "Live solely to make the world the wiser, the happier and the better."

Education is preparation. For what? Just to "have a good time" in the indulgence of appetites and passions, natural and acquired? Not at all. What then? To look away from self; to "look up and not down and to lend a hand"—the words of a modern prophet as great as any prophet of old. That, too, is the religion of civilized man: "Look up to God and help thy fellowman on earth's plane"—i. e., altruism. It is the all of human life. The teacher and preacher of righteousness is an altruist. Jesus was the one "Great Example" of an altruist. He sought the common good—to build the common welfare—"to save the world." That is to say "to purify unto himself a peculiar people zealous of good works." What was the immediate fruitage of his work? The Pentecostal Commonwealth!

The childhood of humility has gone by; but we have not yet put aside our outgrown garments. This condition gives rise to unrest and violence. Hence there are anarchists,—they who would enforce as an universal law the motto placed by our Virginia ancestors upon the seal of the Old Dominion pictured and in letters: "Sic semper tyrannis"—"death to all tyrants." But ye old schoolmaster of ye olden time holds the other extreme of belief—that is to say, non-resistance. And why so? Why overcome evil with good? Why, if smitten, turn the other cheek? It is the only way evil can be overcome. Like begets like. Love begets love. "All they that take the sword shall perish with the sword."

In but one way alone can tyrants be dethroned, and that way is by public opinion. We have not reached the end of tyranny, while every lawmaker is a tyrant, and while no government accepts the golden rule as the law of its action. What say the states of Europe, Asia, Africa, America, and, too, the islands of the sea today? They say the same that Pagan Rome said,—that every city says in its dealings with the "submerged tenth;" "We prey upon the weak; might makes right"—that they say.

While this is the voice of all organized governments and corporations the world over, at this moment, it is not that of the people; and "by the people" is meant here the builders—the "Carpenter" and the "Carpenter's Son." What a sublime thought! The personification of toll under the figure of Joseph and his son Jesus! When organized labor has crystalized her voice in government and law universally, which ere long will be done, then shall we behold the United States of the World and all things common the world over. The toiling many have always stood only on the defensive and have never inaugurated any wars. They simply "strike," that is to say, refuse longer to be slaves, refuse to go forward in bondage. And they are then, with the points of bayonets, the edge of the sword and the bul-

lets of machine guns, cannon and small arms in the hands of regulars, national guards, cossacks, etc., held enchained.

But soon there will be but one class—toilers; hence no longer wars; and but one religion, the Fatherhood of God and the Brotherhood of man—all men and all women baptized with the baptism of the Holy Ghost. In the building of ships of war, and of fortifications, the making of arms and all other munitions of war, the momentum is of Paganism. Pagan force is otherwise nil. When all men speak with one voice, as soon they will speak, warships and swords and guns and cannon will all go to the junk shop for old iron, to be made over into plowshares and other useful twentieth century implements of production and into the framework of skyscrapers and into railroad iron, etc., etc.

II.

There are four gigantic evils that society must cease to support: (1) the liquor evil; (2) the nicotine-drug evil; (3) the disorderly house evil; and (4) the divorce court evil. It has been thought that the school house on the hilltop will rid us of these evils. And I believe it will. The lesson to be taught may be defined in three words, viz: "What is best." There isn't a living human being that is not anxious to do what is best. When "what is best to do" is known to all and public opinion is crystalized in the recognition of it, as it is in regard to dress—all will clothe their minds alike then, as they do their bodies now. The truth can be so clearly presented that all will see it, and no man will evermore set a bad example before the young. I hold this to be the one supreme, unselfish motive to right doing. There is no love so all-controlling as the love natural to all—the love for childhood. And when all men see that example is the primal force in teaching the youth, no man, that is normally sane, will ever enter a liquor hell or be seen on the street with pipe or cigar or cigarette or quid of tobacco in his mouth. It isn't enough to have it placed in the statute book of the state that "public school teachers must instruct their classes that alcohol and nicotine are dreadfully harmful hygienically." But it is a right beginning. It will, when called to the attention of parents (who are the only real and positive teachers of youth) lead them to be ashamed of themselves if they are not the kind of men and women they would have their sons and daughters be.

And we are on the eve of a mighty change for the better. We are each of us about to say, "None can teach my sons righteousness like myself. I will depend on none others to do so." There is but one end and purpose of human existence—of human effort—of ambition—of giving one's life on the battlefield. It is to make it good for children to be born. That is all there is in getting rich, or in plowing the fields, or in any labor done by human hands. It is all there is of life according to nature.

The following press dispatch I copy from yesterday's (Sept. 22, 1906) daily: "William K. Vanderbilt, Jr., set the pace yesterday morning for the racing autoists on Long Island during the high speed practice hours over the Vanderbilt cup course. Starting out from his home near the Lakeville turn before 6 o'clock in his ninety-horse power Mercedes, Mr. Vanderbilt showed that he had lost none of his old time ability as a fast driver by going around the course in twenty-eight minutes. As the course measures 29.7 miles, his speed was, therefore, better than a mile a minute, and it is the best time yet made over the cup course." Here we have Caligula in the arena. Here one of the richest men in America risks his life driving a huge machine costing thousands of dollars—speeding it around a race course! Now this man, when a child, had no right instruction regarding the true object of life, as all children will one day have, or he would be ashamed to so belittle his manhood. Wonderful man—worth mil-

lions—a Washington of the twentieth century! How he labors to make it good for children to be born! He is merely an untaught savage, no further advanced in the measure of manhood than a naked Zulu of South Africa. So will public opinion universally say of him soon, and of all others like him who are but the ripened fruitage of plutocracy.

Public opinion is the conservator of civilization. Rapidly gathering power more than the ninety-horsepower Vanderbilt machine, it is moving forward—hurrying around the course to the goal. It will reach equality of opportunity to every child. Then will each adult be estimated by his or her measure of worth—not length of purse; but of helpfulness to the young contributed by each. What is the best thing that any one can bestow on the young? A high purpose in life—an ambitious aim to have his or her name enrolled in the list of the benefactors of the human race. But no benefaction exceeds an exemplary life in its influence for good. “I will live to make the world the better, the wiser and the happier for my being in it,” every one says who has reached the measure of the stature of true manhood or womanhood that “of the fullness of Christ.” The only true ideal that has ever been presented to the world of living men and women in any age is the Christian ideal—the altruistic ideal as exemplified by the Master.

Let the power of the pulpit and of the press and of the school from kindergarten to college—all human effort—be directed to focusing public opinion on this ideal until, like the most brilliant electric lamp of light, it gleams along the way of right acting and renders the darkness trebly dark outside the straight and narrow path, so that no one will choose to enter the night of gloom. Then will every man lead an exemplary life—be devoted to home and wife and children, and the divorce courts will be unvisited henceforth and forevermore.

* * *

Every single lesson, essay and discourse of the following pages is complete in itself and may be read separately and apart from the rest. Each is a unit, as is each individual living personality. This is the toiler's book to be read at odd moments while resting after his day's work, and by the tired mother, as she holds her baby on her lap. The longer discourses are adapted to Sunday's leisure. There are in its pages unavoidable repetitions, but not a sentence that ought not to be got by heart. This work is addressed (1) to the young—the students in school and college; (2) to the fathers and mothers whose hands are calloused with toil. However, it will be helpful to the men and women of wealth and leisure to study it while spending their summers at the watering places.

Never was disciple more sincere in his belief that the New Testament teaches only God's truth of man's duty to his fellows and to the All Loving Father; never one more devoted to the church-Pentecostal and beyond all else solicitous that it be reinstated in its primitive grandeur of “all things common” and become universal—the United States of the World—Our Own Columbia That Is to Be, than is

YE OLD SCHOOLMASTER OF YE OLDEN TIME.

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DIVISION THE FIRST.

OUT OF BONDAGE.

1903 TO 1908.

(Syracuse Papers.)*

YE OLD SCHOOLMASTER OF YE OLDEN TIME.

His Lessons.

INTRODUCTORY.

I

It is positively true that what the common belief of mankind has fixed upon as undoubtedly right is positively wrong, and what the common belief has fixed upon as undoubtedly wrong is positively right, and what is held by all to be the elixir of life is rank poison, and what is held to be rank poison is the elixir of life, and that the stone which the builders have universally rejected ought to have been made the head of the corner. And this verity is vital to the common welfare. And no difficult task it is to make plain and readily comprehensible the paradox. Let ye old schoolmaster of ye olden time be hearkened to while he undertake the task.

Tradition is the cause of the misconception. It has been coined into law like that of the Medes and Persians,—unchangeable. To illustrate: Ten shillings (two and a half dollars) a month is the wage paid the Zulu by the English in the mines and on the farms of South Africa for his labor, and the blacks are compelled, at the bayonet's point, to work for that wage in the payment of "hut tax." Let that condition of the native laborers there be fixed irrevocably and believed to be right, not only by the tyrannical masters, but by the slaves themselves, and acquiesced in by all mankind—then shall falsehood have secured another triumph and wrong be placed on the throne of right there, as is the universal order.

Yes, we believe it is right for the fifty men of Wall street, New York, to hang above the heads of the American people the sword of Democles, and that it were wrong for us to remove that sword from its fastening, though suspended by a single hair. That belief rests on tradition. It has always been that the few have made slaves of the many, and the common belief is that it is wrong to do otherwise than "stand pat." True, we have, on the one hand, the Declaration of American Independence, that tells us what we ought to do in such a case; but, on the other hand, we have by tradition (that is to say, vested wrongs misnamed "vested rights"), this charter annulled

*To Mr. E. A. Prickett, of Syracuse, Indiana, thanks for space given "Syracuse Papers" in his sprightly journal, The Syracuse Register.—The Author.

and inalienable rights set at naught. What power does this? Fixes, in the common belief, this annulment? Unalterably (all think and say)—crystalizes tradition into law? The law of the Medes and Persians? An Ogre does it. What is the name of that Ogre? Corrupt Court! That is its name—the name of the power that “fixes things.” It stood behind Charles I. Both Court and King “lost their heads,” figuratively; but, literally, the King. Does history repeat itself? Yes.

“Vested rights” (so-called) are ever vested wrongs. The Zulu that hesitates to take up his spade or pick or hoe to work out his “hut tax” is a “rebel” and shot. We are all Zulus but the fifty of Wall Street. Has not the Court so declared? For us to say “no” is “contempt of Court,” punished by imprisonment or banishment enforced by regulars or national guards. So it is in Colorado, as all men know to the public shame.

We must apply the sponge to the slate and wipe out tradition. Then let us solve the problem of equality. We must break with the past. One thing is sacred. What is that? It is not vested wrongs, falsely defined “vested rights.” What then? Natural rights. He that does not stand ready to say “In the defense of my natural rights is the best time for me to die,” and to maintain them with his blood and his life, if need be, will ever be exploited by the rich man, as is the Zulu by the English. When every man's possessions are limited to his necessities and the surplus is made common, will we have reached the limit of the rights of property? Whoever controls more of wealth than is, according to nature, essential to the well being of himself and his dependents, controls more than he has a natural right to control. In whom or what rests rightfully the control of the surplus? In the Commonwealth.

II.

There is a supreme and paramount natural law of society. What is it? It is that the city, state and nation exist for the good of the units, and not the units for the good of the city, the state and the nation. The units are the men, the women and the children individually. The right motto is not, “See that the republic receive no harm;” but, “See that the individual receive no harm.” Now what is the one specific object of the city's, state's and nation's existence? It is to assure each individual his natural rights. Now, what are these? (1) The right of life; (2) the right of liberty, and, (3) the right of the pursuit of happiness. This, all Americans concede, nominally at least. But how many really and positively? The right of life means that there be no restriction of offspring; the right of liberty means that no one be forced off the path of nature, and the right of the pursuit of happiness means an open door for the exercise and development, according to beneficent nature, of every God-given faculty and organ of mind and body.

All may be stated and defined in one short sentence, viz: “It must be made good for all children to be born.” This is the one definite, positive and paramount purpose, end and design of the existence of city, state and nation. This means that nature be ever paramount.

Now, a great volume,—a mighty tome,—might be written right here, presenting nature's superior claims. Yet, after all, her demands are plain and simple. They are one: “Be natural.” This is the pillar of cloud by day and of fire by night to be followed unhesitatingly and always by all men and all women. A life, according to nature, every human being ought to live, and the city, state and nation should hold him derelict if he do not live it. Above all, he should be or become a husband and father; she a wife and mother. Reproduction is the one and only purpose and end of plant and animal life according

to nature. Herein alone is found "life, liberty and the pursuit of happiness."

Why may not every normal man marry and bring up a family, in accordance with nature? There should be no limitation of offspring with the married. There is but one reason why all do not marry and bring up large families. What is that reason? An imperfect condition of the social order. What is the cause of this? A wrong ideal. By whom or what? By society—the city, the state and the nation. The individual is made to serve these instead of these the individual. The so-called "greatness" of England, of America—of all the states of Christendom—rests not, as it should, on the common welfare. No city, state or nation is, in truth, great in which there is even one distressed human being that might be relieved and made comfortable and happy by society, and is not. The only purpose of human existence is to do good (1st) to one's spouse and children, and (2d) to one's neighbors. Who are neighbors? All.

But what about our individual selves? What is natural here? It is natural to die for others' good. Selfishness is unnatural—abnormal. It is disease. Nothing but love is natural. How may we know this? Love produces only harmony, joy, gladness, bliss. Selfishness, the contrary. It is not natural for a wife to forsake her husband or a husband his wife. It is an insane action, and it begets insanity in the one forsaken. He kills his wife and children and himself. Marriage is a tie that cannot be broken. Two nominally married and agreeing mutually and willingly to part, have not been really married. What binds? It is instinct—habit inherited from foreparents of a thousand generations that stood steadfastly by one another. This instinct is stronger than death.

Without mutual consent there should be no divorce,—nor then where children prattle. "For better or for worse" must not be made meaningless. Here society (city, state and nation) must stand for the conservation of the unit. Who is that unit? The child. Let never a child be orphaned but by act of God. Nothing should be done that does not ultimate in making it good for all children to be born.

III.

Of religion, what does ye old schoolmaster of ye olden time—a Puritan of the Puritans—say? He says over and over again, ever and forever reiterating and ever and ever again saying, "Let the prayer of the Master be speedily answered and all his disciples be one as he and the Father are one, and all that is good of all earth's religions be centered in the oneness—all narrowness kept out—the youth universally brought up and educated rightly, clothed in the straight-jacket of purity, temperance, love of God and man, and with ambition to "make the world the better, the wiser, and the happier for their living in it." He believes that God has directed the course of all great movements of history, Catholic and Protestant, autocratic and democratic. If God is love, all love is of His essence; if truth, all truth is of His essence, hence all love and all truth are God-inspired.

St. Paul has told us plainly that it is wrong to believe that "gain is Godliness." But he says that "Godliness with contentment is great gain; for we brought nothing into this world," he reasons, "and it is certain we can carry nothing out. Having food and raiment," he says, "let us therewith be content. They that will be rich fall into temptation and a snare and into many foolish and hateful lusts which drown men in destruction and perdition, for the love of money is the root of all evil." He concludes by saying, "Charge them that are rich that they do good; that they be rich in good works." And the command to men, "Be rich in good works," epitomizes the all of Christianity.

But the authors of the "later criticism" say that "those ideas are not St. Paul's at all," and that "he only quoted what Greek philosophers taught hundreds of years before he was born." "Be it so," ye old schoolmaster says, complacently. Since to the ancient Greeks we owe all we know of sculpture, architecture, poetry, oratory, rhetoric, logic, history, etc.,—yea, we worship at their shrine of literature and art—why, then, conceal or deny the fact (if it be a fact) that we owe to the old-time Greeks all we know of the philosophy of right living and right doing? Perfection was the rule of their greatness. Their philosophers said: "There are loftier aims than riches." And St. Paul said: "Flee these things and follow after righteousness, Godliness, faith, love, patience, meekness." What, in the domain of selfishness, is tolerable at all? Perfection of body, mind and character is tolerable, and to covet leisure to devote to achieving greatness that posterity may write of one, "It is good that this man was born." "Of Zion it shall be said, this and that man was born in her. * * * The Lord shall count when He writeth up the people that this man was born there." (Ps. lxxxvii; 5 and 6.)
* * *

Let him, who is in mind a molusk, read this volume no further, for his composure will be disturbed before he reach the end of "Ye Lessons" and he will bring forward the same old charge that was brought against Socrates and insist that the sentence that condemned the Athenian sage to drink the bowl of hemlock be enforced against ye old schoolmaster. Blind, blind as a bat is he that does not see and know the meaning of the twentieth century renaissance. It means that western civilization has recovered at last from the paralysis brought on the human mind by the ignorant Teutons, Normans and Huns that overran the Roman empire and submerged, like a tidal wave, ancient Grecian and Roman learning and civilization. And we are only just now advanced again to the lofty plane of enlightenment whereon Cicero stood and Socrates stood, and out of the soil of which grew the church of the primitive time—the Pentecostal Commonwealth that soon is to be restored and made universal, the United States of the World, and "all things common."

YE 1st LESSON.

Our Own Columbia.

Our Own Columbia that is to be and Our Own Columbia that now is, are not identical, and yet they are the same. The boy and the grown man are not identical; but they are the same. What the marble is in the quarry and what it is in the temple finished and beautiful are not alike the same. Of course, the temple, we say, is "marble," its statuary and even its walls and columns—"a marble temple."

The late war in the East was not of our time. Not standing armies and other military organizations, armed cruisers and battleships, cannon and small arms—only the plowshare are of our day. The gallows is not of our time. The death penalty is out of date.

Anarchy and anarchism are of a former age long past. What is pertinent to the present time? "Overcome evil with good"—that alone is pertinent—that alone will do to stand alongside of our civilization, which is, indeed, "of the measure of the stature of the fullness of Christ"—the ideal of an age that produced the highest ideals of all past time in ethics and aesthetics, in philosophy, painting, poetry, sculpture, architecture, oratory, history, rhetoric, etc.

We look today upon a condition of society that appalls. Why so? Because it is not as it should be. How do we know that the condi-

tion we behold is not as it should be, though trusts, millionaires, slums, whist clubs, gambling hells, liquor hells, tobaccoists' dens, opium joints, divorce courts, professional abortionists, strikes, murder, robbery, housebreaking, suicides, etc., abound? We know that these are wrongs because we have reached the higher plane of enlightenment—adult age above and beyond the childhood of humanity. We are the peers of the great of antiquity. We understand the true significance of our discoveries in science, our inventions, our grasp of the lightning, our tunneling under the sea, the might of our minds. It means that we are gods. It means that poverty has, by mind-achievements, been abolished. How say so when the poor we still have with us? It means that drunkenness and nicotine blood-poisoning and unchastity have ceased to be. How dare give out this positively apparent falsehood in the face of facts to the contrary, observable by the blindest of the blind? The reason for these paradoxical statements is that the door of the past is yet left ajar, though a child may close it. Why is that door not closed? Because the word has not yet been spoken by the people. Has God ordained that the time is now that the word be spoken? Yes, the time is now. What is the word? Only, "Close the door!" Kind reader, it is to your interest, though a millionaire, that the door of the dead past be closed forever and bolted. It is to the interest of every one that our institutions be brought into harmony with our civilization. What it has cost to carry on the Eastern war would amply feed, clothe and shelter the whole people of Russia and Japan; make all comfortable for a half century, not to mention the physical suffering the war has cost—the wiping out of the best, the flower of the land—irreparable loss! Let as great pains be taken to meet the common needs in peace as to support an army in war, to help the distressed of our slums, made so by no fault of their own, as to place on their feet the helpless made so by earthquake, fire, cyclone or flood.

But, reader, the day is here. Soon will all the institutions and governments of mankind be placed in harmony with twentieth century civilization. This will bring in the Cosmopolitan Christian Commonwealth—Our Own Columbia That Is to Be—the United States of the World!

Home Rule of states! Of nations one huge Trust!

The Kosmos merged into a single state,—
Would that not be, like Greece and Rome of old,
An Empire and Oppression's dire stronghold?

Not so if all as one co-operate;—
By law Christ-given their differences adjust;—
A Common Congress and one rule of right;
So may all men round love-lit hearth unite,

The mundane globe smile under their control
And all things minister to common needs,
While individual rights we broadly reach—
Equality of rights of all and each—

And soon all tribal narrowness recedes—
The world one family from pole to pole!
The weak protected, strong restrained, and lo!
To every one on earth an equal show!

Come in! O world-wide, democratic state!

Come in! Home Rule of every integral part!
And Home of old—the family home of love!
O New Jerusalem, promised from above,

Descend at once and nevermore depart!
How long, O Lord! How long have we to wait!
Sublime assurance of inspired pen:

"The day draws nigh when Christ shall come again!"

YE 2nd LESSON.

Individual Reform.

Preliminary to social reform must come in individual reform. It was reported that the Union leader, at the head of the teamsters' strike in Chicago in 1905, held his headquarters over a saloon and in a disorderly house. In a word, that he was intemperate and immoral in his habits. Whether true of him or false, the fact is that only good men may lead in any line of reform. "You cannot gather grapes from thorns nor figs from thistles. A bitter fountain cannot send forth sweet waters, nor a sweet fountain bitter waters." How trite these sayings of the Master, and yet they lie at the foundation of progress. While a city of eighty thousand* supports one hundred and twenty saloons, that pay a license tax yearly of twelve hundred dollars each to city and county, taken mainly from the wages of working men, the prospect of the immediate coming in of the millennial day looks dark. Individual and personal manliness is the great want of the age. We must give up our bad habits. We must be as earnest in pursuit of the right as were Cromwell and his Ironsides, or we shall be everlastingly slaves. Slaves to Satan, we will be evermore bondsmen economically.

We are units. The aggregation of the units makes the whole. It is by saving the units that Jesus will draw all men unto himself. Men are not saved by tribes and nations, but only individually. This comes home to each person. It is all right to be proud of one's country; better to be, with reason, proud of one's self, proud of one's wife and of one's children.

Every man can have a family of good children, a good wife, and a happy home. How? By his being a good man. But what is it to be a good man? The first thing is to be good to himself. How so? Be clean. A man with mouth tobacco-befouled and his breath smelling of lager beer said in my hearing to a little girl who was walking by his side and, in playful mood, put her hand on the sleeve of his shirt. "Oh," he said, "your fingers have made a dirty imprint on my sleeve!" He would not for the world have a stain on his white shirt sleeve or shirt bosom. Such men! Better be, like Socrates, careful to keep a clean soul. "Thou blind Pharisee, cleanse first that which is within the cup and platter," said Jesus, "that the outside of them may be clean also." We must have clean men before "his kingdom come, and his will be done on earth as it is done in heaven."

What is his kingdom? A commonwealth which the Pentecostal church epitomized. Filthy swine never have "all things common." Immoral and corrupt men will never do right by their wives and children, let alone their fellowmen. Family failure, as a rule, is failure of the husband and father, not of the wife and mother. She will do her part, if he do his. The important part of his duty is to keep her in the same mood as when they were united in marriage. How? By attention. Never slight her. Never enter a saloon. Never be foul the air she has to breathe with tobacco smoke. Be a man. We should think constantly of our home and family. The one object of life, according to nature, is to conserve the home. Oh, the idiosyncrasy of borrowed appetite! Let no appetite control outside of the moral demands of nature. Eat and drink only to make good and helpful blood to course through our veins. One thing is sure, if we get the idea that to make others happy is our mission on earth, we will forget self. We will sleep on a hard board and eat the coarsest food willingly that we may be a missionary of good to the world.

All proper labor is for the common good. So should we feel while working. Was not St. Paul, while engaged in tent-making, working for the good of those who must have shelter? So of every

*The capital city of Iowa.

legitimate craft. We are only missionaries of good while working in any line of sufferable production. Let us feel so—have no other but altruistic motives. That it is to be civilized. He is a savage who would let a house for an immoral purpose—who will do anything that he can see is harmful to others. Curb, O foolish one, your desire for money, your anxiety to be rich. The best, presumably, your boy will see to do, if left a great fortune, will be to be a golf champion. Better an expert shoe-black or barber. Here is something of good. An expert golf or billiard player—great man, indeed! Such is the end of having inherited a fortune. Harmless is golf compared with dispensing strong drink or tobacco, or breaking up rivals in trade. "All right to compete in legitimate business," do you say? No; 'tis not, Only it is right to lend a helping hand.

We want a higher ideal of life and of the purpose of living. If every one felt that he lives to give and not to get, to add to and not to take from, it were correct. Let us do our share of service, no more, no less. I would not wish to build or direct the building of all the houses or shoeing all the horses or digging all the coal or producing all the oil or distributing all the goods. But such is now the craze of the individual. I would only do enough to bring to me and mine daily bread. That is all one ought to pray for or labor for. So it is to get back to nature. Leave work for our children to do also and for our neighbors. Let them do their share.

So it is to live and let live. Every business should be conducted for the good of all connected with it, as well as for the common good. It is for the state to see that this is done. Let no hog have more than is justly his share. Those who sow and reap and thresh the harvest get little of the yield. One takes it all. So in railroading, so in oil production, coal and diamond digging, etc.,—the men that do all get scarcely a handful. They lie at the gate of Dives to beg the crumbs that fall from his table. They are not permitted to do even that in this day, but are sent to jail as "vagrants." That is the condition. But how better it? Give Lazarus a nickel to spend for drink—will that help?

The Ironsides stood up for the "good old cause" and won. But they were "men of God"—men with a conscience, men of principle, earnest for righteousness. We can succeed only when we stand for right as they stood—as devotedly, as earnestly. The units must be perfected. The bricks of the building must not one of them be defective. Of course, we build schoolhouses, grand ones, and colleges. But there is one thing lacking. Every father must be the kind of man he would have his sons be, and every mother the kind of woman she would have her daughters be.

YE 3d LESSON.

Forward and Not Backward.

Socialism and individualism are convenient words to apply to this or that doctrine advocated by a reformer who has no idea of any "ism;" but only sees that some better arrangements of the social body must be brought about. What kind of "ism" may the American system of government be defined to conform to? Is the administration of the federal constitution from Washington to Roosevelt to be defined "socialistic" or "individualistic?" It is immaterial which. What ye old schoolmaster of ye olden time advocates is a continuance of the same governmental system as has been upheld by the American people during the past; but what shall be done, he insists, shall be for the good of the many toilers and not alone of the few speculators. The protective policy (applied to the ninety and nine in-

stead of the one), he would see continued. But he would not consent that money be voted except to give employment to the workers and nothing to them as charity. Give all men an opportunity to create wealth and all will gladly embrace it.

It is but a step in advance to prepare conditions so that the labor that now is employed spasmodically and periodically, strikes today, importations of foreign contract labor to displace American toilers tomorrow—the grinding down to the starvation point of the dupes brought here by “captains of industry” from Bohemia, Italy, Scandinavia, Hungary, Poland, or other foreign lands, to be shot down by armed thugs,—it is only a step in advance to give protection directly to the laborers instead of the capitalistic employers, with no change of system, but only a continuance of legislation along the same line of method that has been followed for a hundred years—the government building directly, instead of indirectly, manufactories, railroads, etc., not to benefit capitalists, but to eliminate that factor from the social equation. In a word, labor only, and not capital to be regarded, private capital and speculation being rendered non-existent, proceeding along the line of precedent, so that the cry of “unconstitutional” cannot be raised by the enemy.

Will the capitalists (who alone have been regarded by government and made rich by “protective legislation,” even Louisiana planters who accepted quite willingly nine million dollars annual subsidy bestowed in 1890) object to the extension of the benefits of protective legislation to the ninety and nine? Of course they will repeat the old cry of the reactionists, “unconstitutional;” but they cannot stop the wheels of the car of progress. What if capitalists do suffer loss as the people have been made to suffer? What if all their ill-gotten wealth turns to ashes in their hands? Will the people shrink from the duty of reclaiming from robbers the stolen goods? The cry of “socialism” will not be regarded by the people when they begin to move. The enemy beaten in argument resorts to calling names, always.

There is not a millionaire in the United States who has not been made so by legislation. “Protective legislation” hitherto has meant “creation of millionaires by law.” I believe in “protection of labor.” I am a Whig, but protection has been no protection. It has been only robbery. Take New England, for example. Where are her yeomanry? Destroyed. By what? “Protective legislation.” But for protective legislation her farms would now be tilled. Protective legislation destroyed the prices of agricultural products, made only manufacturing profitable, placed mortgages on all the farms, made millions of loan agencies, millions of tramps, thousands of suicides, filled the cities with prostitutes, destroyed the middle class and built poor houses, asylums and penitentiaries by the hundreds, yea, thousands.

I do not admit that protection is wrong. But I do admit that it has not been honestly or rightly applied. A class and not the mass have seized upon its benefits. There is a proper protection; but it is not “the protection of speculation.” It is the “protection of labor.” No other protection has ever been voted by the people. “Protection of labor” has always been the shibboleth of protectionists, and the protection of labor is possible and right.

It is for congress and the state legislatures to begin the work of true protection immediately and carry it through to completion without delay. The people advance along the path of evolution, it becoming revolution only when held back, like the waters of the Kenemah valley that finally broke down all barriers, carrying all before them. No compromise can save the wage system. It will be abolished and co-operative industry will take its place. The benefits of invention will be made common. The government will go forward to protect the industrious by preparing the way for the employment remuneratively of all the workers, equalizing opportunities so that every child born will have an even start in the race of life with every other child.

YE 4TH LESSON.

The Individual and the Community.

There must be a line drawn and definitions made of duties so plain that all will see and conform to them. One duty is that of the individual to the community. This must be fixed so that it will be lived up to. In the army the penalties are severe for failure of the individual soldier to come up to the line marked out. If he sleep on his post, it is death. Leaving the army out of the question (for war, with all that pertains to it, is wrong), punishment, in the sense of penalty, pain, suffering, is inhumanly wrong. Means are not wanting to lead men to the strict discharge of duty without penal suffering. Religious regard should be shown for the dignity of manhood in the management of men. No hand should be laid by man on his fellowman that is not done in love and most respectful kindness. No word should be spoken that is not an expression of tenderest regard for the well-being of the one spoken to. And society must not infringe on liberty—perfect freedom of each to choose his profession and go forward as free as a child at play.

Is it not possible for all men to work together with no more friction than among children at play? and may not the little work necessary for each man to do that all may be well to do, if each man do his part, be done gladly by each in his chosen line? It has not been a century since in England the death penalty was inflicted for more than a score of so-called "felonious crimes," and, for minor offences, the lash, branding and the cutting off of the ears and of the hands were resorted to. Were those punishments right and necessary? They were not. Neither is any punishment right or necessary. Strict rules of life and conduct are essential and no man or woman will fail to do his or her part or to walk in the straight path when conditions of life are made what the community can make them.

Hence the duty of the community to the individual is momentous. Here a volume could be written to shadow forth the duties incumbent on the community toward the one—on organized society toward the individual. But the first thing that society is bound to do is to guarantee to each his equitable and equal share of the essentials of life. This is the insurance that society is bound to establish. If it has not done this hitherto it is because society has not ceased to be Pagan and has never yet become Christian. This no Christian man can deny who has read the Acts of the Apostles and studied the sayings of Jesus and His primitive disciples. It is to assure to each the essentials of life that society exists. It is strange if this truth is not patent to every mind.

The community holds in trust for the good of all the product of the labor of all the members of society, and in all nations it has ever been the custom to use not only the common product for the common defense, but to claim the personal service in war of each individual fit to bear arms. This shows how little is left to the individual which is not controlled by the community. Nothing is left to him. Even the right to life is held subordinate to the common welfare. The common welfare is paramount.

While society can demand that the individual stand forth in the front rank on the battlefield—join the forlorn hope to march to certain death, it cannot withhold from him while living the essentials of food and raiment. It is bound to assure the individual against hunger and cold. And this duty of society to the individual is operative in time of peace as well as in time of war; in the village, town and city as well as it was in the Andersonville prison pen. And think of it, since the enemy is bound to furnish the essentials of life to his prisoners of war, how much more are we bound to care for the poor in our midst.

What are we so-called "reformers" making so much noise about, if in the nature of things, all the essentials of life are already common and the community does now feed the hungry poor and clothe the naked poor and even feed and clothe prisoners of war; what is out of fix? Has not the New Jerusalem already descended on the earth? Is there not a poor-house in every county in the United States and are there not overseers of the poor in every village, town and city?

What is wrong? Society stands aloof from the individual. It says to him, "This is mine exclusively," and it holds him at arm's length. He is made to feel that he is not in his own house, but in the house of a stranger. The truth is that society holds nothing of its own right exclusively. All it has is the property of the individuals that compose it, and it is contributed as an insurance fund that the hungry may be fed and the naked clothed. And the hungry have as good a right to the food that they lack and the clothing as the widow to the insurance money due on the death of her husband. So liberally should the destitute poor be cared for by society that they may not know their poverty any more than does the deserving veteran know his poverty that draws a pension ample for his needs.

We reformers then only object to the manner of the doing. What belongs to the poor is his, and food and raiment belong to him by natural right, nor has any official any right to humiliate the widow and the fatherless or to treat the tramp as an alien or criminal. If any be hungry let them be fed, if naked let them be clothed. The stranger should be received with hospitality and his absolute needs satisfied gladly. No man should be punished except for crime, and poverty is not crime.

But there is an antecedent duty of society to the individual. It is that employment be placed within easy reach of each so that no one can say, "I could not find remunerative work," and work that is congenial. "Happy is the man that can freely choose his profession," says the ancient philosopher Seneca. And we see this to be true of children. Their play is their employment, their "profession." If every one that must share the existing product—the stock in hand—has not done his part in its production whose fault is it? It is the fault of society. Society may furnish to the individual work—congenial—and pay him good wages for doing it. Nothing to lessen his self-respect should society inflict on the individual.

YE 5TH LESSON.

A Broken Home.

The family of Frank Freiberg of Chicago were lately evicted from their home at 328 Claybourne avenue, "because the father had been ill and his funds gave out."—Record-Herald.

The whole family were found by the police sleeping mostly in garbage boxes and eating whatever they could find in alleys. "The case of this man," said Justice Geo. W. Underwood, "was that of an unfortunate father unable to face the battle of life." He was brought before Judge Geo. W. Woods of the police court charged with vagrancy and presenting, says the Record-Herald, "the spectacle of a man, his wife and four of their homeless, ragged and starving children that moved the court to remark that 'race suicide was defensible when parents were too poor to provide homes.'"

Mayor Dunne, when his attention was called to the case by a Record-Herald reporter, gave utterance to a truth that ought to be written in letters of gold on the pages of the bible of the ages. He said: "When parents cannot or will not care for their children the state must step in." Rev. R. A. White said: "The trouble with us,

in this country, is that we have many people of means and ability who ought to have children, but don't have them." Rev. John Merett Driver said: "The truth is that the poor devote more time and attention to their children than the rich. While children are incidental to the life of the rich, they are the sum total of existence to the poor. It is not a question of condition but of people. Love will always find a way to support one more." Rev. John Watson Myers said: "I believe with Roosevelt in large families. Almost all parents with large families get along well in the world. There is nothing like putting responsibility in a man to develop him."

So much to the credit of the Christian ministry.

Per Contra.

Rev. Samuel Fellows, bishop of the Reformed Episcopal Church of Chicago, said (according to the Record-Herald): "Much of the misery and trouble, of those who earn little money, comes from the fact that they pay no attention to the restriction of offspring. A man who gets \$1.50 a day marries, children come and it is impossible to feed, clothe and educate them; then the mother must take up the burden of bread winning and the children left to themselves with the result that they become wild and sometimes dangerous to society."

I say why not, in such a case as this, "the state step in" and "lend a hand?" Would it not cost less to do this than to meet the expense of courts and prisons to punish those who by neglect become "wild and dangerous to society?" But this were unnecessary if wage industry assured to the toilers the allowance that chattel slaves had assured them, that is to say, food, clothing, shelter, medical care and offspring not "restricted." The one above all others of God's laws that should be held inviolate by married couples is the law of procreation. Diabolical the suggestion—"restriction of offspring!" But the climax of insanity—yea, of downright diabolism, was reached when Dr. Sherrin, medical superintendent of the Visiting Nurses' Association of Chicago, said: "I do not want to go as far as Dr. Osler and recommend the use of chloroform, but if large families of children, among people who are unable or unwilling to provide for them, could be prevented in a humane and legal way it would certainly abolish much misery and suffering."

In America—the most productive country on earth, rich enough in products to supply all mankind with the essentials of life—a land of millionaires and billionaires—made so by their having "kept back by fraud the hire of the laborers," and "who live in pleasure on the earth and are wanton, * * * have condemned and killed the just"—by shooting them down by the thousands for striking for fair wages—toilers not so well provided against the possibility of suffering from cold, hunger and nakedness as were the negro slaves of the south—is it not audacious, yea criminal, the suggestion (to those who by their labor have produced all the nation's wealth) to "restrict offspring!" Why did not the learned bishop, instead of coddling the rich, read to his congregation James V, 1 to 6, and take for the texts of his homily: "Whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" and "Bear ye one another's burdens and so fulfill the law of Christ?"

Let every married person say (in spite of the rant of bishops, judges and M. D.'s): "Suffer little children to come unto me and forbid them not."

YE 6TH LESSON.

An Imperative Law.

An Imperative Law.—What is it? "And distribution was made to all men according as every man had need." Was that done in accordance with an imperative law of God? A law as binding as that which

directs the mother to give suck to her child. Let her refuse obedience to this mandate and the babe dies in her arms. Can the mother be guiltless and refuse nourishment to her new born child? Can society refuse to make distribution to all men according as every man has need? Whoever does not receive of the essentials of life according as he has need perishes of want or is subject to dread suffering. To distribute the essentials of life to all men according as every man has need is the primary end for which society exists. The perfect accomplishment of this primary end of social organization implies the perfection of the social system. And this obligation is confined to state lines. It is world-wide. This is a recognized truth and when famine visits any part of the mundane world the people every other part feel it to be their bounden duty to give of their abundance to supply the wants of the famine stricken. Nor is the obligation felt only by the so-called "Christian world" to be bidden; for the emperor of China sent a contribution to the destitute Chicago, at the time the fire fiend had done there his evil work.

At this moment there is revealed to my mind a stupendous truth viz: That the first and sole duty of the social reformer is to insist that "distribution be made to all men according as every man has need." This must be insisted upon alone and disconnected; isolated factotum, like the unity of God to Islam—in itself a complete end, in itself sufficient. Is it right? It is acknowledged by men to be right. The starving must be fed and the naked clothed. "Your abundance to supply their want that their abundance may be a supply to your want that there may be equality" the language of St. Paul.

But "what is everybody's business is nobody's business"—as true as an axiom. Its meaning is that what is the business of the community in its united capacity should be done through responsible officials and not be left to private charity. If vagrancy is a crime, then the tramp should be anchored in one place and not be driven away to other localities. He should be cared for right here. With the lands and tools of production and money monopolized by a favored and incorporated few, all cannot be employed remuneratively unless society make provision specially to that end.

Can it be truthfully contended that what is in the world, of the essentials of life, does not belong in common to all, when finally it must be apportioned to all according as each has absolute need? Try withholding from any one his essential share and he dies of starvation and exposure. And what good can it be to withhold from each his essential portion when if not consumed, the product itself must perish of decay? Suppose a half dozen men cast away upon an island with food enough for the subsistence of all; but suppose four of the men forcibly prevent the other two, or, two of them, by having possession of guns, prevent the unarmed four from having any share of the food. Those prevented from eating, die of starvation, and the rest cannot eat all there is, so that the part held out of reach of their companions, perishes of decay. That is the way it must be in society on the continents. There is plenty for each and all. Let distribution be made, in a Christian way, "to all men according as every man has need," since the unconsumed supplies must speedily perish of natural decay. Both perish, the individual deprived of life's essentials and the essentials of which he is deprived.

We must recognize that the rights of man are superior and paramount to the (so-called) "rights of property." There exists no property right in the presence of the higher right of life.

But today American society, as well as society everywhere in Christendom, is only organized wrong-doing. The wrong of today may be expressed in scriptural language, viz: "Behold the hire of the laborers, who have reaped down your fields, which is of you kept back

by fraud." Strikes occur everywhere and the poor toilers are ruthlessly shot down. The object for which one hundred thousand regulars are armed and drilled, at a cost of millions, is to shoot strikers. Greed is king. It is announced, through the daily press, that Mr. Rockefeller is a billionaire. That one man may control and dispose of a billion dollars' worth of labor products as he sees fit, is not a "property right," it is a monopolistic wrong. There is no more a divine right of money kings than of governmental tyrants like Charles I.

To what extent should society assume control of the individual? To the extent of preventing his holding the essentials of life beyond the reach of those who must consume them or perish of hunger or cold.

Men and women love to work, as children love to play, when left free to choose each his profession, as children are free in play. In the production and ownership of things that mark man as an exalted being (in works of art and literature, in philanthropic deeds done, and in unselfish devotion to the common weal), I would not limit wealth. I think that Robert Burns was one of the wealthiest men Scotland ever produced. Abraham Lincoln was a true "billionaire" American. No other wealth than that of a noble manhood and womanhood displayed in "going about doing good" is worth the mentioning. I would rather be a Salvation Army private, devoted to lifting up the lowly, without place whereon to lay my head, like the Master, than to be a selfish, grasping, grinding railroad or manufacturing or mining king or plutocratic money baron of Wall street worth millions.

YE 7TH LESSON.

The "Carpenter" and the "Carpenter's Son."

How wonderful is the progress of today—the buildings, machinery, steel-armored ships, etc., etc. Who constructed them? Toilers. The "Carpenter" built them. But what progress has the "Carpenter's Son" made in the meantime? Has he failed in his part of the work? Has he not kept pace with the "Carpenter?" He has been sharpening his tools; and, too, he has not been idle. He will outstrip the "Carpenter" ere long. He is building the great city, the New Jerusalem. "Not afar off, not afar off," is answered. "This generation shall not pass away" (these words have been heard for lo! these nineteen hundred years)—"this generation shall not pass away before the promise of Sibyl and prophet be fulfilled"—a figure of speech surely; but the promised day will appear when the grandeur of the "kingdom that cometh without observation" we shall behold—the kingdom of "righteousness and peace"—the kingdom of God "within you"—a condition of perfected manhood and womanhood when every one will realize that "God dwelleth in him" or her—that his, or her, own personality is literally "God's temple." How we admire a piece of rare old China of superior workmanship or a Venetian vase, or any extraordinary production in the realm of art. But a man—a woman—our own immortal self—what should we be? More grand, more admirable, more noble—a million, yea, a billion times more perfect than any production of human genius or skill.

Strange, is it not, that we demand perfection in all things dear to us but our own being? And why is it so? The answer is that the savage admires feathers, gaudy trappings, but is unconscious of his own moral and mental defects. But the hour is near when man, risen above his primeval condition of animalism or savagery, shall grasp the "chief good," as did Socrates—the perfect character, the

ripened mind, the "fruit of the spirit, love, joy, peace," etc., of St. Paul.

In what respect or degree did the Roundhead differ, in theology, from the Cavalier? In little or none. It was his philosophy that distinguished him from all other men of his own and of modern days. He held to the essential. In this he was close to nature. There is, in nature, nothing that belongs to the non-essential. If beauty and pleasure are joined to nature, they have an essential office. Birds sing; they have, many of them, gaudy colored plumage; but song and plumage have a purpose. So an ideal Puritan, or a consistent follower of George Fox, (that is to say, an American, for all true Americans are imbued with like minds and principles with the real founders of our commonwealth) logically discards whatever has not a moral end. He creates no unnatural desires. He reads only to be instructed, not for pastime. He runs not to gain a victory, but to develop his muscle. If he attend a play, it is for rest and recreation, not just to be amused. He wastes nothing—not a penny of his income, not any of his physical or mental powers, not a moment of his time. He makes the most of life. His pleasures promote his well-being and his expenditures are for good. He would destroy every harmful drug. Not an acre of tobacco would be cultivated, not a gill of intoxicating drinks manufactured, nor any harmful thing found to exist if he had his will.

The American (the personification of both Puritanism and Quakerism) is right. Whatever is harmful is bound to be put an end to sooner or later. All continents and all islands will become only lodges of usefulness, beauty and harmony. The barren rocks in the Arctic seas are nesting places of birds. Life and health and happiness will dwell wherever there is a nesting place for them. As weeds in fields of grain and vegetables are dug up and destroyed, so will everything not essential and useful, healthful and promotive of good morals, be rooted out and cast into the fire. Yes, the time is not distant when our descendants shall walk along the streets of magnificent cities, greater than Boston, Philadelphia, St. Louis, Chicago and New York, where no liquor hells, opium joints, tobacco dens or evil resorts of any kind shall exist. Those evils shall have passed away with the passing of the savagery that today lingers still. Ideas are omnipotent—or, rather, "God is Truth" and Truth is God. And, too, "God is Love," which means that Altruism will triumph over Selfishness, Christianity over Paganism, and the Carpenter's Son reign "King and Lord of all"—and the second coming of the divine Master will be accomplished as foretold.

YE 8TH LESSON.

The Church and Man.

Was man made for the church or the church for man? Jesus said "the Sabbath was made for man; not man for the Sabbath." And the Sabbath certainly has as divine a claim to sacredness as has the church. A minister said, not long ago, that "the church derives its powers from God and the state from man." St. Paul says: "Let every soul be subject unto the higher powers; for there is no power but of God; the powers that be are ordained of God." I believe that whatever is good is of God, either in church or state. Is the spirit of ecclesiasticism good as evidenced in the following letter, the original of which is in possession of the Massachusetts Historical Society:

"To the Aged and Beloved John Higginson: There is now at sea a ship (for our friend Elias Holcroft of London did advise me by

the last packet that it would be some time in August) called the *Welcome*, which has aboard it a hundred or more of the hereticks and malignants called Quakers, with William Penn, the scamp, at the head of them. The general court has accordingly given secret orders to Master Malachi Haxett of the brig *Porpoise* to waylay said *Welcome* as near the end of Cod as may be and make captives of the Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worshipps of these people. Much spoil may be made by selling the whole lot to Barbadoes, where slaves fetch good prices in rumme and sugar, and we shall not only do the Lord great service by punishing the wicked, but shall make great gaine (gain) for His ministers and people. Yours in the bonds of Christ, Cotton Mather."

If the church was ever better than the people—than its membership and its clergy—I would like to know when it was so. The church fell from grace when it gave up love for creed. I believe that the church set up by the Apostles on the day of the Pentecost derived its powers from God; for it was good, and whatever of good we find today in church or state, is derived from God; for "God is the author of all good" (Clement of Alexandria.) Cotton Mather was a so-called "Godly minister," and church and state were at that day united in Massachusetts.

What are Christian reformers (social and religious) seeking to accomplish today? But one thing, viz: to re-establish the Christian church on its original foundations. "And the multitude of them that believed were of one heart and one soul; neither said any of them that aught of the things they possessed was his own, but they had all things common. * * * Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them and brought the prices of the things that were sold and laid them at the Apostles' feet; and distribution was made to every man according as he had need." (Acts IV, 32-34.)

Now this church was the "New Jerusalem"—the "Kingdom of God." And Jesus Christ will come again. I believe the promise of his coming will be fulfilled with the re-establishment of his kingdom—the reinauguration of the Pentecostal church or commonwealth. And indeed he is with us now and he has ever been present with the good, for "he that keepeth his commandments dwelleth in him and he in him. And hereby we know that he abideth in us by the spirit that he hath given us." (I John III, 24.)

"Better by nature than by grace" is a true saying, applicable to religious bigots like Cotton Mather of our fathers' day—narrow sectarians that believe themselves "better than other men." No doubt the Reverend Mather was by nature kind hearted and hospitable as are all men by nature. The Indians, children of nature, welcomed Columbus to the Islands of the West Indies. By "grace" the Spaniards were bad. Said they to the Indians: "What do you think of Jesus Christ? Do you adore the Virgin Mary?" Said the Indians in reply: "We have no knowledge of either." "To hell with you, then," said the Spaniards. In fifteen years fifteen millions of Indians on those islands, the devout Spaniards annihilated. How did the Christian English profit by the slave trade? and the Christian Americans lash their slaves? What a beautiful example is set before the heathen by the "Christian king" of Belgium, who, in Africa, is now chopping off hands and feet of the poor natives, burning their villages and murdering the people for not working hard enough to please his "Christian majesty," gathering rubber for his agents.

All mankind would do well to say, "To hell with this kind of Christianity!" Count Tolstol's disgust with the Christianity of the Orthodox Greek church is sublime. But the Greek church says "Tolstol is not a Christian." And the great assembly of the "Evangelical

churches of America say "Edward Everett Hale is not a Christian." But they do not say and will not say that Cotton Mather was not a Christian.

YE 9TH LESSON.

The New and Better Era.

The New and Better Era, the era of co-operation, dawns with the beginning of the twentieth century. Competition and war end simultaneously and forever. Man becomes master of himself. Altruism becomes his religion. This word defines man as hereafter he will ever be—an altruist. He has arrived at a station that may be named Beulah and is given an inheritance that he does not know the meaning of or its destined influence over his future actions. We are in the grasp of that new condition. What is it? It is that we are above want; it may be truly stated that each man's dividend from his share of "stocks" is sufficient for all his needs physically. It is an inheritance granted each by the inventors of machinery.

We have overproduction. What is that? It is more of the essentials of life than we can make use of. Who has it? Society. Who must consume it? Individuals. What is lacking? Distribution.

What is the problem that altruism must solve? It is equitable distribution of essential products. What is equitable? That each have his just share of the benefits of invention. The "benefits of invention" imply that the necessity of physical toil has been minimized and production so enhanced by machinery, that sufficient for the wants of each and all is provided as fell the manna from heaven in the wilderness of Sinai. Who shall have the manna? The hungry. Who says this? The altruist.

Where competition ends, altruism begins. The greed for aggrandizement that now lingers is but momentum. The propulsive force has no active existence. The moment realization ensues that want is abolished, greed perishes. Greed is fear—instinctive laying up for a wet day—but the wet day known never to come will cease to incite greed. Who will put up hay with no winter ahead in a land of perpetual verdure and illimitable range for cattle? The Minnesota farmer landed in Hawaii will change his methods in the care of sheep. Greed of gain today is the survival of a useless instinct. Reason will prevail and the needless instinct will perish. It will not be many years hence when the "business man"—that is to say, the man whose only end of life is to accumulate and pile up—thinking only of grasping—will be looked down upon by society with pity and contempt.

It is a nice thing for Mr. Carnegie to plant libraries in the cities; for Mr. Rockefeller to endow colleges and Miss Gould to make benefactions; but the people can best establish libraries and the state build colleges.

Wealth that men know not what to do with, piled up in coffers, were better in the keeping of the many. Such men are mere honey ants stuck upon the ceiling of the ant-caves. What is the use to them of the over-swollen store? None whatever. The store is not theirs because they cannot use it. Nothing is ours that others must consume. Why should our egotism prompt us to want to control what were better controlled by society—to want to distribute what were better distributed by those whose it is and was? Both Mr. Carnegie and Mr. Rockefeller have what rightfully belongs to the common-wealth.

Progress is altruistic. Commercialism is greediness. Altruism is a voice speaking in advance of every progressive movement. What

said that voice before the beginning of the Spanish war? "For the benefit of the downtrodden Cubans we begin this war"—proclaimed the chief magistrate of the United States. He had so to speak. Why? Because of public sentiment—not only of America, but of Europe. Public sentiment is the giant of progress. It will make of Cuba a free and happy state—the same of Porto Rico and the Philippine islands. Public opinion abolished the African slave trade, abolished chattel slavery, and will break up all tyranny and establish Christ's kingdom of love and good will on earth—will make mankind one family of loving brothers and sisters—put down everywhere the sale of alcoholic and malt liquor beverages, the sale and use of narcotic and nicotine drugs and destroy commercialism.

Commercialism goes along with progress as weeds go along with the plowing of the fields. But the farmer practically exterminates the weeds in his corn fields. So will the rank weeds of commercialism be rooted out, in India, China, and on all the islands of the seas that the flags of the Christian nations float over.

How was it in the past—saying nothing of Grecian and Roman domination of the ancient world? What may we say of Spanish Portuguese, English, Dutch, and French colonization in modern America, Asia, Africa, and the Atlantic and Pacific islands? Races exterminated! Will it not continue to be the same even today?

The priest accompanied the Spanish explorer and conqueror, Las Cassus protesting against the cruelty shown the native inhabitants of the islands and continent. Columbus had an altruistic motive and plea and so have all explorers, colonizers and conquerors for the last four hundred years had. What has resulted of benefit to the natives? Only evil. The best results we see in Mexico. No advance, however, since Cortes burnt his ships; and the Peruvians are not as far advanced in enlightenment as when Pizarro first entered Cuzco.

Has the American occupation of Luzon been gain to the Filipinos? See the saloon. See the demoralization. But the people of America at home protest against the greed of commercialism, that is doing so much harm. Will the good prevail? It surely will. Why do I think so? Because the altruistic principle is omnipotent. It is love and, too, God is love, the omnipotent God.

YE 10TH LESSON.

The New Reformation.

These brief essays are addressed mainly to those outside the church; for it is presumed that church members live comfortably with the ethical teachings of the New Testament and are free from the drink and tobacco habits, as from all other vices. It has not been always so; for within the memory of men still living, both the clergy and the laity took their share of grog and, as a rule, both men and women (members and non-members of the church) were tobacco consumers. No clergyman today drinks ardent spirits or upholds the tobacco evil in his practice as a rule and in his preaching only negatively by his silence. How far is it pertinent, may ye old school-master ask, to quote scripture to those not church members? He would reply by saying that there is no person living in this Christian land, if in any land, today who will say (if not too ignorant to have an opinion) that Jesus and his Apostles were not teachers of righteousness. The moral teachings of the New Testament are concededly the most sublime and exalting—most acceptable to all minds the world over found collated in any volume ancient or modern now extant. No one will deny this. And the church today occupies higher ground ethically than it did half a century ago. We do not hear Christian

ministers say now, what a minister said to me sixty years ago with emphasis, viz: "A moral man, not a church member, is worse than an outbreking sinner." The Master said: "He that is not against us is on our part." Is he that practices "righteousness and temperance," against the Master and his disciples, or their work? "Keep the commandments," Jesus said. "All these have I kept from my youth up," replied the young man of many possessions. "One thing thou lackest, if thou wouldst be perfect," our Saviour said, "sell all thou hast and give to the poor."

We should each and all of us be preachers of righteousness and "doers of the will of the Father." Said Lyman Abbott at the great gathering of Congregational divines in Des Moines, Iowa, in this autumn of 1904: "The problem of the Christian ministry is not how to get men into the church, but how to get God into men." What is it to 'get God into men?' The word "God" is an abbreviation of the word "good." He that gets good into men gets God into them.

It is my belief that we have reached the breaking up of supernaturalism, as ice in the rivers breaks up in the spring, and of the incoming of naturalism—the purely scientific conception of all truth, religious, philosophic and scientific, through the inductive process of reasoning. The old has become obsolete; confessions of faith, articles of belief and church catechisms and creeds; while the Sermon of Jesus on the Mount is now, at last, as at first, the only creed of Christendom. As long as this creed, (the maturely ripened fruit of ethical philosophy, both Greek and Oriental) retains its place as truth unquestioned and unquestionable, Christianity is unassailable. Abbott further said: "Religion is the life of God in the souls of men, and the church is not the only meeting house." And he added: "Whether we like it or not, the conception of a personal God sitting in the center of the universe is absolutely disappearing."

Is this last sentence heresy? What says the Word? "God is love, and he that dwelleth in love, dwelleth in God and God in him." (1 John xiv:16), and, too, David: "Whither shall I go from thy spirit? or, whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me. If I say, surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day," etc., (Psalm cxxxix). Reformation is imminent. All things will be systematized, society a unit and the church "many in one." The manifest tendency of society is toward symmetry, harmony, love, beauty, peace universal, God "all and in all."

YE 11TH LESSON.

The Whole Duty of Man.

He that lives to work is a true man. Now it matters not what be your occupation the end, if you be a man is to work—to work for the work's sake. The hog thinks only of something to eat; the man of something to do. It isn't the form of the body that makes the man. It is the form of the mind. And there is but one work we are given by the God of nature to do. It is to bring up offspring. And this office is common to all sentient beings, from monad to man. Now the brute ministers to its offspring in a physical sense solely. Man has reached the top of Jacob's ladder, where this ministration is set aside. It is the least thing to be thought of and every thought given money making (which means stomach feeding) is the thought

of the brute. It is not the thought of the man emancipated from the brute condition.

But must not men devote time and effort to procuring food, clothing and shelter in our latitude? Very little, merely enough for recreation. The work is done by machinery. Who has now the only benefit of machinery? A few. Who should have the full and entire benefit of it? All. This it is to assure "the equal rights of all and special privilege to none." We must ignore tradition and have regard for our equal rights.

Let no man grasp less or more than his just share. What shall we do for our children? The same as for our neighbors' children. What is that? It is to set a good example before them. This is the whole duty of man. But we can do no better than we know how to do, and we know only what we inherit. We know what the rest know and we do what the rest do. And the very truth is that we are savages. And, too, it may be a hundred years hence that our posterity, seeing the contrast between their plane of enlightenment and ours today, will say truly: "Our fathers were removed little above the brute. The best we can say of them is that they were merely in mind and character thoughtless boys."

"Thoughtless" is the one word that defines our common state. We have libraries, but who read the books? That is not to be called a book that does not make one the better and the better informed by the reading of it. How many of such books do our great libraries contain? A few only. These few comprise the wealth of the world. There is no wealth outside the domain of divine thought. He or she that reads merely for mental excitement and not to gain instruction is no better than a drunkard or a tobacco fiend. And the greater part of the people—especially women—that take books from the library, read for no other end than that for which the drunkard drinks—i. e. excitement—a terrible vice! The books that sell are the books most praised, and that because there is money in them. The libraries are crammed with the books most in demand. The public library that ministers merely to mental excitement is worse than the saloon, as the mind is more worthy of protection than the body—though the body is the "temple of the living God."

But what of our children and the children of our neighbors? What may we give them? The less in the way of monetary wealth the better. What then? Aspiration. What is put in our child's pocket is a curse. The right thing placed in his head is the "little lump of leaven that a woman put in three measures of meal." But no man or woman can place this in the mind of a child that is not himself exemplary—the kind of man or woman he or she would have the child be. That is the reason why the world progresses so slowly—there are so few exemplary fathers and mothers.

One rises in meeting and says "pray for my boy." O, Father! O, Mother! your boy is yours. You make him what he is. You deserve all the praise if he becomes a good man; all the blame if bad. There are exceptions to this rule, as to goodness. Your son or daughter may have become disgusted with your foolish ways and learned better ways than were yours. But no boy with a truly good father and a truly good mother ever becomes a bad man. Why not? Because ideas are omnipotent, the lump of leaven which the good parents impart to their children. When once this leaven is placed in the mind of the child, he is saved and can never be lost. He becomes an altruist, a teacher and helper of others, a savior of men.

YE 12TH LESSON.

The White and the Colored Races.

There are many cogent reasons why we, of the Caucasian race, may appropriately say, "we are ashamed that we are white men." Every other race not demoralized by association with the white race, with

few exceptions, is in temperance and morality our superior. The natives of Central and Southern Africa were brought to the lowest depths of degradation, centuries ago, by the white slave-hunters and the rum they distributed. The white man has ever been the "scourage of God" to the other races of the earth's inhabitants and there is no cause for wonder that the Chinese call us "white devils." For us to send missionaries abroad is mockery until we change our own ways. There is not an ancient race, civilized thousands of years before our Tunic ancestors ceased, as savages, to wear, for clothes, the skins of wild beasts, that may not appropriately send missionaries to our shores, notably the Hindus, Chinese and Japanese. We are rapidly bringing our planet to an uninhabitable condition by our wastefulness and the extinction of the white race is fore-doomed by our immorality. The race is insane, poisoned by narcotics and nicotine and inebriated with alcohol, and the high priests of our decayed religion advising the "restriction of offspring" and physicians the "use of chloroform" for the taking of the lives of new-born infants, whose parents have been plunged into the lowest depths of poverty that millionaires may revel in luxury.

The Americans, the English, the Germans, the French, the Russians, the Austrians, and every other white nation, but the Spanish (who are gathering the rotten fruits of their wrong-doing) are shutting their eyes, stopping their ears and refusing to learn the lesson that Spanish history imparts. And there is behind all this waste (by the building, manning, arming and equipping of steel-clad warships by the thousands, costing millions each, wrung from the hard hands of toil, and by the support of standing armies), only the enrichment of the few and the impoverishment of the many—"only this and nothing more." Let the people put a stop to such madness.

As a race, it is true, we have made wonderful progress in the years, since the days of the Vikings, in all but one direction, and that is the vital one. We are no better religiously than were our forefathers who worshipped Thor and Odin. We sacrifice millions of human victims on the altar of our Moloch of Greed, where one was sacrificed to Odin and Thor in that ancient day. What is behind war today, egging it on? Only one thing: Greed. There has never been a war waged in a thousand years by white men that the church has not sanctioned, the Quaker church (English, German and Russian) the exception. "Peace on earth" has not been the voice of the church. Christianity is faultless; but the church and Christianity are not by any means identical, as they once were. When was that? It was "when the multitude of them that believed were of one heart and one soul, and they had all things common."

Now missionaries from India, China and Japan may appropriately come to us with our own "New Testament" in their hands and they may say to us truly: "You white people do not live up to the teachings of Christ as nearly as we do. His teachings correspond in every essential respect with the teachings of Buddha and Confucius, (philosophically speaking.) The fruits of our religion (of the teachings of our sages) are 'love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance,' as of your religion according to your St. Paul. On the contrary, Christian nations manifest no love, no gentleness, no goodness toward what you are pleased to term 'heathen nations,' and as to temperance and peace, you flood the world with alcoholic liquors and heap on our shores tobacco and opium and compel us (Chinese) by means of war to accept the latter. And when patriots arise to gain their God-given rights of freedom and independence, you chain them to the mouths of your cannon and blow them into quivering fragments of flesh. The precepts of your Christ and His Apostles are good, but ye are 'white devils.'"

So long as we disobey the teachings of our Asiatic Master, Jesus and His Asiatic Apostles, as we do today and ever have done in all

the history of the white race in Europe and America, we should be ashamed that we are white men and not dark skinned Hindus and yellow Chinese and Japanese, and Arabs, disciples of Buddha, Confucius and Mohammed, who are in practice more nearly Christians than we. The white is, in loving kindness, the "inferior race," below all the "colored" races, not excepting the African, while love is the essential factor of civilization as it is of the Christian religion and of the nature of God himself.

YE 13TH LESSON.

The Goal of Reform.

What now is the end of social reform? It is to rid the world of the extremes of wealth and poverty. It is, however, no matter how rich any man may be, provided all others are well to do, and provided, also, he have no power to oppress. But great wealth in private hands is a power for good or for evil. One has no good reason to say that the very rich have necessarily become so because of any wrong doing on their individual parts. The change has come through general causes—chiefly inventions. Invention broke up home production. It made corporations essential, and as production and wealth have increased, the corporations have become more and more united—resulting in trusts. This tendency will go forward until all men will be included in one universal trust—for the common good—and all minor corporations and unions will become obsolete, being outgrown and superceded. It needs but one thought to intrude—that of the common welfare, the paramount end of social organization. Indeed, that has been the "American idea" ever since the declaration of independence was penned. That, in one word, is democracy. It is the paramount end for which the American constitution was created—"to promote the general welfare."

It must be observed that the English constitution is founded on an opposite principle to that of the American constitution. The English constitution stands the bulwark of hereditary wrongs—not rights—lords and monarchy—the maintenance of class interests—land monopoly and titled nobility. A gigantic effort is being made by incorporate trusts and millionaires today to bring America back to the English ground again—to undo the work done by the fathers and repeal the declaration of 1776.

What then should be the aim of the social reformer? He is properly a flagman, stationed on the crossing to give warning to the wayfarer of the approaching train. His shibboleth is "clear the track." A pismire might as consistently think to withstand a fast moving locomotive engine as greedy capitalists to think to withstand the progress of mankind. In spite of the corruption of the press, of the pulpit and of the bar; in spite of lobbyists, of trusts, and the courts, pliant tools of corporate wealth, and in spite of legislators and congressmen, attorneys of the millionaires, and in spite of governors and presidents, their abject slaves, the present order will soon give way and a new order take its place. But the end of effort for something still better will never come. The molusk is protected so perfectly and means of its subsistence so abundant that it rests in security; but such a condition of rest is stagnation. When man shall cease to strive for something better than has been his allotted portion—when all things needful to his comfort and safety are his without effort—coming to him automatically—all his enemies having laid down their arms and the struggle for the "survival of the fittest" has ended, will he return again to the primitively savage state.

Without competition there will be degeneration; without struggle there will be stagnation— and in a little while—death.

We want, of course, "co-operation," but not "all things common" in the sense of assurance of subsistence guaranteed without earnest effort. Let heroes and workers ever be honored; let greatness ever be recognized and sought after. With a higher aim will men cease to grasp gold. What led John Brown to the gallows, Emmet to the scaffold, and Christ to the cross? The gallows, the scaffold, and the cross—were those the ends sought after by those gods? I would rather be the least of those three than a greedy millionaire, with his yachts and golf parks—with no end in life but self-gratification and self-aggrandizement.

"Jesus died to make men holy;
We will die to make men free."

These lines point to a higher motive than gold. May the time never come when man shall have no good to aim after.

The unification of the races of mankind is not distant. The world must become one family—and railroads, telegraphs, telephones and all improvements be seen alike in all lands. Man will become a citizen of the world. I look to see Africa, within another century, a great and glorious aggregation of free republics like North America. What will become of the negro? He will survive and take on civilization. He must for a time take the place of the ignorant and thoughtless everywhere. What is the cause of the labor troubles in America? Principally the saloon. Ardent spirits is the demoralizer of labor. But King Alcohol will be dethroned, and the workmen, white and black, will rise to their true place in the natural order. But never while they spend more for beer and whisky and tobacco than for bread. So long as the worker is a slave of the bottle and of the nicotine drug, will he be a wage-slave.

It seems most amazing to the thoughtful that men will poison their bodies with alcohol and tobacco. And all will see this after awhile, and no self-respecting man will degrade himself by the use of either.

How rapidly do the people learn in spite of a press largely controlled by the trusts, and the money god supreme. They are taught by passing events. Soon will the movement to free the lands, the tools of production and the money supply from the control of monopoly become overwhelming. It is a question only of the advance of ideas. Then will result universal plenty, universal freedom, and universal happiness of the people.

YE 14TH LESSON.

Individuality and Environment.

In what is efficiency found? Above all in individuality. Clubs, societies, political parties, churches, states—the people in unison—do a work subordinate to that done by the individual. But we can count on our fingers the individuals that have made the world of thought what it is as the sun has made the world of life what it is. Great inventions, discoveries, works of art and literature are made by individuals. By co-operation of the many what has been done by individual genius is conserved, or preserved. But the individual is the greater factor; yet he is greatly the creature of environment; and social relations are of supreme importance to him. "Republics produce great men," is an old saying. It is the same with all living things. The growth of grain depends on soil and cultivation. So of fruit trees, flowering plants, etc. Social organization reacts on the individual. To serve the individual is the purpose of all organization. The individual, I insist, does not exist for the state, but the state for

the individual. Society is subordinate to its units. It exists for its units. If one individual is left unregarded and unprotected society has so far come short. Every hobo and every fallen woman is an indictment against society—is the bad fruit of the tree. The failure is not in the fruit, but in the tree. "If the tree bear not good fruit, let it be cut down and cast into the fire." That is the divine command.

"I would not work at that occupation," do you say? But I must live—must work or starve, and so am forced into that employment, no other being available at this time; or this employment failing to support me, I go out to hunt other work and so become a tramp. Whatever may be the native talent, without opportunity nothing can be achieved and the surroundings afford the only opportunities. What should be done? Improve the surroundings. To do this there must be co-operative effort. The surroundings should be such as not to hinder the individual in honorable effort. He must be free to do as he will in high endeavor. He must not be held to the traditional. That is the baneful fruit of criticism. It founds its rules on the past. Genius will not conform to tradition—does not walk in beaten paths. It founds new schools, makes obsolete old canons of art and literature. Shakespeare discarded ancient rules in the production of his plays. Great men make rules for themselves. Napoleon set the old military order aside. He studied not tactics—but reached for results. By activity he won and not by the book. He wrote his own book of military rules. He was original.

What fascinates in the old masters of literature and art? It is their originality. This is the fruit of individuality. Given a fair field the individual that would write his name above all that have preceded him must let go precedent and shake off the trammels of environment. That is what Tolstoi has done. The man of that make is a prophet. We have come upon a time when prophets are in demand. Old things have passed away. The new must replace them. That is as yet un-built. Who are to be its architects? Original thinkers; for the new edifice will be grander than any structure hitherto planned or built. No line that is true will be ignored, of the old designers, but new ones still more aesthetic will be drawn. Phidias will be outdone. Nothing that old Egypt, or Persia, or Greece, or Rome ever builded will bear comparison with the glorious temples that will arise in the New Time near at hand.

O young men, ye are the builders. Swear that ye will never submit (as did the Russian and Japanese youth) to be food for gun-powder and shot and shell. Swear that wars have come to an end; that peace on earth and good will shall prevail universally henceforth and for evermore. Swear that only as friends and helpers will ye be found in any foreign land and not as invaders and destroyers. The positive individualism of George Fox and Count Tolstoi held fast by each and all will lift the burdens from the shoulders of all mankind—of war, cruelty and tyranny—will bring in God's Kingdom of peace, plenty, equality and fraternity and will transform society into a brotherhood and sisterhood as it should be and, ere long, will be.

YE 15TH LESSON.

An Ideal Town.

An ideal town of the twentieth century. What is its make up? No man or woman lives in it that can be spared without loss any more than a brick from the walls of one of our dwellings. Each fills an important and necessary place. Of course we of that town do not expect the aged or blind or lame to work with their hands. They are our wards, as are the widows and orphans in our midst. We care

for these most tenderly, as for the sick. Our town is the same as a school. There was never before but one such town as ours in this respect in the world, and that was old-time Athens. She was not a city of many thousands, but she was great in the character of her citizens. She raised up many men whose renown reaches down to the present time: Demosthenes, Phidias, Aeschylus, Socrates, Plato, Xenophon and many others.

We have good institutions: Churches, fraternities, women's clubs, reading circles, free libraries and free schools. We have play-grounds and parks. We have nothing that injures or blasts in its effects. If any one strays from the path of rectitude among us we bring him or her back. That one institution that we are most proud of is our Industrial School, which employs remuneratively the otherwise unemployed. No business not elevating and beneficial to society may be carried on in our midst. If tramps come among us, they are given remunerative work to do. There are no gambling or liquor hells or evil resorts of any kind here; for we have liberty and not license. All that fail morally are compelled to enter the Industrial School, where they are instructed—educated in right doing—the most essential part of an education, yea, the essential part, the only essential part. All else is subordinate, inconsiderable, unobservable compared with good character, industrious habits, elevated purposes, and more especially altruistic aims; for, as St. Paul says: "Though I understand all mysteries and all knowledge and have not love I am nothing." I give utterance to the greatest truth when I say: The education of the future will have but one end in view, viz: inspiration to do good deeds so that the educated man will live and labor for the common welfare alone and with the self-sacrificing zeal of St. Paul.

Yes, all who gain admittance to our Industrial School work short hours and they are fully compensated for their work. Evil is overcome of good, and no punishments are inflicted; for punishment does no good. All believe in the Fatherhood of God and the Brotherhood of man, and each serves all, as did the Master. They are pre-eminently self-respecting. No young woman would accept the courtesies of a young man so wanting in self-respect as to befoul the "temple of God" (his physical manhood) with tobacco, to say nothing of strong drink. No one is ever seen on our streets smoking except strangers not civilized. No little boy of our town would think of following the example of one so disgusting as a cigar or cigarette fiend. The little girls at school are so self-respecting that they would shun him if he did so—would not come near him in play-ground, on sidewalk or in the park. Such is the self-respect of the youth of our town. The behavior of our young people toward one another is in all respects admirable, especially the respect shown the young women by the young men and that not just formal like lifting the hat, but genuine. A young man, yes, every young man, would give his life to protect a young woman from insult. Let no one dare make disparaging remarks about any young lady. "She is my sister," says the young gentleman of our town who overhears it, no matter if he be not acquainted with her. "Take that back!" he says, "and make apology or"—well, it is taken back quickly and due apology ensues. Yes, the young people all hold the same esteem for each other as do sisters and brothers. And our young men and boys as well as our young women and girls have great respect for old people, calling the aged man "father" and the aged woman "mother." No one in our town was ever heard to call his mother the "old woman," or his father the "old man." Respect for parents and for the aged is the corner-stone of religion. He that has no respect for father, mother and the aged can have no reverence for God.

Yes, our young ladies are ladies indeed and our young gentlemen are gentlemen truly. The lady is ladylike and the gentleman gentlemanly. Talk of loveliness! No loveliness can exceed that of our

young women and no manliness that of our young men.

Thus does the aged writer's heart fondly picture the grandeur (present or to come) of his native town. There, by her beautiful lake, he was born and there by his mother's grave, he would be buried.

YE 16TH LESSON.

Ideas and Ideals.

Ideas are omnipotent, which is the same as saying "God is truth." "The truth will make you free" is another New Testament expression that should be made the guiding thought of everyone. What brought our Puritan ancestors to Plymouth? An idea. What made Lincoln one of the greatest of men? An idea. Devoid of an idea (or ideal, the same in the writer's meaning) one drifts—floats like a stick on the surface of a swollen stream; no aim, no pre-determined destination, instinct and passion the propelling force, going on and on, landing in the saloon, taking up with every senseless inticement: cigarettes, cigars, cards, horse racing, whatever attraction that comes in the way; no wisdom, no looking forward, no purpose or end in view, absence of an ideal. The idea expressed in the one Latin word "Excelsior"—"More Excellent"—would have made him like a grand and mighty ship, forging its way to a pre-destined port. The little boy, Abe Lincoln, in the Kentucky cabin, knew no philosophy; but this idea, "more excellent," had come into his mind as an ideal aim—inherited, it may be, an instinctive impression or force, the same as pushes the plant upward to symmetry, efflorescence and fruitage.

But, if not inherited, this impulse to greater excellence, this ideal, this reaching outward, upward and forward, may be an acquirement. Every soul is tinder. Touch a match to it and it blazes; the result, a benefactor to the world rises from the flame; a winged eagle or Aetna of energy, a Columbus, a Washington, a Webster, a Clay, a Garfield, a Lincoln. A child—what may it become? "I never see a child," said Franklin, "without an impulse to take off my hat to it; for who knows but that barefoot, hatless, ragged boy may be a future Washington?" Like saying has also been accredited to a noted teacher of the medaeval age. What is required for the future greatness of every child—boy or girl? An ideal.

Ideas cannot be seen. But they are more valuable than all things that can be seen. I will give you, dear boy or dear girl, a present worth a million of dollars if you will accept it. It is an idea. Here it is: "Strive to make the world the better, the wiser and the happier for your living in it." This is the idea—the one supreme idea—that the Master had. It is the idea that every good man has—and it is the grandest of ideals.

The boy on the farm or in the village or city takes a notion to go to college or his father wants his boy "educated." He goes to college. He has no idea of what an education is. He is put to studying Greek, Latin, geometry, etc., etc. To acquire mastery of certain dry studies—is that an education? He thinks it is; and few college men in or out of school have any different opinion. But, in fact, it is no education at all. A parrot learns to speak a great many words. The man who has gone only a short time to the common school and to none higher, with an ideal aim as had Horace Greeley, and Benjamin Franklin, and Abraham Lincoln, and Henry Clay, and James A. Garfield, and George Washington, and every other man who has ever amounted to anything, is far better educated than the college graduate with no lofty ideal aim.

YE 17TH LESSON.

"Climbing to the Top."

I have heard men talk of "giving" their children an education. It is a thing impossible to do. It must be won. I noticed a picture in "Judge" (if I remember rightly) of a young sprig starting off to college loaded down with golf, baseball, football and other regalia and traps. That kind of student will never be read of in history. His education will be perfunctory—merely formal—not genuine. His interest is centered on "having a good time," like the Earl of Fitzdotterel's eldest son celebrated by the English poet Brough:

"My Lord Tomnoddy to college went;
 Much time he lost, much money spent;
 Kules and windows and heads he broke—
 Authorities winked: 'Young men will joke!'
 He never peeped inside of a book;
 In two years' time a degree he took,
 And the newspapers vaunted the honors won
 By the Earl of Fitzdotterel's eldest son!!"

A railroad is carrying tourists to the summit of the Jung Frau. Who want to go up now? Only globe-trotters and curious sight-seers. But the old-time "Alpine climber" who took his life in his hands to make the ascent will go there no more forever. It was the struggle to "get to the top" that lured him to make the trial. An education that costs little endeavor is no education at all; for no good thing is ever won without great endeavor. The student who has to work his way through college is the more fortunate. The Rhode's scholarship, given to a post-graduate who has worked his way through an American college, will be to him a boon to be appreciated. But given to a millionaire's son who has reached the top of Jung Frau in a palace car, he will reap no benefit from it. He will have a good time in the English university, as he has had at his own alma mater in America; that is all; for a "good time" is all he lives for, all he knows, all he wants to know and all he ever will know. And the world will never hear of him except for his follies, it may be.

"Who has ever seen corn grow?" the teacher asks his pupils. All hands are up. All cry "I." "Did you take sight and see it going up?" the teacher says. "No," is the reply from all the school. "Then," continues the teacher, "you have seen that it grew, but you have not seen it grow. It goes up too slowly for that. But in one short season maize—Indian corn—rizes to the height in Kansas of fifteen or twenty feet or more—away up like her sunflower stalks. So is education—mind growth consummated by every day a little knowledge gained, a little growth secured. In time it amounts to a tall stalk. There is no going to the top of the Jung Frau of knowledge in a palace car—no "royal road," as Euclid of old informed the king. One must with difficulty climb the rugged height. So only is reached the temple of Athena.

"Oh," says the unsophisticated youth, "if I only could have a chance I would climb to the top of Parnassus' Mount; I would enter the temple of the goddess of wisdom." If you had a chance! You have a far better chance than Franklin, in his youth, had—as good as any boy has ever had; for the more difficult it is to obtain the crown of wisdom and learning the more certain will it be, as a rule, that you shall obtain it if you will. Determination, patience, perseverance, readiness to do and dare and suffer and die will always bring success. So will you out-strip all competitors as did Franklin. "Seest thou a man diligent in his business; he will stand before kings." This was a true prophecy in Franklin's case. He stood, in most honorable position, before several august kings. If one would have an education and write his name

on the sacred scroll of fame he must "go in to win" as does the football player, and with all his vim. He will then "win out."

"If thou canst death defy,
If thy faith is entire,
Press onward, for thine eye
Shall see thy heart's desire."

YE 18TH LESSON.

The Rich and the Poor.

"He is rich who has enough," says Seneca, "and he is poor who wants more than he has." But what is enough? It is (ye old school-master says) indifferent what any man has if all men have sufficient. And natural wants abundantly supplied is sufficient. But every man would live in a castle if he could ten times larger than he has any need for, and for the same reason that he would ride in an automobile of elephantine size and costing ten thousand dollars, and that diamonds have a market value so much above quartz crystals, that is to say, vanity. If he cannot build a huge edifice of hewn stone, it will be of brick or pine. The forests are needlessly disappearing on account of this vanity; and if a market could be found for the lumber there would not be a tree of any sort large enough to make a foot-thick sawlog left standing on the American continent ten years hence. We forget that there will be any need for timber after we are dead or any need for coal or for anything that we can get a dollar out of by its destruction. We have no regard for posterity or for common sense. Ninety-nine-hundredths of the men of the United States are money mad and ought to be confined in asylums for the feeble minded; for their madness is the result of imbecility.

In the "Encyclopedia Britannica" we may read the history of the counties of England. You will see in every county that one or two men own thousands of acres of the land, some as high as twenty and thirty thousand—an Earl of Scotland several hundred thousand, while the usual size of a homestead of the common people—the "untitled nobility" of Great Britain is a quarter of an acre—very seldom of ten or more acres, and we may say never one as large as an ordinary prairie farm in Iowa. On the greater holdings, like that of "Lord Tomnoddy," is a castle built in the dark ages or an immense house in imitation of a castle and of as great dimensions. In the dark ages there was need of castles—great forts; for anarchy prevailed and highway robbery and petty wars were the rule. Now there is no more need for those great buildings than for mailed knights.

Americans visiting England behold those immense structures, and the oil magnate, or railroad king, or manufacturing king, or insurance president, with his hands in the pockets of his dupes and a salary of one hundred and fifty thousand a year, must be like an English lord. He goes into western New York or into North Carolina, buys thousands of acres of land, wipes out old time villages, breaks up industries, forces men to sell their homesteads to him whether they will or not, and builds a castle. Other men see these giant structures go up, their own heads swell and they go as far as they possibly can to imitate the very rich; build great big houses of pine, draw in their latch strings, pay five thousand or more apiece for automobiles, and lean back in the seats self-satisfied, until by some wrong turn of the guide-wheel they plunge down an embankment, or off a bridge, or strike a tree, and so go off the world's stage forever, for the world's good.

It goes without saying that, as a rule, all men ought to have common sense at least. They have not, or they would say "It is glory

enough to be an human being, especially an American." "Now very few of my forefathers," a sensible man will say, "have stones to mark their graves! But they left me a great inheritance. What is that? My mind, my being—all that I am and all that I expect to be. After I have provided an humble shelter for my wife and little ones and have made provision for our essential wants, I will not lift a hand to earn another cent, except for an altruistic end. I will not take pride in what others have builded for me, but in what I have builded for others. The hod-carrier does more for the benefit of the world than the exploiter of others' labor, though he accumulate a million, yea, a billion of wealth. It is the toilers who build the cities by the labor of their hands and brains and that deserve all the honor, not they that nominally 'own them'; they that produce the works of art and literature, not they that hang them against the walls of their homes or place them on their book shelves or on pedestals in their front yards. Let me be poor as was Jesus, if I may leave the world the better, the wiser and the happier for my having lived in it."

YE 19TH LESSON.

Men of Thought and Men of Action.

At no distant day the bubble of the desirableness of great wealth will explode—its glamour pass away—become non-existent in the minds of all sensible persons. School boys read in daily papers and magazines accounts of the evil effects of riches on the sons and daughters of wealthy parents—how, as a rule, luxury and idleness lead to degeneracy. Then, on the other hand, they fill commonplace books with clippings of which what follows is a sample:

"From the shepherd's cote comes David, the sweet singer. From the plow comes Burns, baptizing the field mouse and the daisy with the immortality of song. From the poor comes the father of poetry, blind, aged and a beggar. The father of philosophy, Socrates, has but one garment, and that worn threadbare. Epictetus, the great moralist, is a slave. And what shall we more say of our indebtedness to the working classes, save that Martin Luther comes from the colliery and Newton from the home of the seamstress, and James Watt from a bare kitchen, and the great President from rail splitting; while the poets, the merchants, the statesmen and the jurists have not dwelt in that clime named riches, but rather have been reared in the unfriendly zones where poverty rules."

And instances are not uncommon of ambitious young men, sons of wealthy parents, cutting loose from the enervating influences of wealth and starting out to win their way to success, as the sons of poor men have done. We have no nobler example of this than is that set by Earl Shaw, son of an ex-governor of Iowa, and secretary of the treasury at Washington under McKinley and Roosevelt. Secretary Shaw is a rich man—was wealthy before he entered politics—but his noble boy does not see any advantage to him in this, but cuts loose and undertakes to climb by his own strength. I clip the following from a morning paper:

"Passing by all of the luxury and all of the social prominence which his position as son of the secretary of the treasury would give him, Earl Shaw, formerly a Des Moines boy, has accepted work as a common laborer on the government dock at Seattle. There he remains, unmindful of the supplications of his mother and sister, who went to Seattle and there attempted to persuade him to return home. Instead, he remained at his work and pointed to his workman's uniform and at his grimy hands with pride.

"Young Shaw is an original fellow and proposes to stand on his own resources. His work on the dock has been so good, because of

his knowledge of civil engineering, secured in a course at Cornell college, that he has been promised the foremanship of the gang of men of which he is now a member. This is Shaw's ambition now. It is said that his wishes have been made known to his father, who is satisfied to have his son work out his own future.

"It is well known that Shaw the elder was at one time a wood-sawer and even peddled nursery stock in order to make his way through college. The son always pointed with pride to how his father got his start and repeatedly remarked that to be the way to build up one's position in life."

That young American is a philosopher as truly as was Socrates or Plato or the Sage of Verona. It is what we do and accomplish and not what we possess of artificial wealth that ennobles. Earl Shaw, by his example to the youth of our country, is destined, I trust, to do great good, as has President Roosevelt by his example done and is doing. These have the same ideal of the true object of life, as had George Washington. What was that ideal? Not money-making as a primary aim. Under our present order of society men individually must lay up something for old age. And how little does each really need! One can live comfortably and dress decently on an income of ten dollars a month. Sensible people see the folly of throwing life away "making money" as its supreme aim, and the crime of it, too, if the end can be reached only by the exploitation and robbery of other men—grinding the faces of the poor.

The great men of America's past were those who by labor changed the wilderness into a park—

"Men of thought and men of action."

The wealthy man today, building the future greatness of his country—bringing in the new civilization in advance of all the past—devoting his accumulations, justly earned, to the lifting up of the lowly—destroying vice—destroying ignorance—destroying the hells of iniquity—making life worth living to all—he is a benefactor following in the footsteps of our pioneer ancestors who leveled the forests, broke the prairie sod and builded by the labor of their own hands the present greatness of these states.

YE 20TH LESSON.

College Women and College Men.

Why are girls in college, where co-education prevails, so exemplary in behavior? It is because the environment is like that of home and the students are as sisters and brothers. There is no other class of young women to compare with college girls in all that is womanly and becoming. Their thoughts, centered on the cultivation of their minds, they present a modest simplicity of dress and of manners—the same as at home surrounded by parents, brothers and sisters. And, after graduation, what a grand contrast do they present to the frivolous "social sets" devoted to whist and "entertaining"—wives of men as frivolous and ignorant as themselves (though "rich in this world's good")—devourers of current literature, novels, books that have no reason for existence, except that they sell. Before me is one of these "popular" novels, containing a cut of a loving sister sitting on a sofa preparing cigarettes for her brother, who is about to go from home—a fine thing for a sister to do! But that is about the high-water mark of "elevated novel literature!"

And the wife and mother who has been a college student, whether she spent one year or four inside college walls, is the wife and mother

that, of her fault, never comes before a divorce court. She appreciates a home furnished with books and a husband as pure and high-minded as herself. If she by mischance has married a beast that does not appreciate her worth, she suffers in silence and gives her life to her little ones—not caring for anything outside of the family circle. Say all that we may of the good of the church, the good of the high school and college far transcends it. Of course, the school and the church are both essential to the perfection of twentieth century society; but the church can be but a reflex of the degree of brain development of the occupants of the pews. Superstition and ignorance have never been divorced.

How does the contrast stand between college women and college men? Greatly to the credit of the women. But the college boy highly respects the college girl, not too much, however, to prevent his filling her lungs with tobacco smoke as she walks by his side, even on the college campus. What is needed is missionary work by the young women to elevate the young men to a station above the aboriginal inhabitants of North America in self-respect. If the college girl call the attention of the college boy to the fact of the incongruity with civilization of the tobacco habit, he will feel ashamed of the practice that by no sane speech can he justify. Young college men are not few that put the glass to their lips. And yet the time is near when they—students and post-graduates—will form a caste as free from bad habits as is the clergy—a class of self-respecting, exemplary men. It is from above that society is infected as well as disinfected. The example of the learned and well to do has a mighty influence with those not so well educated or well off.

I trust that the time is not distant when no girl or boy will reach adult age that has not "been to college." It is necessary, as conditions exist today, for the youth to learn from their superiors in mental culture in order to reach a higher plane of civilization than that our fathers occupied. What grand women morally were our mothers and grandmothers! And who will speak disparagingly of his father or grandfather? No one should or will do so. But all men know that our grandfathers reaped their wheat with the sickle, and our grandmothers carded and spun their wool by hand. And we all do know that there is such a word as reform along other lines than of production of "comforts of life"—food, clothing, etc. Our fathers could read and write and cipher as a rule. How far could they cipher? Not many of them, who grew up in the back woods west of the Alleghanies, went beyond long division.

In respect to "schooling" there has been advance. There is room for advance in other lines. In one line especially we are behind. There is, including malt liquor, more strong drink and tobacco consumed per capita, today, in America, than was consumed one hundred years ago—so (if I mistake not) statistics show.

But this will not continue very much longer. The school re-enforcing the church will put a stop to the shame of the white race—the enfeebling the minds and poisoning the blood with alcohol and the nicotine drug.

YE 21ST LESSON.

A College Education.

No honor ought to be greater than to have received a diploma from a first-class college. It should be to its possessor a sufficient passport of welcome to all cities and all firesides, the people everywhere rejoicing at his coming, made happier by his presence and wiser and better. Education should be, primarily, character building. Without good habits and good character, the man, no matter what his intel-

lectual qualifications, is a failure—a hollow sycamore. Burns and Poe both died, before they had reached forty years of age, victims of strong drink. Had they been free from the drink habit and lived to old age, what gain to the world!

Both in Europe and all other lands inhabited by men of the Caucasian race, education is directed to the intellect almost solely. The gymnasia in Germany develop intellect and muscle, while beer guzzling and riotous living predominate. Our own Harvard is little better. I have seen numbers of her students sitting around drinking tables in Boston restaurants. So, too, most other colleges give no special moral instruction as was given in certain schools of philosophy of old Athens. Only a short time ago a student of an Iowa college (a church school) was, in vacation, arrested in his home town, and rather than face the disgrace of a jail sentence for drunkenness, committed suicide. Now the jail sentence was in itself no disgrace; but drunkenness was disgraceful. Many good men, Bunyan and Cervantes among them, have lain in jail for years. Their immortal works, *Pilgrim's Progress* and *Don Quixote*, were written by those great men mainly during imprisonment. O, that young men would learn that character rather than reputation should be sought after.

I insist that no educated man will drink and no self-respecting man either. The college boy that passed my door not long since stylishly dressed, a lighted cigar held between thumb and fingers, seemingly proud of his appearance, ought to have been ashamed of himself. A little while later, several students, aboard a trolley car, were hilarious with drink—intoxicated! This is not an uncommon sight in a college town of open saloons. One of the most elegant drinking hells of Des Moines, Iowa (a college town of three thousand or more students—four large literary colleges and two large commercial), is situated right by the postoffice and, painted in glaring letters on one of its plate-glass windows, were the words "The College-Inn Buffet!"

"The boys are having a good time getting an education," remarked a portly man on the car—proprietor of the "College-Inn Buffet" and of sixty or more other liquor hells of Des Moines—one hundred and twenty the city has licensed, in all. Getting an education! Is that so? Does not manliness form an essential part of the adornment of an educated man? Manliness and Godliness are equivalents. But not godliness after the manner of the Greek and Roman deities I am sure; for they were poor examples in morals. The votaries of Bacchus delight to point to the "turning of the water into wine" at the wedding feast. But they forget the New Testament admonition: "No drunkard shall enter the Kingdom of God." And that warning of the Old Testament:

"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. In the end it bitheth like a serpent and stingeth like an adder."

Why may not modern educators occupy as high ground morally as did those of old Greece? "To become better is the sole end of all studies," said Socrates. And Seneca, the Roman disciple of the Greek master, said: "A rightly equipped mind is one that is free, upright, undaunted and steadfast beyond the influence of fear or desire." The definition of "education" in that classic age was "The Art of Life."

YE 22D LESSON.

The Ideal College Boy.

His motto is: "There is room at the top and I will get there." When he entered for the first time the portal of the institution he

raised his hat and said: "By the help of God and a persevering mind, I will get out of this school all that is in it." He does not just keep to the curriculum, but he delves into the tomes of the library. The classical English poets he becomes familiar with. He trains his voice, making elocution a hobby. Writing essays, he thinks to be of more importance than mastering the Greek verb. "What is the use of knowledge," he says, "if you cannot communicate it?" It is his expectation on leaving college to be able to write magazine articles in good English and speak so clearly and not loudly as to be heard distinctly by his audience filling the largest auditorium or chautauqua meeting place without producing hoarseness of his voice. He is greatly interested in the debating society, taking a leading part in its exercises. He is a Cynic, like Diogenes, "eating to live and not living to eat," reducing his natural wants to the minimum, creating no unnatural ones, taking ample time for sleep, since after sleep the mind is most clear and active, not over-doing by "wasting the midnight oil" at his books and studies, making haste slowly. Physical exercise he takes in the gymnasium and in long walks in the country and on the railroad track, going for miles on the rail, like a rope-walker on a rope. He joins in no violent games like football. "Do and not overdo; too much is intemperance, too little is slothfulness; but medium exercise strengthens body and mind," he declares. He treats young ladies courteously, but attends no balls, and no social gatherings not literary. Time he considers too precious to be wasted in frivolity. "One pursuit at a time; but, as to pleasure, I shall never have time for seeking that. The ways of the German student I avoid," he says. "Let him swill his beer and fight duels, if he like; as for me I prefer the name of 'Puritan' to that of 'bully.' I read," he says, "that on the other side of the water wassail is the rule and study the exception. If a member of one of the German students' beer clubs does not drink, when ordered, two quarts of beer in five minutes four additional schoppens (quarts) are added to the amount which the offender has yet to drink or be written down on the beer tablet a 'Bierschisser.'" (Sheldon's Student Life and Customs, page 33.) The same author says: "The quantity of beer consumed at these festivities would seem an impossibility to the students of any other nation." In describing a German students' duelling scene, he says: "The closeness of the room in which the fighting took place, thick with the confined tobacco of yesterday's festivities, or the pathos of the students eating sausages during the encounter, the grotesqueness of the iron spectacles and padding are conditions unfavorable to the heroic. I confess when blood began to ooze and spurt, every other feeling gave way to an invincible nausea and disgust." And the same writer adds: "In the hands of capable teachers, the schools may become an important element in character building."

The German students' idea of "honor!" "The military conception of honor prevailing on the continent makes duelling the only dignified and gentlemanly way of resenting an insult." (Sheldon.) And what is the nature of the insult thus resented? "One student happens to bump against another in the street or one chaffs another too sharply, he must apologize or fight and bloodshed settle it." (Sheldon.) A lofty idea of honor, surely. Who can say that we do not still live in an age of savagery? We have, I trust, no use for this kind of "student life" in America—not even at West Point where young men are educated to be "food for gunpowder." There is a vein of Puritanism—an element of earnestness and moral stamina in the natural make up of the American boy whose fathers fought under Washington—especially the boy brought up on the farm, that compels a life of ambitious effort. The honor "he covets is the praise of the good for praiseworthy deeds." He has no greater "dignity" to maintain than had he who "washed his disciples feet." The most "honorable and dignified" American boy, that I have ever met or seen, was a college boy in the ranks of the Sai-

vation Army on his knees in the muddy streets of Des Moines, Iowa, praying for the reformation of the debased and degraded habitus of the beer saloons.

YE 23D LESSON.

Decadence of Public Spirit.

What ails our county? The decadence of public spirit. There is but one passion controlling. It is the love of money. Everything is considered in reference to the money it will bring. Does any man become interested in politics, it must be by the neglect of his business affairs. It costs so much to live in the style of the present day that no man of moderate income can devote time to public affairs. Who then may? Those employed as agents of railroads, and such as are held in pay by great moneyed interests. The potent managers of party politics are men hired to do this kind of work. They are doing it just as attorneys work for their clients—working for—not the public good—but for the good of great moneyed corporations—manipulating politics to help build up the power of corporate wealth.

Especially is this the case with the editors of metropolitan party newspapers. The cost of conducting a great newspaper is immense. The subscription fund is a small part of the necessary income. If subscriptions were all the support the paper had it could not be kept running a single year without bankrupting the richest man in the state. Now on whom does the editor most depend for the means that keep him from bankruptcy? First is his advertising, and that is his chief reliance. The editor is as honest and as patriotic as any man. But the interests that keep his paper alive do not represent what we call "the people," but only a small minority. Hence "the people" have no organs.

Who are the people? The people are the great multitude that depend on daily toil for subsistence. By the people is meant not those who live by investments of money and the per cent of increase on capital invested; but those who have only time and labor of hand and brain to put up as stock in trade. These are "the people," for the protection of whom government was instituted in America. "Life, liberty and the pursuit of happiness" belong to men and not to property. It was to protect the "inalienable rights of man" and not franchises and licensed privileges, enabling the classes to prey upon the masses, that the constitutions of the American governments, national and state, were ordained.

How did this happen, when in England the masses had no consideration in the contemplation of law—had no voice—more than women have now, in making the laws?

It came about from the fact that our fathers were farmers and they were poor. But what looks most like the supernatural is the fact that our charter of liberty was written by a young man who was a holder of slaves. Yes, Thomas Jefferson was a slave-holder. That is a fact. But it is a fact also that he did not believe it right to hold slaves. Slavery was, in his opinion, a wrong. It was one of the great wrongs complained of by him in his draft of the Declaration of Independence, for which England was held responsible, and to get from under which the colonies he thought ought to declare their independence. And, also, with his pen he dedicated to freedom the northwestern territory.

How did it happen that Jefferson declared in favor of the inalienable rights of man? It came about from his reading. He was a disciple of Rousseau, the French philosopher. It was from France shone those rays of truth that became a burning and a shining light in our Declaration of Independence.

Our fathers were free because they were poor. All the people of the northern states were poor until since the close of the civil war. Up

to the time of the beginning of the war the domestic loom still held its place in the houses of many western farmers and domestic woollens clothed the country people. While the people dress better today and live in better houses, with carpeted floors—a thing unknown outside of the towns up to 1865—they today are not so well off as they were then. The country folk cannot take as much time for recreation as they did take of old-time. Their imaginary and artificial wants have increased to so great an extent as to render them discontented and unhappy because they see others that have so much more than anybody had till within a few years past.

We have gone as far as we will go in the direction of centralization of wealth and power in the hands of the few. But will there be a means discovered or invented of restoring the majority of the wealth of the United States to the ownership and control of the majority of the people of the United States? Yes.

YE 24TH LESSON.

The New Abolitionism.

Who in all the ages have been the producers? Slaves. It was so in Egypt, in Greece, in Rome. The slaves were more numerous than freemen. What was, then, anciently a republic? It was not a country in which the people governed, but the governing class were the minority, masters, and the governed the majority, slaves. Look out over the world today. It is the same. The many producers are not the governing classes anywhere. They are not the rulers among us and they have not been the rulers.

The producers who have ever been the slaves and have never been the ruling class are about to become the rulers. I mean the men and women who have been and are considered "servants" are about to become "masters," and the class that has hitherto been masters and rulers is about to become extinct. We have about come upon a time when there will be none others than workers, and when what is known as the "speculative class"—a class living off others' toll by "profits on investments of money" will cease to have an existence.

And such is the end definitely expressed of the movement the world over toward co-operation. That is what co-operation means. It will abolish the classes. There will then be only workers and those others that because of age, sickness and physical disability are incapacitated for work. The dependent will be royally taken care of. There will be no such thing as want. The amount of the common product that the most active worker can lay up will not be large, but it will be all that he or she produces, and added thereto the amount to which each is entitled, resulting from increased production by machinery. If machinery could work automatically there would need be little manual toil; but whatever work is essential to be done by human hands should be shared equally and every able-bodied person should contribute alike of time and labor for the common good.

Eliminate speculation, usury and rent, which co-operation will do, and the problem of equality is solved. Take away the profits of buying and selling, the employment of labor, money lending and rent and all men will be on the same level and each will have to do his part of work. "Co-operation" is the one word to be written on the banner of the labor party.

The fundamental error of national legislation for the past half a century has been that its aim was to increase the profits of investments of money. The aim of all legislation should be to increase the profits of labor. I repeat and would reiterate for the thousandth time, or until it is apprehended by all minds as an incontrovertible truth, that no profit should result from the investment of money. We

must completely annihilate all profits except those to labor. We must destroy forever every system that gives to any man profits on any investment except solely the investment of his own energy. He must have nothing that he does not produce by the force of his own being, of muscle and mind. This the common ownership of the lands, the tools and the money will bring about.

Do I mean then that the merchant, the manufacturer, the banker, the farmer and all others engaged in any kind of business shall make no more than an equitable return for time and toil and nothing for money invested? Yes, that is exactly my meaning. I do mean that there shall be no investment of private capital in any kinds of business. I mean that all men being equal, as a rule, in physical and mental capabilities, all shall be entitled, as a rule, to an equal wage dividend. But some men are stronger physically and mentally than others. Yes, but not enough to entitle them as manipulators of machinery to any greater share of the common product than that of other workers. Strong men and strong women receive no higher wages today in workshops and factories than do their weaker brothers and sisters.

But this result is to be attained by a complete change of our system of production and distribution of products. Co-operation will be substituted for competition. The fight for the new emancipation of the slaves is begun and it will never cease until the toilers are the ruling class.

YE 25TH LESSON.

To Give Is To Possess.

"He should keep who has justly earned."—Ruskin.

This sentence comprehends in its significance the whole of political and social economy. It expresses all that can be said or written of reform. Men talk of "dividing up," saying, if you gave all an equal portion today, tomorrow some would have much and the many nothing. Why so? Is it because of any defect in the many or because of a superiority of the minds of the few? It is neither the one nor the other. It is because of system—system of social organization. What is wanted? Such a social system as will make each equally certain of having his portion, and equally certain that each shall do his part to produce the common portion that must in the nature of things be "parted to all men according as every man has need." Can conditions be so ordained and set in motion that no one can dispossess himself of his due portion? That no one can become destitute? Yes.

Now what first must be done? First, it must be seen to that each able-bodied, adult man earn justly his due share of the common product. Can this be so ordained and established? It can. How? By equal opportunities afforded to each and all, and multiplied professions open to each and all, so that each person may freely choose his occupation. This will be extending through life the same identical surroundings or the same identical liberty that is open to the child to choose its play. This is to extend the freedom of childhood on and on to old age. This is to make all work play, and to make work a thing to be loved, and to be the one great pleasure of existence—occupation in the line of industry most congenial to each person. I do not believe in slavery. But I do believe in motion—like that of the planets—in an orbit with a momentum given by God; the power of the creative arm extended on—moving on—driving on.

How shameful—all realize it—for men to work in any line of really good work—as the ministry, or even in politics—just for money. Good men work gratuitously for their fellowmen. Think of St. Paul—of Jesus—working for a big salary! Think of John Ruskin—John Howard—John Milton—John the Baptist—and St. John, the Divine—

working sordidly to "make money?" Scandalous! Do not think such a thing. It is a shame!

No man will, in a truly civilized era, work for any other motive but the common good. It will then be the pride of each to make the greatest personal sacrifices for the common weal. He that can die for the common good—can give his life on the scaffold—to advance the world's glory will gladly embrace the opportunity. The aim will be to give, and not to get; to bestow and not to receive; to sacrifice and not to grow rich. "Take up your cross and follow me." That is the true doctrine of civilization. That is the true political economy. O Jesus Christ will rest the new civilization. "Be like Christ"—the new religion. "Go about doing good"—the occupation of each.

How many men today make it the end and object of existence to do as Christ did? How many are as indifferent as he was to their own personal well-being, speaking from the social standpoint? Of course, our own personal well-being is most enhanced the least we covet for self. It is best for us when we know nothing but duty and want nothing but the opportunity to be offered on the altar—to be lifted up as Christ was lifted up. What is life? Nothing but a space for well doing. But long life—if it had been of necessity for the greatest good Jesus would not have died at the age of thirty-three. He would have lived to be a centennarian at least. It is not how long we live. It is only how we live. Whoever falters is lost. We must go right forward to win the victory.

"Cannon to right of them,
Cannon to left of them,
Cannon in front of them
Volleyed and thundered."

So it is all along through life. We must go forward.

Having begun this essay with a quotation from Ruskin I will close it with another from the same writer. He says in his lecture entitled "Work":

"There will always be a number of men who would fain set themselves to the accumulation of wealth as the sole object of their lives. Necessarily that class of men is an uneducated class, inferior in intellect and more or less cowardly. It is physically impossible for a well-educated, intellectual or brave man to make money the chief object of his thoughts, as physically impossible as for him to make his dinner the principal object of them. * * * We do great injustice to Iacario in thinking him wicked above all common wickedness. He was only a common money-lover and like all money-lovers, didn't understand Christ. Couldn't make out the worth of him, the meaning of him."

YE 26TH LESSON.

The Daily Press and the Public Schools.

The influence of the pulpit is growing less and there is no other moral mentor to take its place. The two factors that ought to be the conservators and upbuilders of public morality are the free public school and the daily press; but they are not so. Tradition stands in the way of both. Under the old regime the church through the grand and unselfish agency of priests, monks and nuns was the upbuilder of all that was good and the unrelenting foe of all that was evil. No words in our language can adequately express the admirable worth and sublime worthiness of those men and women, separated from all that is most fascinating to the common mind and devoted alone to doing good in obedience to the divine will. Influenced by no motive but to make the world the better for their living in it they were the granite foundation of society. Now society is built upon sand. Where

Is to be found one public teacher who is not moved solely by the love of money? Who are the public instructors at the summer Chautauquas? And for what end are the Chautauquas instituted? The one end only, viz.: money-making. Who are the chief attractions? The Tillmans! Who are chosen superintendents of our public free schools? Young men—professionals attracted solely by salary. In moral ideals they stand not a whit above the common professional level of lawyers, judges, etc., who are "in the swim" reaching after the dollar; but in moral accountability have no more conception of their duty to the young—are no more exemplary—than a Sioux Indian; are as low down in moral stamina as the lowest savage of the forest or plain. Supreme judges walk the streets of the city with lighted cigars protruding from their befouled lips and the superintendent of the schools of the capital city of Iowa uses that fact as an argument to prove that the tobacco habit is not an evil, at the same time that the law of the state pronounces it an evil and compels the teachers of the schools to instruct the youth that the nicotine drug (tobacco) is a poison and the use of it a dreadful vice; and in our highest literature we are instructed that it is a horrible curse, and so instructed, too, by the grandest and most exemplary writers—instance Madam Hyacinthe Loyson who, in her wonderful book, entitled "To Jerusalem Through the Lands of Islam," says:

"The whole world—Christianity, Israel, Islam, Paganism and savagery, are all victims of perverted appetite (the old vice of Adam) and through deplorable ignorance of the universal poisoning of the human race by nicotine. Tobacco affects the moral, civil, domestic and religious life by its direct action upon brain and heart—troubling alike reason and affection—the two factors of conscience—lowering its action and, therefore, lowering manhood. The different mentality and consumption of tobacco by the different races explain the different effects. Orientals given to meditation rather than action, smoke double the quantity of tobacco compared to the robust, active Occidental; but his poisonous weed often contains less than one per cent of nicotine, while that of the Occident, America and France, often contains seven per cent. Chemical extraction of three of these "best cigars" will kill a man.

"The striking effect of tobacco is the obliteration of moral perceptions, the diminution of natural affection, the failure to discern between colors, but far more grave, the failure to discern between right and wrong, between truth and falsehood, love and passion, righteous ambition and rapacity and domination. Given as the first fruits of the tobacco vice is the disobedience of parents and law, lying, stealing, revolt, ruined health, blindness, ataxy, sterility, debauchery, war murder.

"Any one can verify these statements by personal observation of their immediate surroundings (not forgetting hereditary inoculation) in hospitals, courts and prisons. "I have," she says, "studied these questions carefully for over half a century in Europe, Asia, Africa, and America, and I am convinced that the use of tobacco is the principal cause of the degeneracy of the race, as it is above all others the vice against nature, taking fire with its fumes and its poison into the human body, thereby profaning the temple of the Holy Spirit."

What a grand position the daily press occupies; but how, for the love of money, it is actually the instigator and promoter of vice and crime. The question asked is not what information will best serve to promote public morality, but what will bring largest dividends to the stockholders of this concern. This statement is a profound, most important and most deplorable truth. It is damnable. Of course there are exceptions to this rule. But they are few. To conduct a paper on a "paying basis" all "ads" must be invited and accepted that will not prevent the paper's being carried through the

United States mails and render the editor liable to prosecution in the federal courts. The conscience of the editor is steel-clad. It can be penetrated by nothing but the fear of fines. Imprisonment has less terrors to him than the lessening of income to stockholders of the corporation that owns and controls the "Daily Booster."

Public opinion alone can cure this evil, as it alone can curb the hog-greed of Chautauqua managers and prevent the desecration of the Sabbath, as when Senator Tillman of South Carolina was set up a drawing card in Des Moines. We must think of the rising generation and of the duty every one owes society of being, in his or her own daily walk, exemplary. Every one should be as devoted to the common welfare and as ready to give his all to the work of doing good as, theoretically, were the self-sacrificing priests, monks and nuns of old and as are the blessed Sisters of Charity of today and the Salvation Army workers. We must live solely to do good—to "go about doing good" as did the Master and not to show off our wealth and "have a good time" playing golf. We are placed on this planet to leave it improved by our having lived on it. He that falls in this would better have never been born. But the common belief is that he is a success who has got more out of the world than he has given to it and dies a millionaire.

YE 27TH LESSON.

Precept and Example.

The future of the people is in the hands of teachers. But who are teachers? If we think the young ladies in the school-room are the teachers who mold the destinies of our boys, we are greatly in error. Boys and girls are taught by example. Men and boys are examples to boys; women and girls are examples to girls. Men of this generation form, by example, the character of the men of the next generation; and so with women of women. Boys over twelve years of age should have no other women-teachers but their mothers; and girls above that age no other men-teachers but their fathers. They have in fact no other, for they heed no other. When a boy reaches twelve years of age he then begins to pride himself on his muscle. "Why," he says, "girls don't amount to anything. I can chase a dozen of 'em and they're afeard of garter snakes." He treats his mother with respect, but her influence over him is often not as great as is that of "Peck's Bad Boy" or any other bad boy, especially if his father is "strenuous"—smokes, drinks his beer, treats his wife indifferently, and is a "jolly good fellow" everywhere but at home. He has then, too often, great influence over his boy of twelve, who will be a "chip off the old block," unless he have his ambition and his moral nature awakened by an earnest praying mother's influence or the example of some grand man who gains the boy's esteem and confidence. The teacher is this man pre-eminently, having been fitted for his work in the great school of "Devotion to Humanity." He believes that every boy in his school will become a future Washington, Lincoln, or John Brown, and he leads every boy to believe it, too. Not one of his pupils would touch a cigarette any sooner than kiss a rattlesnake in the mouth. He gives the boys protection against evil by imparting to them ideas enforced by his own example—the only real protection for boys that there is or can be. The worthy teacher is what every man ought to be, and all will be when men are civilized and not savage—exemplary, model men. If not such, he is out of place in the school-room. Yes, no man is fit for the office of teacher of youth in the school-room, or out of it, or of that of father of sons or citizen of a free republic like ours, or of the world

who does not feel an ever-binding responsibility that he cannot shirk, of setting a good example before the young, and especially before his own sons, as the mother before her own daughters and the daughters of all other mothers.

All teachers should have equal and adequate support, since all have like needs, as a rule. But the teacher should have no other motive for his work than had the Great Teacher. He should say: "While I accept gratefully what is freely tendered for my support, yet I must live and die believing that I have never worked for money any more than did Jesus Christ."

"Am I my brother's keeper?" Yes, indeed. We should realize this, and seeing any one going out of the way, we should try to lead him back into the path of right-doing. But we should ever keep silent, unless we are the very kind of person we would wish all men to be. The father who is not the kind of man he would have his sons be is, in his make-up, a degenerate. That is what the present age demands—every man really a "priest and king and son of God," believing that the only way of making the world better is not so much in giving great sums of money to build up institutions of righteousness and learning as in being righteous and learned himself. And let me not say I want a better preacher for our church and to that end am willing to increase my pew rent a hundred per cent. But rather let me say: "I want to be a more exemplary man." Let all be teetotalers and all the saloons will close without any prohibitory laws. Let all men give up the use of tobacco and its cultivation will cease and more corn will be grown. This it is to lay the ax at the root of the tree—be exemplary.

YE 28TH LESSON.

An Appeal to Young Men.

The young man who is not conscientious would better never have been born. He that does not feel that it is his bounden duty to protect the weak is not conscientious. Here is a young woman that confides in a young man. Nature is strong in her—too strong for conventionality without a protector—without the protection of this very young man into whose power she has fallen. He says, "I will protect her, for God has given me superior strength for this very purpose to protect and help others as well as to be master of myself." When this resolution is taken, what a thrill of happiness passes through his being! If he had ever been tempted the tempter at that moment bids him farewell forever. He at that moment receives the baptism of the Holy Ghost. His character is at that moment fixed and he takes his stand among the great men of the earth. He is unworthy the name of man if he stand not ready to protect, if need be, with his life, her that must be lost without his protection—if he do not say at all times, "I will not wrong the pure and innocent; neither will I tarnish my soul with, nor share in the guilt of the impure; but I will lift up and place on her feet the down-trodden, I will go out after the lost lamb until I find it and, having found it, I will restore it to the fold."

I am convinced that this one quality is the one superior and saving quality of human nature—the uncontrollable passion to "lend a hand" wherever help is needed, and that, too, without fee. But this quality can never be his whose self-respect does not compel him to be free from the unnatural appetites for strong drink and narcotic and nicotine poisons—to be unalterably determined that no blemish shall be acquired by him. What hope can there be for a cigar or cigarette fiend, not to mention a beer guzzler? What innocent girl is

safe in his society? Who has no respect for himself has none for others. There is no middle ground betwixt savagery and manliness. The time will come when mankind will look back on the present age of insane inebriety and disgusting filthiness of habit as one of utter barbarism—as a time when human beings had so little self-respect as to pollute their bodies and weaken both body and mind by the tobacco and cigarette habits and the mania for intoxicants.

Two thousand years ago our forefathers and foremothers in the woods of Britain, Gaul, Germany and Scandinavia stood by with folded hands and beheld their own children or parents or sisters or brothers burnt in colossal baskets—wicker images of Thor and Odin. Today let such savagery be attempted by the priests of Paganism and the victims would be rescued by the indignant populace and the priests be slain. How are our children, brothers and fathers sacrificed on the altars of the god of inebriety and of the nicotine and narcotic habits and we look on, with the same superstitious noninterference as did our ancient foreparents in the woods of Britain, Gaul, etc., on the burning of victims upon the altars of the Pagan gods! But, I repeat, the time will come when the awful sacrifices of today to the rum and tobacco gods will be regarded as the old-time sacrifices to Odin and Thor are regarded by us. Yes, the time will come and speedily, I trust, when all men and all women will be of the same mind in regard to these present day evils with Mrs. Carrie Nation—her destructive hatchet in her saintly hand—a prophetess of God—a forerunner and type of what all, both men and women, will one day be in their indignation against the besetting evils of this heathen age of drunkenness and foul-mouthed rottenness.

Benighted men call this indignation “fanaticism.” So would any plea against the burning of human victims by the Pagan priests two thousand years ago have been called, and the populace would have torn any man or woman to pieces who had raised a hand to save the doomed victims from the flames. Reader! nine hundred million dollars are squandered and one hundred thousand men murdered in the service of King Alcohol yearly in our country, while the misery and squalid poverty produced by this detestable tyrant are incalculable! And I may further add: The cost of the poisonous tobacco consumed in America is greater than that of the bread consumed by all the people and of the support of all the common schools and churches. And yet there are so-called “scientists” who write to bolster up the sale of alcoholic drinks and tobacco by declaring them “healthful.” Let us resolutely fight down these dreaded evils. Public opinion will end them—an enlightened public opinion as it did African slavery. Let us agitate to this end.

YE 29TH LESSON.

The Schoolmaster and the Preacher.

The schoolmaster has lost his place, the preacher his importance. If vice and demoralization are on the increase in society it is from this cause. When first the priest became a preacher his influence was not lessened, but today that of both is nil. To speak plain Saxon, the preacher cuts no figure in building character in the young. The tree bears no fruit. Men and women, members of the churches, live uprightly; for that is traditionally expected of them, as do members of the Good Templar order refrain from drink, because it is expected and required of them by the rules of the order—a matter of traditional decorum, like style of dress. One does not give up cigars or cigarettes when he becomes a church member as he does the bottle, because it has not as yet become the rule. And the church is never in the van of reform. It opposed temperance reform until after public opinion sanctioned it through the efforts of independent tem-

perance lecturers. It will not move against the tobacco vice until, at least, after the "snake has been scotched," if not killed, through efforts independent of church and pulpit.

It is not fear of hell nor hope of heaven that leads men and women to unite with the church now. The church has ceased to be an assurance institution to insure against fire of hell. What, then, influences them to do so? Respectability. He or she that owns a pew and helps with cash to "sustain the ministry" feels a degree of self-respect and is respected by others for so doing. The "house of God" is a fashionable resort on Sundays, where finery is shown off, as at the theater, and an entertainment is provided of good music by choir and organ and an interesting discourse by the preacher. What is the matter? The world of thought has changed. The old conception of the Cosmos is obsolete. Tell a church member today that "Angels bear thee up in their hands lest thou dash thy foot against a stone" and he will say: "That is poetical language—a magnificent figure of speech—not literal truth at all and was not meant to be so understood by the Psalmist." (Ps. 91:12.) Now, I personally am so old-fashioned as to believe it to be literally and absolutely true that angels do so "bear us up in their hands," etc.

But as to the schoolmaster: The office once filled by priest and preacher has become his or it is nobody's today, viz: character building—the straightening of the twig so that the tree may stand upright. The boy is at eighteen what he will be all his life. The exceptions to this rule are few and far between. Why has the schoolmaster lost his place? Because of the ignorance and stupidity of school officers. No woman can fill his place—can do his work of shaping the characters of boys. Her place is with the young of her own sex, except it may be in the kindergarten. What sort of men are qualified to fill the office of schoolmaster? Ah, that is the important question. Almost any kind of raw material may be worked up into a salaried preacher. Not so with the God-ordained schoolmaster. A schoolmaster! Of all men on this planet, he should be the best. Let the work be open to good men, the salary left out—not mentioned in the call; for any man influenced to this work by salary is unfit for the high office. The most worthless of men are they that demand and are paid the largest salaries in the schoolroom and behind the pulpit. Better teachers and better preachers we would have if no salary at all were offered to be paid. Name the man that has ever done the world good as a teacher of men or boys that was a salary grabber. It cannot be done. The good man says, when asked what he will charge to serve as a teacher of young or old: "I have never asked pay for my work for the public." "How can he live, then?" does the reader ask? I answer by counter questions: How did Jesus live? Did he die of starvation? Did any one of his apostles? Has any one who lived and labored in a good cause ever been known to so die, from Jesus to John Brown? Not one.

YE 30TH LESSON.

Christian Civilization.

The moral, religious, social, economic and financial condition of all Christian nations is far from ideal. The farther from Nature, the farther from God. The contact of the uncivilized with the "civilized" (so-called) has ever been a step backwards, morally, for the uncivilized. "Civilized men" have no regard for the chastity of uncivilized women. And strong drink is the most conspicuous ac-

companionment of so-called "civilization." And surely the saloon evil, the tobacco evil, the disorderly house evil, and the gambling-hell evil belong pre-eminently to the present order of so-called Christian civilization.

The religious state of Christendom is not as it ought to be, nor as it will be at no distant day. If a stranger from the planet Mars were to land on our globe and ask where he might find Christianity best represented, how many different answers would he get to the interrogatory? Hundreds. As many as there are Christian sects, each claiming to be the only true Christian organization worthy serious regard, all the rest false and misleading. Now, this is surely wrong. In spite of the anarchy of religions, the church is the best institution existent. How so? Because it stands to represent the highest moral ideals the world has ever known. Not only the highest moral ideals, but, too, the highest social and economic ideals. All three, it is true, are inadequately represented by the church today; hindered, it is, by the commercial spirit of the age. But a better era is near at hand—an altruistic era—when all that Christianity has ever stood for of good it will again stand for, and the good will be realized universally. The social status of our country has deteriorated with the advance of wealth-accumulation by the few. To sit by the macadamized roadway in Washington park, Chicago, and see the many automobiles and fine carriages hasten by, and observe the self-important air of their occupants, men and women, you are compelled to the conclusion that they regard themselves a superior order of beings to the multitude of on-lookers. The people of the northern states of the Union, fifty years ago, were one, society a unit, a democratic unit. But now, people who were born and brought up in the back-woods and in log cabins and have "struck it rich," think it the greatest "find" if they can marry their daughters to titled paupers of England, France, Germany, Italy or Scandinavia—the American spirit having gone clean out of them.

Economically, the Christian world is in the wilderness of Sinai. The land of promise is yet a long way off. The Red Sea has been passed, the quails and the manna have not come, as yet, to bless, nor has the water flowed from the wand-stricken rock. But the Promised Land will be reached; the walls of Jericho will fall before the blasts of the ram's horns of the army invincible; Jerusalem will be builded—if not the old, the new. But the financial condition of the nations is most out of place. It must be remodeled. Artificial wealth (money) must directly represent and evenly balance natural wealth.

The foundation for general prosperity cannot be bottomed on debt. Chattel slavery was no more unsuited than is bonded debt, to be the "corner stone" of the commonwealth. Both were dug from the quarry of iniquity. The ancients created no national debts, even by their great wars. The national banking institutions of the United States (cunning devices for the systematized robbery of the many by the few) are aggregations and segregations of indebtedness. They are Judas holding the purse. What should replace them? Governmental savings banks and scrip based on actual wealth; that is to say, all useful products, "tickets of exchange" as short-lived as are the products they represent—checks for products—convenient in exchanging product for product and legal-tender for debts and taxes, there remaining no interest-bearing debts, public or private. "Pay as you go" will be the rule. Private management of franchises will be superseded by public ownership and control, and no corporations remain but the states and the nation.

There is dawning a new day. Not one stone of the old order will be left upon another. The Sun of Righteousness shall arise with healing in his wings. When that which is perfect is come, then that which is in part shall be done away. That is to say, the

time is not afar off when the moral, religious, social and economic condition of the Christian world will be perfect—a new and truly Christian order as perfect and harmonious in all its relative parts, and in its movements and operations, as is a modern gigantic printing press that automatically prints, folds, trims and pastes together the several parts of a periodical of many pages, three and four copies per second—yes, faster than one can count.

YE 31ST LESSON.

Temperance Reform.

Reform! What does it mean? Replacing, for a worse, a better. Throwing away the sickle, cradle and scythe, and using in their stead the McCormick reaper and mower, is reform. Giving up the spinning-wheel for the spinning-jenny and the old for the new methods of weaving, is reform. So, too, steam and electricity, substituted for horses and oxen in transportation, is reform. Reform has been accomplished in every line of production until one man, by the aid of machinery, does the work of a hundred men of a century ago.

Reform has come in on other lines, but not so rapidly because of the opposition of moneyed interests affected. Especially is this true of temperance reform, which aims to substitute sobriety for drunkenness. Great has been the gain, however, in spite of the drawback of greed. The sale of intoxicating liquors is prohibited by public opinion enacted into law in counties and states of the Union aggregating a population of thirty millions. Even no farther back than 1830 all men drank intoxicants, not excepting the clergy and church members. Now, neither drink. And I think that more than one-half of the non-church members are teetotalers. In 1830, both men and women used tobacco. Now, only men. This is the rule. The exceptions are few outside of whitechapel districts. No self-respecting woman indulges in the tobacco or cigarette habit in our country; while the liquor evil is mostly confined to beer guzzling. The stronger drinks are not so much in demand. And the great corporations, that employ millions of men, notably railroad corporations, have turned against the employment of drinkers. He is unwise who will hereafter invest money in establishing breweries or distilleries in the United States, North or South, East or West. I believe a half century hence they will all have run their course, been closed and utterly done away, as now they have been and are in several states of our Union. And by A. D. 2000 tobacco will cease to be cultivated, for no one will then poison his physical being with it.

Why have I these beliefs? Because of the intellectual advancement—the higher civilization that is right now at our doors. Men will have learned better than to persist in doing what unfits them for life's duties, destroys their happiness and that of all who love them and are dear to them, and shortens their own lives. It is amazing to see those vices, so general now—especially the disgusting, filthy and harmful tobacco vice. Men of highest standing, as were General Grant and Major McKinley, shortening their days by the excessive use of tobacco! It was the direct cause of the dreadful disease that produced ex-President Grant's death; and physicians have given out that, if President McKinley had never so poisoned his blood for years smoking the strongest cigars excessively, he would in all probability have recovered from his wound.

My eldest son, severely wounded in the Rhodesian native rebellion in South Africa, recovered from his wounds after only six weeks' confinement in the Salisbury hospital. He wrote me: "I

am sure that having never poisoned my blood with tobacco or alcohol is the cause of my speedy recovery." So all men will come soon to see that what are so injurious and of no benefit, as are alcohol and tobacco; so expensive and so degrading; so outlandish and so filthy in their effects—must be dumped into the garbage ravine, and forever buried from the sight, and cast out from even the memory of civilized men. It will be done.

It will soon be a matter of great pride for the young man to say: "I have never defiled my being by making a swill-tub of my stomach and a stink-pot of my mouth. I eat and drink only what will make good blood, not what will poison it.

Rather than the wrong pursue
I'd die on battle-field, man;
I'll do the thing I ought to do
Or perish and not yield, man."

YE 32ND LESSON.

Life Worth Living.

The only life worth living is a life of usefulness. The life of a true mother is worth living. Her children when young love and obey her; when grown up, adore her. She has no other thought but of her home, husband and little ones, and her duty to God. A mother has no time to spare away from her home and hearthstone. She doesn't go out to come home and find her house burned and her little ones ashes and red-hot coals among the blazing ruins. She stays right with them. Her life is worth living for the good she does. When her sons and daughters are old and their locks gray they remember their mother. They would be buried by her side.

The life of a true father is worth living. He has no other thought but of home, wife, little ones, country and God—especially the bringing up and education of his children. He is what he wants his sons to be. His life is the "light" of his sons as the life of the Master whom he serves, is the "light of men." He attends the school-meetings, visits the school, encourages the teachers. His religion is to do good—make the world better. He gives every institution designed for good his "God-speed." "Every man may help on the world's advance. See the progress since I was a boy," he says. "How did it come about? By the work of men—hundreds and thousands of them whose lives were worth living. Each did a little—some more, some less—for the world's betterment." He that does nothing to help the world to a higher good—his life is not worth living.

Yes, it is said of Jesus: "In Him was life, and the life (of Him) was the light of men." His life, brief as it was, was worth living. Don't count your life worth living because of the bad whisky you have consumed and tobacco and other poisonous drugs to the grief and shame of your parents, wife and the community in which you live, though you think you have had a "good time." A "good time" (if you had one) is not the measure of success in life, but what good you have done. You can do good right here and every day. See this poor, old woman dragging a dog-cart through the mud, laden with clothes for her washing. Take hold and help her pull the cart. The ten cents you spent for the cigar you are defiling your mouth with would better have been given for a couple of loaves of bread to feed the poor widow's starving children. To have done that would give you real satisfaction. There is where true happiness is found. Try it.

One doesn't have to go to the Cannibal Islands as a missionary to find work to do in that line. Jesus found, right on the streets of the Great City of Jerusalem, opportunity to do missionary work, and he didn't have to go to the slum-quarters to find it either. Hear Him: "Woe unto you, scribes, Pharisees, hypocrites!" (Mat. xxiii.) You might find missionary work to do among preachers and school-teachers. Why so many boys forming bad habits? Somebody is blamable for this—somebody who has the instruction of boys in hand. The Salvation Army lassie does not wait for sinners to come to hear her exhort and sing. She goes out after them. When the mountain did not come to Mohammed, Mohammed went to the mountain. It is about time somebody became interested in the work of gathering in the lost sheep and lambs. Not half the people go out to hear the preachers. What is commanded?

"Go into the streets and lanes of the city and bring in hither the poor, the maimed, the halt and the blind." (Luke xiv: 21.) If you see a man on the street making a fool of himself stop and tell him so. If a boy smoking a cigarette, box his ears and send him home, or, rather, go along with him to his home and tell his parents why you brought their son to a halt. They will thank you for it.

YE 33RD LESSON.

The Home of the Prudent.

The most important institution among men is the home. "Be it ever so humble" is a bad phrase, for a home is never humble. The negro's one-roomed cabin in the South, with his many children about the door is not humble. It is grand! A great man art thou who doeth the best for God and country that the environment will permit and who taketh to thyself in thy youth a loving wife. How was it in our grandfather's day? A cabin in the woods. Not a piece of furniture in the house that was not homemade—made by the husband with axe and auger. And the house itself was built by the same hands with the same tools. And not a garment was worn by husband or wife that was not homemade. In a cabin like this, and under like conditions, was Abraham Lincoln born!

Can we bring back those days of primitive grandeur?—days of love, joy and equality! Yes. In what way? By taking the right view of things. She is a foolish wife and mother who thinks of the callers—thinks to gain admiration for appearance of things. She should think only of convenience and what is best for the children. Nothing should be too fine or nice for freedom; that is to say, the house should not be a band-box, but a park or wild-wood where children may be free to play at will. The home belongs to the home people—especially the little people. Build the home to fit them, not fetter them to fit the home. The old-time log-cabin in the woods with coon skins tacked against the outer wall is better for the children than a Vanderbilt palace on Fifth avenue. Water never has seemed to taste from a silver cup half so sweet to me as from a gourd in the old cabin home of my parents.

The efforts to be gods and not men are vain. They defeat the true objects of life. Build for comfort and convenience and not for display. Give the children the first consideration. Those who have the (so-called) "best homes" have no place for children. They are an inconvenience—an incumbrance—and always in the way. The finer the home, the fewer the children. So are luxury and high living only canker and rot. They are decay and not growth, decadence and not advancement, and death will follow ours as it did the Roman civilization if this evil be not put an end to.

working sordidly to "make money?" Scandalous! Do not think such a thing. It is a shame!

No man will, in a truly civilized era, work for any other motive but the common good. It will then be the pride of each to make the greatest personal sacrifices for the common weal. He that can die for the common good—can give his life on the scaffold—to advance the world's glory will gladly embrace the opportunity. The aim will be to give, and not to get; to bestow and not to receive; to sacrifice and not to grow rich. "Take up your cross and follow me." That is the true doctrine of civilization. That is the true political economy. On Jesus Christ will rest the new civilization. "Be like Christ"—the new religion. "Go about doing good"—the occupation of each.

How many men today make it the end and object of existence to do as Christ did? How many are as indifferent as he was to their own personal well-being, speaking from the social standpoint? Of course, our own personal well-being is most enhanced the least we covet for self. It is best for us when we know nothing but duty and want nothing but the opportunity to be offered on the altar—to be lifted up as Christ was lifted up. What is life? Nothing but a space for well doing. But long life—if it had been of necessity for the greatest good Jesus would not have died at the age of thirty-three. He would have lived to be a centennarian at least. It is not how long we live. It is only how we live. Whoever falters is lost. We must go right forward to win the victory.

"Cannon to right of them,
Cannon to left of them,
Cannon in front of them
Volleyed and thundered."

So it is all along through life. We must go forward.

Having begun this essay with a quotation from Ruskin I will close it with another from the same writer. He says in his lecture entitled "Work":

"There will always be a number of men who would fain set themselves to the accumulation of wealth as the sole object of their lives. Necessarily that class of men is an uneducated class, inferior in intellect and more or less cowardly. It is physically impossible for a well-educated, intellectual or brave man to make money the chief object of his thoughts, as physically impossible as for him to make his dinner the principal object of them. * * * We do great injustice to Iscariot in thinking him wicked above all common wickedness. He was only a common money-lover and like all money-lovers, didn't understand Christ. Couldn't make out the worth of him, the meaning of him."

YE 26TH LESSON.

The Daily Press and the Public Schools.

The influence of the pulpit is growing less and there is no other moral mentor to take its place. The two factors that ought to be the conservators and upbuilders of public morality are the free public school and the daily press; but they are not so. Tradition stands in the way of both. Under the old regime the church through the grand and unselfish agency of priests, monks and nuns was the upbuilder of all that was good and the unrelenting foe of all that was evil. No words in our language can adequately express the admirable worth and sublime worthiness of those men and women, separated from all that is most fascinating to the common mind and devoted alone to doing good in obedience to the divine will. Influenced by no motive but to make the world the better for their living in it they were the granite foundation of society. Now society is built upon sand. Where

is to be found one public teacher who is not moved solely by the love of money? Who are the public instructors at the summer Chautauquas? And for what end are the Chautauquas instituted? The one end only, viz.: money-making. Who are the chief attractions? The Tillmans! Who are chosen superintendents of our public free schools? Young men—professionals attracted solely by salary. In moral ideals they stand not a whit above the common professional level of lawyers, judges, etc., who are "in the swim" reaching after the dollar; but in moral accountability have no more conception of their duty to the young—are no more exemplary—than a Sioux Indian; are as low down in moral stamina as the lowest savage of the forest or plain. Supreme judges walk the streets of the city with lighted cigars protruding from their befoiled lips and the superintendent of the schools of the capital city of Iowa uses that fact as an argument to prove that the tobacco habit is not an evil, at the same time that the law of the state pronounces it an evil and compels the teachers of the schools to instruct the youth that the nicotine drug (tobacco) is a poison and the use of it a dreadful vice; and in our highest literature we are instructed that it is a horrible curse, and so instructed, too, by the grandest and most exemplary writers—instance Madam Hyacinthe Loyson who, in her wonderful book, entitled "To Jerusalem Through the Lands of Islam," says:

"The whole world—Christianity, Israel, Islam, Paganism and savagery, are all victims of perverted appetite (the old vice of Adam) and through deplorable ignorance of the universal poisoning of the human race by nicotine. Tobacco affects the moral, civil, domestic and religious life by its direct action upon brain and heart—troubling alike reason and affection—the two factors of conscience—lowering its action and, therefore, lowering manhood. The different mentality and consumption of tobacco by the different races explain the different effects. Orientals given to meditation rather than action, smoke double the quantity of tobacco compared to the robust, active Occidental; but his poisonous weed often contains less than one per cent of nicotine, while that of the Occident, America and France, often contains seven per cent. Chemical extraction of three of these "best cigars" will kill a man.

"The striking effect of tobacco is the obliteration of moral perceptions, the diminution of natural affection, the failure to discern between colors, but far more grave, the failure to discern between right and wrong, between truth and falsehood, love and passion, righteous ambition and rapacity and domination. Given as the first fruits of the tobacco vice is the disobedience of parents and law, lying, stealing, revolt, ruined health, blindness, ataxy, sterility, debauchery, war murder.

"Any one can verify these statements by personal observation of their immediate surroundings (not forgetting hereditary inoculation) in hospitals, courts and prisons. "I have," she says, "studied these questions carefully for over half a century in Europe, Asia, Africa, and America, and I am convinced that the use of tobacco is the principal cause of the degeneracy of the race, as it is above all others the vice against nature, taking fire with its fumes and its poison into the human body, thereby profaning the temple of the Holy Spirit."

What a grand position the daily press occupies; but how, for the love of money, it is actually the instigator and promoter of vice and crime. The question asked is not what information will best serve to promote public morality, but what will bring largest dividends to the stockholders of this concern. This statement is a profound, most important and most deplorable truth. It is damnable. Of course there are exceptions to this rule. But they are few. To conduct a paper on a "paying basis" all "ads" must be invited and accepted that will not prevent the paper's being carried through the

United States mails and render the editor liable to prosecution in the federal courts. The conscience of the editor is steel-clad. It can be penetrated by nothing but the fear of fines. Imprisonment has less terrors to him than the lessening of income to stockholders of the corporation that owns and controls the "Daily Booster."

Public opinion alone can cure this evil, as it alone can curb the hog-greed of Chautauqua managers and prevent the desecration of the Sabbath, as when Senator Tillman of South Carolina was set up a drawing card in Des Moines. We must think of the rising generation and of the duty every one owes society of being, in his or her own daily walk, exemplary. Every one should be as devoted to the common welfare and as ready to give his all to the work of doing good as, theoretically, were the self-sacrificing priests, monks and nuns of old and as are the blessed Sisters of Charity of today and the Salvation Army workers. We must live solely to do good—to "go about doing good" as did the Master and not to show off our wealth and "have a good time" playing golf. We are placed on this planet to leave it improved by our having lived on it. He that falls in this would better have never been born. But the common belief is that he is a success who has got more out of the world than he has given to it and dies a millionaire.

YE 27TH LESSON.

Precept and Example.

The future of the people is in the hands of teachers. But who are teachers? If we think the young ladies in the school-room are the teachers who mold the destinies of our boys, we are greatly in error. Boys and girls are taught by example. Men and boys are examples to boys; women and girls are examples to girls. Men of this generation form, by example, the character of the men of the next generation; and so with women of women. Boys over twelve years of age should have no other women-teachers but their mothers; and girls above that age no other men-teachers but their fathers. They have in fact no other, for they heed no other. When a boy reaches twelve years of age he then begins to pride himself on his muscle. "Why," he says, "girls don't amount to anything. I can chase a dozen of 'em and they're afraid of garter snakes." He treats his mother with respect, but her influence over him is often not as great as is that of "Peck's Bad Boy" or any other bad boy, especially if his father is "strenuous"—smokes, drinks his beer, treats his wife indifferently, and is a "jolly good fellow" everywhere but at home. He has then, too often, great influence over his boy of twelve, who will be a "chip off the old block," unless he have his ambition and his moral nature awakened by an earnest praying mother's influence or the example of some grand man who gains the boy's esteem and confidence. The teacher is this man pre-eminently, having been fitted for his work in the great school of "Devotion to Humanity." He believes that every boy in his school will become a future Washington, Lincoln, or John Brown, and he leads every boy to believe it, too. Not one of his pupils would touch a cigarette any sooner than kiss a rattlesnake in the mouth. He gives the boys protection against evil by imparting to them ideas enforced by his own example—the only real protection for boys that there is or can be. The worthy teacher is what every man ought to be, and all will be when men are civilized and not savage—exemplary, model men. If not such, he is out of place in the school-room. Yes, no man is fit for the office of teacher of youth in the school-room, or out of it, or of that of father of sons or citizen of a free republic like ours, or of the world

who does not feel an ever-binding responsibility that he cannot shirk, of setting a good example before the young, and especially before his own sons, as the mother before her own daughters and the daughters of all other mothers.

All teachers should have equal and adequate support, since all have like needs, as a rule. But the teacher should have no other motive for his work than had the Great Teacher. He should say: "While I accept gratefully what is freely tendered for my support, yet I must live and die believing that I have never worked for money any more than did Jesus Christ."

"Am I my brother's keeper?" Yes, indeed. We should realize this, and seeing any one going out of the way, we should try to lead him back into the path of right-doing. But we should ever keep silent, unless we are the very kind of person we would wish all men to be. The father who is not the kind of man he would have his sons be is, in his make-up, a degenerate. That is what the present age demands—every man really a "priest and king and son of God," believing that the only way of making the world better is not so much in giving great sums of money to build up institutions of righteousness and learning as in being righteous and learned himself. And let me not say I want a better preacher for our church and to that end am willing to increase my pew rent a hundred per cent. But rather let me say: "I want to be a more exemplary man." Let all be totalers and all the saloons will close without any prohibitory laws. Let all men give up the use of tobacco and its cultivation will cease and more corn will be grown. This it is to lay the ax at the root of the tree—be exemplary.

YE 26TH LESSON.

An Appeal to Young Men.

The young man who is not conscientious would better never have been born. He that does not feel that it is his bounden duty to protect the weak is not conscientious. Here is a young woman that confides in a young man. Nature is strong in her—too strong for conventionality without a protector—without the protection of this very young man into whose power she has fallen. He says, "I will protect her, for God has given me superior strength for this very purpose to protect and help others as well as to be master of myself." When this resolution is taken, what a thrill of happiness passes through his being! If he had ever been tempted the tempter at that moment bids him farewell forever. He at that moment receives the baptism of the Holy Ghost. His character is at that moment fixed and he takes his stand among the great men of the earth. He is unworthy the name of man if he stand not ready to protect, if need be, with his life, her that must be lost without his protection—if he do not say at all times, "I will not wrong the pure and innocent; neither will I tarnish my soul with, nor share in the guilt of the impure; but I will lift up and place on her feet the down-trodden, I will go out after the lost lamb until I find it and, having found it, I will restore it to the fold."

I am convinced that this one quality is the one superior and saving quality of human nature—the uncontrollable passion to "lend a hand" wherever help is needed, and that, too, without fee. But this quality can never be his whose self-respect does not compel him to be free from the unnatural appetites for strong drink and narcotic and nicotine poisons—to be unalterably determined that no blemish shall be acquired by him. What hope can there be for a cigar or cigarette fiend, not to mention a beer guzzler? What innocent girl is

safe in his society? Who has no respect for himself has none for others. There is no middle ground betwixt savagery and manliness. The time will come when mankind will look back on the present age of insane inebriety and disgusting filthiness of habit as one of utter barbarism—as a time when human beings had so little self-respect as to pollute their bodies and weaken both body and mind by the tobacco and cigarette habits and the mania for intoxicants.

Two thousand years ago our forefathers and foremothers in the woods of Britain, Gaul, Germany and Scandinavia stood by with folded hands and beheld their own children or parents or sisters or brothers burnt in colossal baskets—wicker images of Thor and Odin. Today let such savagery be attempted by the priests of Paganism and the victims would be rescued by the indignant populace and the priests be slain. How are our children, brothers and fathers sacrificed on the altars of the god of inebriety and of the nicotine and narcotic habits and we look on, with the same superstitious noninterference as did our ancient foreparents in the woods of Britain, Gaul, etc., on the burning of victims upon the altars of the Pagan gods! But, I repeat, the time will come when the awful sacrifices of today to the rum and tobacco gods will be regarded as the old-time sacrifices to Odin and Thor are regarded by us. Yes, the time will come and speedily, I trust, when all men and all women will be of the same mind in regard to these present day evils with Mrs. Carrie Nation—her destructive hatchet in her saintly hand—a prophetess of God—a forerunner and type of what all, both men and women, will one day be in their indignation against the besetting evils of this heathen age of drunkenness and foul-mouthed rottenness.

Benighted men call this indignation "fanaticism." So would any plea against the burning of human victims by the Pagan priests two thousand years ago have been called, and the populace would have torn any man or woman to pieces who had raised a hand to save the doomed victims from the flames. Reader! nine hundred million dollars are squandered and one hundred thousand men murdered in the service of King Alcohol yearly in our country, while the misery and squalid poverty produced by this detestable tyrant are incalculable! And I may further add: The cost of the poisonous tobacco consumed in America is greater than that of the bread consumed by all the people and of the support of all the common schools and churches. And yet there are so-called "scientists" who write to bolster up the sale of alcoholic drinks and tobacco by declaring them "healthful." Let us resolutely fight down these dreaded evils. Public opinion will end them—an enlightened public opinion as it did African slavery. Let us agitate to this end.

YE 29TH LESSON.

The Schoolmaster and the Preacher.

The schoolmaster has lost his place, the preacher his importance. If vice and demoralization are on the increase in society it is from this cause. When first the priest became a preacher his influence was not lessened, but today that of both is nil. To speak plain Saxon, the preacher cuts no figure in building character in the young. The tree bears no fruit. Men and women, members of the churches, live uprightly; for that is traditionally expected of them, as do members of the Good Templar order refrain from drink, because it is expected and required of them by the rules of the order—a matter of traditional decorum, like style of dress. One does not give up cigars or cigarettes when he becomes a church member as he does the bottle, because it has not as yet become the rule. And the church is never in the van of reform. It opposed temperance reform until after public opinion sanctioned it through the efforts of independent tem-

perance lecturers. It will not move against the tobacco vice until, at least, after the "snake has been scotched," if not killed, through efforts independent of church and pulpit.

It is not fear of hell nor hope of heaven that leads men and women to unite with the church now. The church has ceased to be an assurance institution to insure against fire of hell. What, then, influences them to do so? Respectability. He or she that owns a pew and helps with cash to "sustain the ministry" feels a degree of self-respect and is respected by others for so doing. The "house of God" is a fashionable resort on Sundays, where finery is shown off, as at the theater, and an entertainment is provided of good music by choir and organ and an interesting discourse by the preacher. What is the matter? The world of thought has changed. The old conception of the Cosmos is obsolete. Tell a church member today that "Angels bear thee up in their hands lest thou dash thy foot against a stone" and he will say: "That is poetical language—a magnificent figure of speech—not literal truth at all and was not meant to be so understood by the Psalmist." (Ps. 91:12.) Now, I personally am so old-fashioned as to believe it to be literally and absolutely true that angels do so "bear us up in their hands," etc.

But as to the schoolmaster: The office once filled by priest and preacher has become his or it is nobody's today, viz: character building—the straightening of the twig so that the tree may stand upright. The boy is at eighteen what he will be all his life. The exceptions to this rule are few and far between. Why has the schoolmaster lost his place? Because of the ignorance and stupidity of school officers. No woman can fill his place—can do his work of shaping the characters of boys. Her place is with the young of her own sex, except it may be in the kindergarten. What sort of men are qualified to fill the office of schoolmaster? Ah, that is the important question. Almost any kind of raw material may be worked up into a salaried preacher. Not so with the God-ordained schoolmaster. A schoolmaster! Of all men on this planet, he should be the best. Let the work be open to good men, the salary left out—not mentioned in the call; for any man influenced to this work by salary is unfit for the high office. The most worthless of men are they that demand and are paid the largest salaries in the schoolroom and behind the pulpit. Better teachers and better preachers we would have if no salary at all were offered to be paid. Name the man that has ever done the world good as a teacher of men or boys that was a salary grabber. It cannot be done. The good man says, when asked what he will charge to serve as a teacher of young or old: "I have never asked pay for my work for the public." "How can he live, then?" does the reader ask? I answer by counter questions: How did Jesus live? Did he die of starvation? Did any one of his apostles? Has any one who lived and labored in a good cause ever been known to so die, from Jesus to John Brown? Not one.

YE 30TH LESSON.

Christian Civilization.

The moral, religious, social, economic and financial condition of all Christian nations is far from ideal. The farther from Nature, the farther from God. The contact of the uncivilized with the "civilized" (so-called) has ever been a step backwards, morally, for the uncivilized. "Civilized men" have no regard for the chastity of uncivilized women. And strong drink is the most conspicuous ac-

am sure that having never poisoned my blood with tobacco or alcohol is the cause of my speedy recovery." So all men will come soon to see that what are so injurious and of no benefit, as are alcohol and tobacco; so expensive and so degrading; so outlandish and so filthy in their effects—must be dumped into the garbage ravine, and forever buried from the sight, and cast out from even the memory of civilized men. It will be done.

It will soon be a matter of great pride for the young man to say: "I have never defiled my being by making a swill-tub of my stomach and a stink-pot of my mouth. I eat and drink only what will make good blood, not what will poison it.

Rather than the wrong pursue
I'd die on battle-field, man;
I'll do the thing I ought to do
Or perish and not yield, man."

YE 32ND LESSON.

Life Worth Living.

The only life worth living is a life of usefulness. The life of a true mother is worth living. Her children when young love and obey her; when grown up, adore her. She has no other thought but of her home, husband and little ones, and her duty to God. A mother has no time to spare away from her home and hearthstone. She doesn't go out to come home and find her house burned and her little ones ashes and red-hot coals among the blazing ruins. She stays right with them. Her life is worth living for the good she does. When her sons and daughters are old and their locks gray they remember their mother. They would be buried by her side.

The life of a true father is worth living. He has no other thought but of home, wife, little ones, country and God—especially the bringing up and education of his children. He is what he wants his sons to be. His life is the "light" of his sons as the life of the Master whom he serves, is the "light of men." He attends the school-meetings, visits the school, encourages the teachers. His religion is to do good—make the world better. He gives every institution designed for good his "God-speed." "Every man may help on the world's advance. See the progress since I was a boy," he says. "How did it come about? By the work of men—hundreds and thousands of them whose lives were worth living. Each did a little—some more, some less—for the world's betterment." He that does nothing to help the world to a higher good—his life is not worth living.

Yes, it is said of Jesus: "In Him was life, and the life (of Him) was the light of men." His life, brief as it was, was worth living. Don't count your life worth living because of the bad whisky you have consumed and tobacco and other poisonous drugs to the grief and shame of your parents, wife and the community in which you live, though you think you have had a "good time." A "good time" (if you had one) is not the measure of success in life, but what good you have done. You can do good right here and every day. See this poor, old woman dragging a dog-cart through the mud, laden with clothes for her washing. Take hold and help her pull the cart. The ten cents you spent for the cigar you are defiling your mouth with would better have been given for a couple of loaves of bread to feed the poor widow's starving children. To have done that would give you real satisfaction. There is where true happiness is found. Try it.

One doesn't have to go to the Cannibal Islands as a missionary to find work to do in that line. Jesus found, right on the streets of the Great City of Jerusalem, opportunity to do missionary work, and he didn't have to go to the slum-quarters to find it either. Hear Him: "Woe unto you, scribes, Pharisees, hypocrites!" (Mat. xxiii.) You might find missionary work to do among preachers and school-teachers. Why so many boys forming bad habits? Somebody is blamable for this—somebody who has the instruction of boys in hand. The Salvation Army lassie does not wait for sinners to come to hear her exhort and sing. She goes out after them. When the mountain did not come to Mohammed, Mohammed went to the mountain. It is about time somebody became interested in the work of gathering in the lost sheep and lambs. Not half the people go out to hear the preachers. What is commanded?

"Go into the streets and lanes of the city and bring in hither the poor, the maimed, the halt and the blind." (Luke xiv: 21.) If you see a man on the street making a fool of himself stop and tell him so. If a boy smoking a cigarette, box his ears and send him home, or, rather, go along with him to his home and tell his parents why you brought their son to a halt. They will thank you for it.

YE 33RD LESSON.

The Home of the Prudent.

The most important institution among men is the home. "Be it ever so humble" is a bad phrase, for a home is never humble. The negro's one-roomed cabin in the South, with his many children about the door is not humble. It is grand! A great man art thou who doeth the best for God and country that the environment will permit and who taketh to thyself in thy youth a loving wife. How was it in our grandfather's day? A cabin in the woods. Not a piece of furniture in the house that was not homemade—made by the husband with axe and auger. And the house itself was built by the same hands with the same tools. And not a garment was worn by husband or wife that was not homemade. In a cabin like this, and under like conditions, was Abraham Lincoln born!

Can we bring back those days of primitive grandeur?—days of love, joy and equality! Yes. In what way? By taking the right view of things. She is a foolish wife and mother who thinks of the callers—thinks to gain admiration for appearance of things. She should think only of convenience and what is best for the children. Nothing should be too fine or nice for freedom; that is to say, the house should not be a band-box, but a park or wild-wood where children may be free to play at will. The home belongs to the home people—especially the little people. Build the home to fit them, not fetter them to fit the home. The old-time log-cabin in the woods with coon skins tacked against the outer wall is better for the children than a Vanderbilt palace on Fifth avenue. Water never has seemed to taste from a silver cup half so sweet to me as from a gourd in the old cabin home of my parents.

The efforts to be gods and not men are vain. They defeat the true objects of life. Build for comfort and convenience and not for display. Give the children the first consideration. Those who have the (so-called) "best homes" have no place for children. They are an inconvenience—an incumbrance—and always in the way. The finer the home, the fewer the children. So are luxury and high living only canker and rot. They are decay and not growth, decadence and not advancement, and death will follow ours as it did the Roman civilization if this evil be not put an end to.

Let our young people be wise and do as the fathers and mothers did. How so? Adapt themselves to their circumstances. Is it possible for young people now to marry and establish homes as our grandparents did? I believe that the conditions are quite as favorable now as of old for early marriages. Why do the young not marry? Why so many bachelors and old maids? Our grandmothers, many of them, married when girls of sixteen. An old maid or an old bachelor was a rare show then. Marriages have become less in vogue because young people are not satisfied to live as their fathers and mothers lived.

Point out to me a temperate, upright, industrious and trustworthy young man that cannot afford a single room and furnish it as well as Thoreau furnished his cabin by Walden Pond. You cannot point out one. Here could the young couple begin married life as well off as were Lincoln's father and mother when they first set up house-keeping. Yes, and far better off. See now the grand schoolhouse near by! See the conveniences of books and culture within reach that the back-woods fathers and mothers were deprived of! An old Scotchman once remarked that, when first married he and his wife lived on oatmeal porridge. They after a while became so well off that they could afford to eat chicken; but their son, John, the old man said, when married, began first with chicken, but was compelled to come down to the oatmeal porridge at last.

The field is clear today as of old for each young person to find a mate and for them to establish a home. But they must ignore the foolish struggle for display. They should say: "We find our happiness in each other's love and companionship and in music and books and lofty aims and duty done. None come to our cottage hungry who are not fed and little children are welcome guests always—angels of purity and love! God bless them!"

May the words of the Psalmist be a true prophesy of the beauty of thy home, O young man: "Thy wife shall be a fruitful vine by the side of thine house; thy children like olive plants round about thy table!"

The time is near when reaction against the present order of life will set in and men and women determine to live for a purpose that shall be according to the dictates of reason, in conformity with nature and in harmony with the teachings of the Bible—an earnest, moral and religious purpose, ignoring wealth and finery and great castles for dwellings and the vain running hither and thither for pleasure, looking only to bring up their offspring properly and to fill the office of good citizenship in the commonwealth.

YE 34TH LESSON.

Motive and Effort.

The only motive that moves beasts to action, and men on the animal plane, is subsistence. But on the loftier human plane a higher motive becomes dominant. By modern thinkers it is termed altruism, which may be defined: "the common good." The wild beast does not stir from his lair but to obtain food. I pass over, of course, pro-creation and the care of offspring—a common motive. Beyond these, the only natural occupation of all creatures below man is to obtain food and shelter. Nature provides them clothing that they need. And with man as an animal there is no other natural motive to action but food, clothing and shelter. Above the animal plane for man to be solely moved by any other motive but altruism it is degeneracy. He yields to instinct and reason aborts. This condition may be termed insanity. But it is worse. It is criminal

wrong. The miser, starving himself and lacking all necessities of life, holds fast his bags of gold for no object. It is the same blindness that affects the millionaire who has no altruistic aim. He piles up his millions, no matter what suffering results to others from his greed. And for what end? He cannot tell, and no one knows. He simply plays the fool.

This condition of greed, affecting our age, grew out of the militarism of the dark ages. Castles were forts for common protection. The military officers became the owners of them and of the land protected by the fortified castles. Why so? Because all government was nil but the military, and none had power to dispute the claims of the self-constituted "lords of the manor." Governments exist now that are not military. But tradition preserves to this day the shell of the defunct military system of the middle ages—especially in Great Britain, our mother country, where land-holdings are under the old tenure of the military age. And we in America are still paralyzed by British tradition to the extent that we have no laws that would prevent Mr. Rockefeller (or any other multi-millionaire) from becoming the owner of every acre of farm land and every mine in any of the states of America today, as he owns the oil wells, and he is rich enough to buy all the farms in the state of Iowa, or Illinois, if he saw fit to do so. This ought not be his right. Common rights should be conserved and the individual made to serve the common-weal.

When one, by exploiting the labor of others under the ancient, barbaric system with which the world is yet cursed, becomes a millionaire and has in view solely the public good, the system is less intolerable. Such an one was Peter Cooper. It is wrong, nevertheless. Every dollar accumulated by any man beyond his needs for the fair subsistence of himself and his dependents, he would better have never possessed, both for his own good and that of others. How do fortunes received by inheritance or by will affect the recipients? To their injury, as a rule, almost without exception. They become worthless idlers and degenerates. As long as the people permit the customs and traditions of the dark ages to blight society men will take advantage of them, no matter how great the evils that result.

Shame to any man content to dwell only on the beastial plane!—to spend all his time browsing like the ox, or digging into graves, like the hyena, or going about as does Satan—the great prototype of beastial men—"like a roaring lion seeking whom he may devour!" That is a true picture of the man who has no higher aim in life than the accumulation of useless wealth—useless to him and to all to whom it descends, of his heirs. He that, beyond doing his duty to his dependents, has no purpose to make the world "the better, the wiser and the happier for his living in it," is not a true twentieth century man. He is not a man at all. He is, in all but physical form, a beast.

Howard Luther, Bruno, Huss, the Sisters of Charity, the Salvation Army people, working for no other end than to do good, as did the early disciples of Jesus—Paul and the rest—all who devote their lives, as did Wendell Phillips, William Lloyd Garrison, Gerritt Smith and John Brown, to the common weal, are only the advanced pickets of the coming hosts of the new Christian era of the twentieth and coming centuries—the second coming of the Christ.

YE 35TH LESSON.

The Need of the Hour.

Common sense is the criterion of truth. Truth is never farfetched. About all we know, affecting human welfare and happiness, most essential to their attainment and preservation by man on the animal

plane, was known to him in the cave period. What difference between mind-cure today or of old, when the Indian doctor healed the sick by himself swallowing the medicine and the patient getting well by will-power, believing that the doctor, by virtue of pow-wow healed him? Let every man now drop all selfish pursuits but one—viz: building up his mental capacity—gaining knowledge of himself and the world he inhabits, and of God, losing attachment to display, living simply, eating only for health, keeping regular hours, fitting his house to his natural needs and seeking only pleasures of mind, indulging his passions and appetites according to nature only, loving his home, wife and babes more than he loves all the world besides, spending as little time away from home as he can to procure the essentials of life, not caring for anything beyond, but to “do good.” Then will the world be as it ought to be—a world of supreme happiness.

The simple life of primitive man is the true life—discarding self-seeking—every home and every table common—no classes—every man his own preacher, teacher, lawyer, doctor—all business public—no private enterprises, involving graft or over-reaching—human life sacred—the rights of man supreme—the rights of property nil, there being no property not common excepting wife and children, family and home—these the only exclusively private and personal possessions, and these sacred and inalienable—no divorces.

Society will be harmoniously built up—every part being essential to the whole—one end in view—the conservation of the whole and the protection of each unit—no immolation, no killing of the people, as in Russia by Cossacks, for the people cannot and will not rebel against beneficence and love—against a perfect system that has no purpose but their own personal good along with that of each, and founded on this sublime scripture—the very essence of wisdom—essence of all good—the Neo-Platon idea of human duty, derived from sources Oriental and Occidental—the words of St. Paul: “Let no man seek his own, but every man another's wealth (weal.)” (1 Cor. x:24.) This is altruism, or, rather, it is Christianity; it's all expressed in one short sentence. That is the foundation—yea, the entire frame-work—or rather the completed temple beautified, of human duty. In a thousand volumes, of a thousand closely printed pages each, nothing more could be said of social and political reform than this implies. This one sentence contains all that ever has been written or spoken of truth by all the thinkers and writers who have ever lived and labored for the betterment of human society: If all men lived up to this one commandment, the Kingdom of God would be here among men, and Jesus Christ, the Prince of Peace, regnant.

The good of each is wrapped up in the good of all and the good of all in the good of each. The clock will stop if a single cog of a single wheel is broken; so Christian society cannot exist if one person is wronged. No one can be happy if any are miserable, no more than the human body be at ease if any one part is afflicted. “So, we being many, are one body in Christ and every one members of one another.” (St. Paul.) What can be more sublime! No enlightened Christian of the primitive type can have the heart, even in a great city, to sit on a chair if any one of that city must sit on a stool, live in a fine mansion if any one must live in a hovel, sleep on feathers if any one must sleep on straw. He cannot endure to be better off than another, nor will he permit any one to do for him what he can do for himself. When we feel so, universally—each one becoming enlightened, the Sun of Righteousness his illumination, the “Servant of All” his ideal, no one will be poorer than he and no one richer and no compulsion intervene, but only enlightened public opinion and belief. The minds of all cultivated, as were theirs whose sublime souls rose to the height of love pictured above selfishness

will not exist. As the Judean poet-prophet says: "There shall come forth a rod out of the stem of Jesse * * * the spirit of the Lord shall rest upon him. * * * Shall make him of quick understanding. * * * He shall smite the earth with the rod of his mouth * * * with righteousness girdle his lions. * * * The wolf shall dwell with the lamb, the leopard lie down with the kid, etc. * * * They shall not hurt nor destroy * * * for the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isaiah xl: 1 to 10.)

YE 36TH LESSON.

Disinterestedness and Reformation.

A grand cathedral, a soft place, a handsome income for life, and the recipient pledged to support, with tongue and pen, an ancient creed that now science and the truths of history contradict, what may such a man say that a seeker after truth should give ear to, since, if he speak not in accord with tradition as crystallized in creed and his environment, he will lose his position? The organized church has hitherto bound the world in chains. The thinker must ignore church and party. He must be as solitary as was the Christ. That is a sublime position. Independence as complete as that possessed by God Almighty! That is the only position a teacher may occupy. The moment he begins to be an advocate, he ceases to be a teacher.

It is here that individualism finds a footing. It is wrong to place an "ist" or an "an" after one's designation. That makes of him a crystallization. Truth is never crystallized. It is spirit. God is truth. Jesus said, "follow me." Now, did he mean in "belief" or was it in his "way of life?" The latter, I think. The truth about religious creeds is this, viz: They are in essence one the world over and all religions have the same creed. There is but one religion on earth among men of the same degree of culture. Ignorance and superstition dwell together. The organized church, as a corporation, is founded on the exploitation of ignorance; but all enlightened men have one and the same religion. Let all men see this truth and there will be a comparison of notes. That is needed. Then will bigots and bigotry leave the stage. It will be conceded that the bottom has fallen out of a great vat filled with the "wine of self-righteousness." The caste that has the upholding of ancient tradition for their lifeboat will be engulfed and go down, never to rise again.

But there will be prophets. Now wherein does the prophet differ from the priest or preacher? The former looks forward; the latter looks backward. The prophet squares his teachings to what ought to be and will be; the priest or preacher to what has been and ought not longer be. The first looks hopefully to posterity; the last adores ancestry. The achievements of the great of the future will prove to be the work of Titans; of those of the past the cob-houses of children. The prophet says, "Let the dead past bury its dead." What say the priest and preacher? They say nothing; for oblivion has engulfed them. The past is a shell-heap. It contains only flint, bone and shell tools. We dig in it for curios, not for patterns.

The rule of life will be found in aesthetics. It will be the beautiful. That is ever the criterion of human behavior or conduct—and the judge sits on the throne of the human soul. There is not a living human being that does not know the beautiful. It is not beautiful pictures or statues of men we admire most, but beautiful men themselves—living persons—and not just the bodily or physical forms, but the spiritual soul forms—the angelically beautiful spirit. "The greedy dog," we say, "or, rather, hog." He is worth millions. He

builds a magnificent dwelling; fills it with paintings and statuary. But who is he? What has he done? He got rich. How?

Build manhood. What is the true measure of manhood? Character. And what is the mountain-top of character? Achievement. In what line? In benefits. To whom? Others. How tall was Lincoln, Washington, Samuel Adams, Mrs. Stowe, Miss Anthony, John Brown, Whittier, Dickens, Hugo, Milton, Thoreau? Yea, how tall is any one? As tall as the benefits he or she bestows. But no greater benefits can be bestowed on the world than the mother bestows—or father or teacher or priest or preacher or author or the man on the street or behind the plane or plow or counter, when exemplary morally.

"Little drops of water, little grains of sand
Make the mighty ocean and the beautiful land."

Very simple truth with a world of meaning.

So our individual conduct, day by day, hour by hour, minute by minute, second by second, and above all, the divine inspiration behind our conduct, that leads to virtuous and altruistic actions, make life beautiful. Disinterested love is the all of good character—the all of religion, of statesmanship, of human life—the all of God; for "God is love."

YE 37TH LESSON.

A Perfect Social Mechanism.

We find the greatest intellects designing a social structure that shall be perfect—a perfect mechanism of society. The founders of Christianity had that in view. The Pentecostal society was the result—"God's Kingdom;" "all things common"—no rich, no poor; no vice, no crime. It is the belief of the best minds that a commonwealth may be instituted that will preserve a perfect balance between all its units and preserve the equality that is natural. The cause of wrong-doing is social and not individual. To improve the quality of the individual units we must improve the environment.

Definitely speaking, it means that life shall be made easy to all, and it be made good for children to be born—all children alike—and none above others with a gold spoon in his mouth. There will then be no difficulty in making a living—now a hinderance to marriage—no motive to place the poisoned cup to a neighbor's lips, no necessity for resorting to questionable means of subsistence—no need that a woman put her virtue on the market for bread for her and her children's hungry mouths—no motive to steal, cheat or rob—no motive for graft—none for gaining great wealth individually, all being well to do. And it will be then a disgrace to be better off than another, to live in a better house than another, to wear better clothes than another.

That day is coming and is near. The sensible multitude look now with disgust on the shoddy rich riding in the parks in automobiles costing great sums—cars valued as high as twelve thousand dollars apiece—a sum that would place a poor family, yea, several poor families, on their feet and make life worth living to them and a source of God-like satisfaction to him who helps them, that riding in an auto bears no comparison with. "But would you deprive the wealthy of every pleasure?" it is asked. By no means. No enlightened person can take pleasure where there is misery that he can relieve, except in relieving it. Seeing happy faces made so by our act is a pleasure shared by God himself. All the inhabitants of heaven are made glad by the Christ-like deeds of one man or woman.

Jesus was typical of civilized man in his life and character. To reach the "measure of the stature of the fullness of Christ" is to become civilized. Toward this the world is moving rapidly. And the commonwealth set up by his immediate disciples is typical of the universal commonwealth near at hand, of which The Hague will be the capital and the "United States of the World" the name. No man then will drive in a vehicle by a poor wayfarer, white or black, on foot without inviting him to ride on the seat by his side. Then every man will say, "What I possess is common. I have naught I call my own. I have never sued a man for debt and have never dunned a man after once presenting my account." We need so little that we ought not fret about gathering beyond our needs.

And this last thought is vital to progress today. No man has a just right to anything beyond his natural needs. No man can, according to nature, "lay up for the future;" for all things essential to the preservation of life are perishable. They cannot be kept any great while and must be renewed year by year. And artificial wealth supplies not natural wants. "Money (and its representatives—stocks, bonds, mortgages, etc.) is the root of all evil." The new era of civilization will be free from this curse. The reformer that does away with money and its artificial representatives from all the face of the earth will be immortalized as the emancipator of the human race. There would be no international wars today but for this evil of money and bonds—no exploiting of the weak by the strong—no commercialism and no imperialism—no rich and no very poor; but all well to do. Who profit by the money borrowed by Russia and Japan?—by the bonded obligations of the nations? The public? No; not even the producers of the creditor nations—only an oligarchy of speculators—habitus of the gold-room and the stocks and bond markets—"petty tyrants—money lords"—the blight of the human race!

YE 38TH LESSON.

"Great Is Diana."

Under our present system of social organization, the breaking down of effete institutions produces loss and suffering to many whose property interests are bound up with them. Before martyrs are slain somebody believes himself to be grievously wronged in some way. Nobody longer cares for "opinions" and "beliefs" abstractly considered. Ideas are intangible and opinions are not going to beget persecution today until they are seen to endanger somebody's craft.

We hear an uproar and a tumultuous shout: "Great is Diana of the Ephesians!" and Haddock of Sioux City, Iowa, and Logan of Des Moines are assaulted and murdered—martyrs to the holy cause of progress,—or the Muscatine horror is enacted. If property losses were in some way eliminated—if "craft" was in no way endangered, what would be left standing in the highway to obstruct the wheels of the car of progress and reform? Nothing!

Banish poverty and we banish therewith compulsion, coercion, war and crime, and we bring in the Kingdom of God. Then will enticement alone influence the actions of human beings and the barbarism of the ages will be of the past. No longer force, but only reason and loving kindness will prevail.

If every one could choose freely his employment in a natural state of society, where no man might fear want—could follow the same footpath the child walks in, in its play—there would be no going astray. I am sure that our entire social system is out of accord with the harp notes of the sermon of Jesus on the mount, and antipodal to the ideal community outlined in the Acts of the Apostles. Let the competitive

system of production and distribution of products be wound up, co-operation inaugurated, capitalism done away, the true Christian commonwealth re-established, "Love thy neighbor as thyself" crystallized in institution—as in the primitive Apostolic Church it was crystallized—then will evil be overcome of good, and reforms that now coercive laws can hardly introduce, because of the noise of the craftsmen, will flow in as naturally as water runs down an incline. The money now spent in efforts to enforce a coercive code were ample to smoothe the pathway of reform if devoted to opening up new employments honorable to human nature.

It is surely unbecoming to men who call themselves Christians to hold up their hands in holy horror when it is purposed to crystallize in law the gentle doctrines of Jesus and bring in the glorious epoch when evil shall be overcome of good. Did the craftsmen of old who cried "Great is Diana" understand that the preachers of the Gospel of Jesus meant to introduce them into a community of equals where "all that believed had all things common, and sold their possessions and goods and parted them to all men as every man had need?" I think not. I believe that, if they had known that the only object of Christianity was to save men from want in this life and prepare them for the life to come—or, I would say, by saving them from want here to open the door for their salvation from sin, as Mr. Booth has outlined and the Salvation Army is marching gloriously forward to accomplish—the craftsmen of Ephesus would not have been so maddened against St. Paul and his co-workers in the vineyard of the Lord.

In accordance with the plan of the primitive Church of Jesus Christ I insist that, preliminary and introductory to any and all efforts for reform, the fear of hunger and nakedness, as well as hunger and nakedness themselves, must be got rid of. Poverty must be abolished. The slums must be transformed. Every human being on earth must have a home—a hearthstone that he may call his own. Let every man be assured that the reforms contemplated will not leave him impoverished—will not beggar his wife and little ones—will help rather than hurt him financially, as well as morally—that reformers are messengers of mercy and love, doing good to all and evil to none—then will the Army of Christ march forward over a highway paved with blessings. No frowning barricades will obstruct their progress; no maddened mobs will gather to oppose them; but their progress will be triumphal; soldiers of the cross, clad in the armor of love, wearing breast plates of righteousness, and their jubilant feet shod with the sandals of peace, will meet a glad welcome.

When once we come to believe—acting according to that belief—that God is incarnate in the human soul, and we bow down and worship Him incarnate in humanity, our temples of worship being the happy homes that shelter the beloved wives and little ones of the tolling, and every human being a toiler, doing good, we will see that 'tis the duty of all to bear the burdens of each and of each to serve all. We do away with coercive laws when we do away with the barbarism that can be supported only by means of coercion. The people would do right. Coercive laws compel them to perpetuate wrong. To do away with wrong we must first do away with poverty and the fear of poverty. We must so establish conditions that to "prohibit" we will not touch the bread and butter of the craftsman to withdraw it from the mouths of their wives and little children.

YE 30TH LESSON.

The Higher Good.

The ancient Greek philosophers did not proceed, in their investigations for the discovery of truth, in the same manner as is pursued by modern scientists. They assumed a certain proposition to be true and then proceeded to answer all possible objections that might arise

against it. If it could not be shown to be unreasonable, they took for granted that it must be set down as logically confirmed to be absolutely true. Now the modern seeker after truth assumes nothing; but he gathers together all the facts obtainable and derives from them his conclusions.

Aristotle assumes that the chief incentive to human activity—"the good"—the thing that all seek to obtain above all else is happiness. His whole system of ethics is founded on that proposition—an assumption. Now a modern philosopher, or, rather, scientist, before announcing what he conceives all aim at primarily would look along the whole line of sentient creation from monad to man and note what moved each individual to action. If he found a common motive, he would say that man is no different from other animals, inheriting the common habit, or instinct, that all other animals possess. His conclusion would be that the end for which all seek primarily is not happiness but subsistence.

Nothing is done by man any more than by any other individual of the animal kingdom that is not grounded on instinct, the same as moves the bird to build her nest. Of course, with the lower animals no reasoning precedes action. Only instinct. So to a great extent with man; the habits of his progenitors, from the earliest geological age to the present, are impressed upon him, and, especially, the one of securing the means to live and support offspring.

The higher orders of sentient beings have social habits highly developed—bees and ants among insects—beavers especially among mammals below man; but man supremely so; yea, far above all others. He gathers inordinately and piles up beyond reason means of subsistence for himself and family merely by the promptings of instinct. A higher instinct—the social—then, leads him to devote, of his accumulations far beyond his personal needs and his progeny's, a portion to the common good. And reason has a hand in so broadening human effort and bringing in beneficence. Thus are the promptings of instinct modified and man rises to the altruistic or Christian plane through reason.

But what is reason? It is the sense of fitness. All things considered, the result that ought to obtain is reasonable. By analogy it is the same as the sense of harmony. It is the sense that approves what accords with nature—the sense of symmetry, toward which is the paramount trend of nature's movements, producing globes, crystals and plant and animal forms, flowers, fruit—all symmetrical—in a word, beauty—the sense of which, in the human soul, is the highest manifestation of the divine principle of man's superior being.

The time is near, I trust, when reason, which is the adorer of truth (God is Truth) will have obtained the throne and instinct in man have become nil. This will be when he shall have stepped upon the lofty height of true manhood and shall have arisen above the bestial plane. Then shall we comprehend the ethic of the Sermon on the Mount, which is as far above the comprehension of the childhood of human development, that now prevails, as are the great works of ancient Greek artists above our comprehension; for, be it remembered, that the Athenians of the age of Pericles had ascended to a height of civilization—the development of intellect and taste immeasurably above us. A noted English savant has said that the Athenians of that day were as far ahead of the most advanced race of the present day in enlightenment as we are in advance of the native blacks of Central Africa.

Let us give up our self-seeking and become more like the typical "perfect man" set up for our example by the Alexandrian Greeks—Jesus Christ—an higher ideal of the God-man—a more finished outline than was conceived for the physical side of his nature by Phidias in his statues, Jupiter-Olympus, Athena and Apollo Belvidere—the most perfect statues ever made that we have knowledge of.

YE 40TH LESSON.

A New Chapter.

Yes, there is a new chapter of human nature about to be read by all men. It is a grand chapter and is like a stratum of gold-bearing quartz, very rich and will bring a great profit to the delver for the riches it contains. It is the good side of man—the immortal part of his being—the part farthest removed from the beastial. It is of both intellect and heart. Of intellect because it accords with reason; of heart because it is the passion of the great. "Man is man and who is more?" is its motto. It is cosmopolitan and recognizes, yea, teaches that all men are brethren. The missionary spirit belongs to this chapter.

How can men see their fellowmen led into the way of drunkenness and not try to save the poor, deluded ones? How can one hold the cup to his neighbor's lips? It is amazing that any one will do this. It is strange that any sane man can enter a liquor hell. Does he not know that it is wrong to do so? And yet Plato says that "vice is ignorance and akin to madness." "No man," he says, "can know the good and not do it." What! Must we believe that the great multitudes that daily visit those hells are insane! It is surely impossible that any sane man will enter such a place. And how is it possible that any man will keep a whisky shop! It is unaccountable. I see the time near at hand when no man in America will do anything that does not bring moral, mental and physical health and happiness to all, and especially to himself. This belongs to the new chapter.

Then no man will befoul his mouth with tobacco—will do anything to defile the "temple of God" or disfigure its walls. "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you?" This is sober truth. Why not, in this age, when the Pullman coach, yea, every public vehicle and hall and every dwelling house is made beautiful—everything of art and nature delightfully beautiful—why not each person come to harmonize with this condition of things so universal? Be himself delightfully finished, enlightened, admirable—only "God's ministering spirits" more glorious. It will be so; it must be so. This is the new chapter.

What do I see? I see one mind in all, and not just fine automobiles, fine horses, fine houses and fine gardens, but fine men, fine women and fine children. All men and all women and all children harmonizing with all the other fine things. Soon the one and only end and purpose of all social organizations, of all combinations of persons, of all legislation, of all preaching and teaching and of all business shall be to protect the individual, and bring about harmonious relations in all things so that nothing that degrades will be left to stand—no wooden Indian be a sign on the street, no "Road to Hell" advertisement or sign-board pointing the way to the wine-room as had "Stormy" Jordan over his saloon in Ottumwa, Iowa. A fair warning! No, indeed; for public opinion will bring to an end all nuisances. Public opinion grounded on common sense is about to come in vogue—about to assume a controlling station bringing all men to do what is right and fitting in this age—awakening in the individual, yea, in all individuals, self-respecting manliness, even where it had before appeared to be nil, and earnestness and goodness and patriotism—virtues latent in each, so that a general house-cleaning will result, the "temple of God" be refrescoed and regarnished with beautiful paintings, statuary and flowering plants; in short, put in order.

A change in methods of instruction of children and youth in school, from kindergarten to high school, college and university, will be brought about and the development of character will be made the main purpose of education—all else secondary; ethics above mathematics. Little boys in petticoats form positive opinions in regard to right and

wrong, if properly taught. No one is made better by "Thou shalt not;" only "I will not" is effective. Reformation must begin with the grown people. Evangelists are needed to preach to adults, to teach them to say "no."

The thing to do by me and you ('tis so!)
 To duty true our long life through: say "no!"
 Must Wrong then fall; Right conquer all ('tis so)
 Break down the wall of Passion's thrall—say "no!"

YE 41ST LESSON.

The Common Welfare.

Solomon says, "As a man thinketh in his heart so is he." Society is composed of units. The individual is the unit. The object of education is to perfect the units, so that each may act aright. Right thinking will banish the saloon. No man would visit it. Self-respect coupled with patriotic devotion to one's country and love of humanity possessing each mind and heart is the end to be sought in the education of the youth. When self-respect is wanting there is nothing left but degeneracy. Who are bravest and most ready to enter a "forlorn hope?" The class of men who have the highest respect for themselves and possess the most cultured and largest minds, like young Hobson and his companions who sunk the Merrimac in the entrance of Santiago harbor.

When one has reached the high ground occupied by all the martyrs from Jesus to John Brown, holding the common good above his own personal welfare and ready to give his life for the welfare of others, he is, it may be inferred, a post-graduate of the school of true manliness. Every one is an example to others. If we love our country and think aright we will never set so bad an example before the youth as to be seen entering the door of a drink hell or smoking a cigar or cigarette. Does some one say, "Almost all men do so?" Does that, I answer, make it right? All men once were savages eating human flesh, our remote progenitors among them. But this did not make the practice right. An ancient law-giver has said, "Thou shalt not follow a multitude to do evil."

The stoics said, "It is better to lessen wants than to increase wealth." The cynics made the reduction of wants and renunciation of wealth obligatory. Diogenes lived in a tub, reserving of his riches only a drinking cup. This he threw away on seeing a boy drink out of the hollow of his hands placed together. We believe that in spirit-life we shall be rid of many of our present wants, being then "as the angels." Why in this life do we persist in supplementing our natural wants with artificial ones, hurtful, costly, filthy and degrading—"borrowed appetites"—unnatural desires? It is not wise. It is not right. It is not sane. Pleasure is but pain relieved. Do we scald our hand only for the pleasure we feel from cooling it in ice water? We do what is the same thing. We drink ardent spirits, chew and smoke tobacco, to relieve artificial cravings or burnings. And this is the all of pleasure! But there follow alcoholism, delirium tremens, woe-begone mothers, heart-broken wives, ragged and starving children. And the tobacco user sees placarded wherever decency dwells the words, "No tobacco smoking or tobacco chewing allowed in here." To say nothing of the costliness of the tobacco habit and its injurious effects upon both body and mind, what a degrading and uncivilized practice it is! As secretary of a literary society of the university of which I was a member in 1857, it became my pleasing duty to notify Horace Mann of his election to an honorary membership of the so-

clety. In his reply—a letter of thanks—he wished, he said, his name stricken from the list of members if the young men, or any of them, were addicted to tobacco. It was this letter that first set me profoundly thinking in regard to this great vice.

Why are some persons devoted to humanity, as was Horace Mann, and others only to self? Why did John Howard visit prisons and give his life and fortune to the work of relieving the distress of the most miserable? Why did John Brown visit Harper's Ferry and die so willingly for other's good? The answer is that altruism belongs to man's higher nature. Is it possible for all to be actuated by such unselfish motives, thinking more of the common welfare than of their own? Concededly so when we see the thousands of young men who in the Japanese war gave their lives for their country and in our own civil war. It is the most powerful and most common motive of human nature. Selfishness is degeneracy and it is beastial—instinct predominating over reason. The founders of Christianity—yes, the higher purpose of Grecian philosophy, out of which the ethic of Christianity grew—had in view the subordination of instinct to reason—the eliminating of selfishness from the human soul.

YE 42D LESSON.

Natural Wants and Ways.

Socrates said, "The gods have no wants and the man who has fewest wants approximates most nearly to the gods." There is a fallacy in this. A saying of Henry Ward Beecher's illustrates it. An over-inquisitive person once asked him if he was a Calvinist. "Yes," said Beecher, "if Calvin were living now I think that he would believe about as I do." And I say, if the super-human beings that the ancients called "gods" and that we call "spirits," "angels" and "arch-angels" were men, they would have about the same wants as men have. Human beings have three natural wants called "appetites" without which the race would not survive: The food appetite, the drink appetite, and the pro-creative appetite. These they have in common with all other animals. But the difference between man and the lower animals in respect of these is that the creatures below him are wholly under the dominion of instinct and hence they eat only wholesome food, take only wholesome drink and likewise keep to nature's law in respect of the other appetite named above. Man does not as well; and, if we may say of one, "he is beastly," it is, in fact, a compliment. If man was only like the other animals in gratifying his appetites this would be to him a much more happy world.

Beasts have instinct alone, man reason also. Instinct is the surer guide in respect to appetites. By observing the ways of beasts we may learn to eat and drink only what will make good blood and indulge the pro-creative appetite as only beasts do. If beasts could reason, they would pity us and establish missions to give us light. They would preach to us "Be natural." The Stoics took nature for their guide. They were right to eat only to satisfy natural hunger and drink only to quench natural thirst. Let strict sanitary rules be enforced, boards of health established and all harmful foods and drinks be inhibited. Why may not prescriptions for "prevention" be given the same obedient deference as for cure? But it is, perhaps, not to the financial interest of physicians to prevent disease; but boards of health ought to speak with no feeble voice.

Why this rage of gluttony and swilling of liquid poisons? It pays to be temperate. It pays to follow nature. How beautiful the lives of birds; yea, of all the denizens of the wild woods and the prairies!

"Joy comes; grief goes; we know not how;
 Everything is happy now;
 Everything is upward striving;
 'Tis easy now for the heart to be true;
 As for the grass to be green or skies to be blue;—
 'Tis the natural way of living."

Yes, the "natural way of living" is the right way and all creatures do keep to it but man alone. He is hard to teach. Mother Nature holds open wide her arms to embrace him, but he shuns her embrace. Unhappy man!

"The little bird sits at his door in the sun,
 Atilt, like a blossom among the leaves,
 And lets his illumined being overrun
 With the deluge of summer it receives;
 His mate feels the eggs beneath her wings,
 And the heart in her dumb breast flutters and sings;
 He sings to the wide-world and she to her nest;
 In the ear of Nature which song is the best?"

The birds are intent on fulfilling the office that Mother Nature has called them to fill. Man flies shy of this, hence his misery.

YE 43D LESSON.

Environments and Beliefs.

As a rule, those born in a Mohammedan country are Mohammedans, born in India, are Buddhists, in China, Confucians, in Persia, Zoroastrians, in a Christian land, Christians. And, to come down nearer home and fireside, born of Methodist parents, Methodists, of Catholic parents, Catholics, of Presbyterian parents, Presbyterians, etc., etc., through the whole list of hundreds of sects—especially if the parents were careful to have their children attend only schools of the sects to which the parents specially held. Now where does Truth come in? If one say, "I shall impartially and without prejudice, fear or favor, search for truth, holding in the meantime all religions equally deserving, as we hold the prisoners at the bar innocent until proven guilty, weigh impartially the merits and demerits of each and by comparison settle the question of their worthiness or unworthiness respectively, would not the craftsmen of every religion cry, "Great is Diana!"

Now it would seem right to find out in what they do all agree, if in anything; for in whatever thing all men do agree it is to be presumed truth hath, if anywhere, her dwelling place. All religions are one ethically. They are one also in respect to the doctrine of a future life. This being so, all are one essentially. And I am not aware that any religion holds that there is not a supreme God. As to the lesser gods of the ancient Greek and Roman mythology and of the ancient Egyptian, and of all other religions, in what respects do cannonized saints and arch-angels differ from them? In none but the names. So, therefore, in essentials all religions do agree. In what do they differ? Only in non-essentials.

Why is there this oneness of religions? It is because they all had the same origin. Whether they all originated primarily in India or in Egypt is not known. It is most probable that India was first to become so far civilized as to have a written language—the race that peopled Europe earlier than tradition reaches. Civilization has been traced back twenty thousand years in evidences found in mounds of dead Asiatic cities. And in those earlier days there were philosophers of

deepest insight. At bottom, all religions are rational and free from superstition. I refer to Buddhism, Confucianism and Zoroasterism especially. The groundwork of these was ethics. The groundwork of Greek mythology was aesthetics.

In Greece philosophy came in later, marking the period of the decadence of Greek mythology. The setting up of the Greek empire from India to Egypt spread the doctrines of the Greek philosophers the world over, wherever learning and civilization existed. The positive ideals grounded on the sublime thought of Egyptian, Persian and Babylonian sages, preserved in the Hebrew literature, profoundly impressed the minds of the Greek thinkers of Alexandria. The philosophers, there known as Neo-Platonists and that prior to the Christian era had translated the Old Testament from Hebrew into Greek—the Septuagint—fused Greek philosophy with Semitism and so shaped and fashioned Christianity into a religion acceptable to Gentiles and not just a Judean sect—the Essenes, that many believe were the Judean Christians—“Ebeonites” (poor men) having all things common.

In how far is truth embodied in the various religions of Asiatic origin named above, including Christianity? They may be accepted as true to the extent that they all agree and are not contradicted by modern science. How far does this agreement extend, that science does not contradict? It extends, as said above, to all essentials—that is to say, to morality, an after-life and the existence of an universal intelligence—God. Now whether God be the author of Nature or Nature herself a spontaniety, let science and philosophy settle. The doctrine of the Fatherhood of God and the Brotherhood of Man is the universal belief of civilized men—in Europe, Asia, Africa, America and on the islands of the Pacific—yea, the belief of all thinking men.

There is but one thing that stands in the way of the brotherhood or sisterhood of all religions—of their all being recognized by all men as one and the same religion. What is that? The making of shrines and the support of caste, the priesthood of the various nations, sects and cults—private interests. Craft is endangered by God’s coming down from Heaven to dwell with men to be their God and they his people. There is but one road out of this dilemma—the road of democracy. “Ye are priests, ye are kings,” said Jesus. Let every man believe in and live up to this philosophy, this sublime estimate of the dignity of his own nature, and act out this belief in his daily life, allowing no man to order him about, but ruling his own soul, think for himself independently. Then will true civilization come in.

YE 44TH LESSON.

The Home and the Church.

I name the home first because it is first in the order of time and first in the order of merit. The church is auxiliary to the home. Whatever is destructive of the home is destructive of the human race. Whatever influence tends to the “restriction of offspring,” whether it be disease or wealth, is accursed. Science is minimizing the evil of disease; that of wealth will be got rid of, for it is the greater—the giant destroyer of the home. No very rich man ever had or ever will or can have an ideal home. Now, whether they be directly “God-inspired” words that have come down the centuries as the “words of Jesus,” or whether they define opinions from conclusions inductively reached by observation and the exercise of reason, his denunciations of the rich and advice to “sell all and give to the poor,” and the example of him who is said to have spoken “as never man spake,” his contempt of riches, his choice of a life of poverty and his advice to “take no thought of the morrow” and leave all and follow him, em-

brace in their meaning profound philosophy. There is nothing so harmful to society as great private fortunes. The one essential truth is, there should be equality and no one better off than another.

The home is an institution established by nature; the church an institution established by convention. But the two have stood together, like companions in marriage, for nearly two thousand years. Ought they now be divorced? Church and state have been divorced in the more enlightened states of christendom and will be in all states. Not so the church and the home. Let them never be parted. But many homes stand aloof from the church. By whose fault? By that of the clergy. Too many preachers have come to have more regard for salary than for souls—have caught the commercial disease, worse than smallpox, cholera or the black plague. If the clergy "went about doing good," as Jesus did and in the same unselfish spirit as was his, there would be no departure of the home from the church and no decadence of the home or the church and the common people would hear the clergy gladly as they heard Jesus. I protest against the Protestant clergy's disloyalty to the home and I commend the Catholic priesthood's loyalty (traditional at least). I think the Catholic holds too closely to creed and catechism, and is too blind to the tobacco vice, but the Protestant is as blind to this great sin as is the Catholic, and he, too, is creed bound. The truth is, both are paralyzed, the former by tradition and the latter by fear of the pews.

But the clergy are not altogether to blame for this. The Parthenon was not built of straw, but of marble. The people (the marble out of which the temple of society is built) are yet in a primitive state, unpolished and advanced little beyond savagery. "Great is Diana," they cry. Their craft of tobacco raising and selling and the production and distribution of poisonous liquids and opium must not be interfered with while the craze of money-getting is on; and that craze is at its maximum just now, and it has made of officials of state and corporations, grafters, defrauders, forgers, salary-boodlers and downright thieves.

The church is an heritage of good and cannot be given up. It is every patriot's duty to uphold the church and every clergyman's duty to let down the mediaeval bars and bring in the sheep. The church must become, as it was in the beginning, a family and be made inclusive and not as it has been for many centuries, exclusive. The membership must be "doers of the word" and not "hearers only," "blessed in their deed," visiting the fatherless and the widows in their afflictions, and "no man seeking his own, but every man another's weal." And this last is the especial duty of the clergy and yet not less the duty of the laity. The church, with all its grand edifices, cannot be removed from our European order of civilization, and it ought not to be. It is in a transition stage just now and will shortly come to hold the place it ought to hold, and that it did once hold, that of headlight of the oncoming locomotive of progress.

Why so? Because it alone lights the pathway—the steel-railed track—and brings into view the dangers that confront the millions journeying through life. The press is run for money; the church (unperverted) is altruistic. This is shown most positively in the Salvation Army movement—most like a true "imitation of Christ" of any existing order of Christian endeavor. But I see that all the different names of the oneness ("that ye be as one as I and the Father are one," the Saviour's prayer soon to be answered) are about to step upon the platform of the disinterestedness of the Salvation Army. God speed the hour!

YE 45TH LESSON.

Truth and Righteousness.

Truth and righteousness are never disunited. The lover of truth is a man of righteousness. An unrighteous man is not a truth-lover.

The two can never be dissevered. He that professes to believe what he does not believe and teaches what he knows to be a lie, is as dishonest as a burglar, as unrighteous as a footpad. I may say truly and honestly what my belief is at this moment, but I cannot say what it may be tomorrow. No one has any moral right to say, "I shall always believe as now." Belief is not subject to the will. No thesis of science or of philosophy is positive. It may prove false. Radium has rendered the doctrine of the conservation of energy of doubtful verity. There is but one absolute truth and that truth a single word defines, and that word is "Love." If one say, "My church creed is love," his religion is founded on absolute truth and on the only truth that is so.

We believe what we must believe and not what we will to believe. He that cries "Credo" for policy's sake is a bad man. Do you believe that our social body is moribund? Say so. That the organized churches of Christendom, with outgrown creeds and rituals, are old bottles unfit to hold the new wine? Say so. That not one stone of those old creed-edifices shall be left upon another? Say so. Who are teachers? Socrates was one. Jesus was one. What college boards elected them to professorships? God and his arch-angels. Where did they teach? On the streets. What was their commission? "Preach the gospel to every creature." "Only a few," do you say, "will listen, and the multitude will cry, 'Away with him! Crucify him!'" And they will crucify him." That is nothing. The God-appointed—the angel-commissioned—teach still. Their "souls go marching on." Death—there is no death of the soul!

It is my duty and yours, reader, to say what we believe, no matter what may follow. "To cast pearls to swine?" do you ask. Not so. Cast bread upon the waters. Sow the wheat. There is some ground that is good. You say, "it is not always politic to utter important truth." No; it is not the way men get into the senate. The old-time schoolmaster of the old play found printed in the old "Columbian Orator" was politic, who, upon being questioned by the school examiners in regard to the shape of the earth, said: "Where the patrons of the school want it taught round, I teach it round, and where they want it taught flat, I teach it flat." In the making of that old man into a poor schoolmaster a good politician was spoiled.

How would he, as a preacher, have filled the pulpit of a fashionable church like those of today? Would he not have commanded a first-class salary? He would certainly have been a "popular preacher"—"successful in the ministry." And he would have been quick to leave his charge if offered a higher salary elsewhere. He would even have dropped out of the ministry entirely if offered a show in the oil business where a fortune might be made quickly. But "Woe to him that buildeth his house by unrighteousness!"

Yes, truth and righteousness are twin sisters and united as were the Siamese twins. "He that speaketh truth sheweth forth righteousness." A false prophet "speaketh lies." A true prophet would overturn the existing order. So would an anarchist. The prophet deals in ideas; the anarchist in dynamite. All teachers of righteousness are true prophets; all fighting men with guns and hand-grenades are anarchists. All are prophets who stand true to truth. All men, under the existing order, are anarchists in spite of themselves. What of the Russians and Japanese today? The war still raging, are they not man-killing anarchists? Is it any more murder to kill a Czar with a dynamite bomb than to shoot down thousands of innocent boys with repeating rifles and machine guns? Not a whit.

But if all the teachers in all the schools and all the preachers in all the churches would teach for a generation what they each and all believe to be the truth in reference to the sword, wars would be no more forever, the "mountains and the little hills would bring forth peace in righteousness" and the "lips of truth would be established."

YE 46TH LESSON.

Blessings Bestowed.

Christianity must end where it began, in altruism; that is the conclusion of the whole matter, and that is my whole contention in a nutshell. Altruism fuses all religions, reduces all to one and the same religion. Arian, Trinit-Arian, Unit-Arian are divisions that have no bearing on conduct good or bad, affecting nothing of any practical moment, distinctions metaphysical. Arianism was universal: "God and God's Son"—the concept—in Germany, Gaul, everywhere. Then Athanasius arose and preached: "God is God's Son;" and afterwards came Mohammed upon the world's stage and proclaimed "God is God." But what has all this to do with man's duty to his fellowmen? Nothing at all. It is purely an intellectual contention—only an abstraction—a thing indifferent in the realm of morals. Now Jesus was an altruist as was the Buddha—lived for others and not for self—died as he had lived—for others—as died Emmet; both died to free mankind; Jesus to free them from unrighteousness, Emmet to free them from oppression.

But the unrighteousness, from which Jesus lived and died to free all men, comprehends all wrong-doing and oppression—all sinfulness; so it includes the cause for which Emmet gave his life and for which all the martyrs for liberty and right have given theirs since the beginning of time. What, specifically, was the unrighteousness from which Jesus lived and died to free mankind? Selfishness. That one word defines all sin. He said: "I am the Son of God." Why? Because, like God, God's sons serve all and themselves want nothing—are known only by the blessings they bestow on the world, as the great shining sun in the heavens is only known by what it gives of blessings to the worlds. How completely did Jesus put self out of sight when, towel in hand, he "washed his disciples' feet!" "Took upon him the form of a servant." "He that is greatest among you shall be your servant," he said to his disciples. Who then is a Christian? Is it he that pronounces the word "homolousian," or is it he that says "homocousian?" or he that, forgetting self, devotes his life to "healing the sick, cleansing the lepers, casting out devils, feeding the hungry, blessing little children, raising the dead" (symbolically speaking)—literally, "going about doing good?" I contend it is the last.

Now as soon as all perceive the truth that whoever is unselfishly devoting his life to other's good, forgetful entirely of self-interest, is a true Christian, although knowing no definition of God or of his attributes but the Bible definitions, "God is love; God is truth; God is a spirit," will all the walls of division fall—be leveled with the ground, as were the walls of Jericho at the blast of the ram's horns. It will be universally acknowledged then that "in every nation he that feareth Him and worketh righteousness is accepted with Him," be he Confucian, Buddhist, Zoroastrian, Mohammedan, Jew or Christian, and that God has never been far from any people, and has let His sun shine on all alike—the Sun of Righteousness with healing in his wings—even on the far off Japanese. In the sunlight of the twentieth century the knowing smile when the narrowness, blindness and the downright egotism and idioy of ignorant sectaries come to the top, like skimmings on a boiling pot, and they would go as missionaries to the "heathen" Japs, better Christians today than those who control the governments of Europe or America or of the islands of the western seas. The time has long gone by when there were no men but Romans and all were "barbarians" but Greeks. The exact truth is that the English queen—the head of the English church—and acting for and on behalf of the British nation as a whole—who forced the opium trade with shot and shell upon China, and the Americans (our president and a majority of Congress, church members) carrying cargoes of

rum to Manila and Japan and lager beer from Milwaukee to all the distant islands of the Pacific, are the heathen. How the truly enlightened Christian emperor of China prayed in eloquent Christian words the Pagan Occidental queen not to murder the yellow race of the Celestial empire with the poisonous narcotic drug! But the heartless Pagan queen of Great Britain and empress of India was deaf to his prayer! The altruism practiced and taught by the Christ (as also by the Buddha) is more the religion of the Orient today than it is of the Occident; nor can this truth be denied in the face of our mad commercialism, that has not now, and never has had, any regard for humanity, from the day that the first slave ship visited the African coast to this day, when the Belgian "Christian king" perpetrates his barbarous outrages upon the helpless natives of the dark continent and the English there collect "hut tax" by murderous means—wholesale massacres of naked, unarmed and defenseless negroes, men, women and children!

We have no monopoly of Christianity—we have no Christianity at all in practice in accordance with the ideals presented in the New Testament—and the Occidentals have never had any. No, not since the day that the quarrel first began about homolousian and homoousian, and we never shall have until we relearn the practice of it from the Orientals.

YE 47TH LESSON.

Culture and Uniformity.

There will be uniformity in every respect when men are uniformly wise, which condition will result from ripeness of mind universally. The essential alone will then determine human action; and that which is essential in all things will stand up in plain sight like mountain peaks. What in nature is most essential to its life is instinctively known to the new-born babe. How does it know to cling to, and draw nourishment from its mother's breast? So, too, the love that leads to family life, nature compels. And what is essential to home and peace and happiness and the continuance of the life of the human race, reason, in all minds, must perceive alike, when all alike have reached the higher stage of uniform development and knowledge. Then there will be an uniform public opinion, which will result in uniformity in all things without any compulsion outside of that uniform opinion, as now we see in respect of fashion in dress. We call this "crystallization of ideas" which must result universally when invention and discovery have exhausted their possibilities. This condition will come in like that of a finished poem, when not another stanza or line can be added or a word left out without rendering defective the writing—so must man's higher efforts in all directions reach their limit and his work be finished as was the Iliad.

But will it, indeed, be possible that religious beliefs will end in uniformity? and that "oneness" be defined "Christianity?" Yes. How? By a broadening of concept. Will the belief in "inspiration" remain? It will, for 'twill be said, "All truth is inspired since God is truth." Psychology will have become an exact science and the "sub-conscious self" will be regarded the wireless telegraph and telephone station of the human soul where God and his angels commune with humanity, and that all truth is communicated through that station to us from above. The concept of the Christ will be broadened to accord with the definition, "As ye have done it unto one of the least of these, ye have done it unto me." The food, water, shelter, etc., we gave the tramp and the visit we made him in jail were bestowals on the Christ; for humanity is divine. God and Christ are incarnate in the human soul.

These definitions picture the Christianity of the coming day, as they picture that of the primitive time.

Then there will be no destitution. The fundamental law of society will be, viz.: "Whatever wealth the world contains belongs to every member of the human family alike" (all things common). If one suffer cold, hunger or nakedness, all suffer the same. And the love bestowed on the victims of flood, storm, earthquake, fire, etc., today is the prophesy of the time near at hand when the divine law of every conscience will be, "No man shall be poorer than I." Who was ever poorer than the Christ? And yet he gave to all an abundance. He lived only to help the needy. And he did help them abundantly. He was the ideal God-man—"God manifest in the flesh"—the climax of Greek aestheticism. And, indeed, he was typical of what all may be in character and what all shall be; for he said, "I will draw all men unto me." His life showed forth the personification of the loftiest philosophy of human duty, approving itself to every sane mind or understanding the world over to be true, self-evidently, which, imprinted in capital letters on every heart, will become omnipotent public opinion. No man can then walk otherwise than as did Jesus, any more than can woman (outside of what she believes to be religious duty) defy the mandate of public opinion concerning fashion.

The zeal is a mistaken one that is directed to the destruction of anything sacred to any soul. We ought to regard with supreme respect every earnest belief. There is no belief founded on reason that men cling to disinterestedly that has not in it an element of truth at least. Let each be free to utter his beliefs and let him be ready to hearken to the plea of the one who differs with him; and then, soon, there will result uniformity of beliefs, because essential truth is like the sun, perceived when not eclipsed or hidden from view by clouds. "It is the sun!" says the little child, clapping its hands. So is essential truth perceived universally. No one ignores it. Ignorance is its only eclipse. Non-essential truth is indifferent. By holding as essential, non-essentials—holding, as important, things of no intrinsic importance—formalism and ceremonialism—that is to say, Paganism (for that is Pagan that would, supposedly, please God in any other way than by uplifting men, while God needs nothing, and humanity needs everything), I say, by holding essentials to be non-essentials, and non-essentials, essentials is the oneness prevented "that ye be one as I and the Father are one."

YE 48TH LESSON.

The Individual and the Church.

One asks, "Do you belong to church?" I answer, "No, the church belongs to me." Not only does the church belong to me, but the state belongs to me also. There is but one institution that I belong to and am the servant of. That is my family. I belong to my wife and my children; and they belong to me. We are one flesh, and there is no power on earth or in Heaven that can, in justice and right, separate us. But church and state belong to me, and I do not belong to them except in the sense that I belong to the house that shelters me. The church was set up by convention, as was the state, for the good of the individual, and the individual was not born for the good of the church or the state in the sense of a power above him.

But I do say that I am a member of the church of all orders of religion the world over in so far as my will is concerned. If any one says that the author of this volume is not in sincerity a heartfelt friend of all religions, and especially of the many orders of the religion of his own country, the answer that he would give is a line from Marston:

"Lord Angus, thou hast lied!"

And the one sect he most highly esteems is the one that believes most sincerely that God is Love—if there be one that holds this belief pre-eminently above other sects and religions. He believes with Lord Tennyson:

"O yet we trust that somehow good
Will be the final goal of ill;
To pangs of nature, sins of will,
Defects of doubt and taints of blood;

"That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void
When God hath made the pile complete;

"That not a worm is cloven in vain;
That not a moth with vain desire
Is shriveled in a fruitless fire
Or but subserves another's gain.

"Behold we know not anything;
I can but trust that good will fall
At last—far off—at least to all
And every winter change to spring."

But there is one thing of which the author, as a Christian, is ashamed. It is that in a Mohammedan state, if a man is seen to be drunken, it is at once conceded that he is a Christian. We are a "Christian nation." We are, too, a nation of drunkards. If today there are drinking hells in Japan they are American—from Milwaukee—"Christian hells," the Japs say. British guns compelled the emperor of China to consent to the destruction of the lives and happiness of thousands of his subjects by opium, which the emperor had forbidden to be shipped into China. The American flag floats over beer and whisky saloons in Manila on the island of Luzon. Drink hells were comparatively unknown there under the rule of Catholic Spain—shame to Protestant America that there are so many of them located there now!

But is this done in spite of the church, the majority of Congress and the president himself—church members! Why send missionaries abroad when so greatly needed at home; yea, in Washington. Christians are behind the drink, opium and tobacco curses, "making money" from them! America is dominated by the liquor trust. It is not contrary to the standard of ethics of Christian nations to destroy millions of lives of men and women and the happiness of more with alcohol and opium and degrade society to the low level of the American Indian's filthiness and barbarity with tobacco. Mohammedism, Buddhism and Confucianism maintain a higher standard of temperance than is maintained in Christendom. And this is sadly and shamefully true! The New Testament standard is not upheld by us. Let the plowshare of truth do its work. Weeds of commercialism cumber the ground. The rich man has gained the victory over the "carpenter's son."

I arraign the church for half-heartedness. If it earnestly did its duty our national standard of morality would not be below the moral standard of Pagan nations, like Turkey, China and Japan. Our "wine is the poison of dragons and the cruel venom of asps." Every man and woman in America knows this to be true. Let preachers use less cant about the "holy spirit" and strike against ardent spirits with holy fist.

"Pulpit—drum ecclesiastic—
Beat with fist instead of a stick."

as did Hudibras, who

"Proved his doctrines orthodox
By apostolic blows and knocks."

Yes, the earnestness of the old-style English Puritans and Scotch Covenanters, reawakened in the hearts of their descendants of the twentieth century, would soon make of ours a Christian nation to compare favorably in morals and self-respecting manliness with the inhabitants of Turkey and Japan!

YE 49TH LESSON.

Religion and Character.

According to common opinion, the religious man is one who contributes liberally to help keep up the church and support the ministry, attends "divine service" regularly, does not use profane language or drink alcoholic liquors; and he professes belief in certain mediaeval dogmas. If he let rooms at two dollars a day to prostitutes or pianos to them at exorbitant rates, or goes to the mayor or the chief of police of the city and protests against the lewd women's being banished from the city, because, as a dry goods merchant, he finds them to be his "best customers"—these things do not bar him from being a leader in church work or a Sunday-school teacher.

"I send my wife to church," the merchant says,

"So finely dressed, my silks to advertise."

"I keep a rented pew to show my furs,"

Another says, "and thus I gain big sales."

Commercialism is the defacto religion of America. And no man will be found to controvert the statement.

And in every city in the United States, of five thousand inhabitants and over, gambling, prostitution and liquor selling are licensed by the authorities, as a rule, and protected by the police, though state laws, in most instances, make these establishments nuisances, if not felonious. A "mulct tax" is exacted from all. This tax sanctifies the vices and crimes and the nuisances go unabated. This is "government by graft;" and, in regard to the liquor evil, the voters, a majority of them, sanction it by petition in Iowa, though the law says "it is in no way legalized"—the saloons being, de jure, "nuisances." To this degree of abasement has the commercial spirit brought a so-called "Christian" state.

What is lacking? Moral principle. Civilization is at a very low ebb with us. I believe that American society today is more immoral, more unprincipled than was English society in the time of Charles the Second. There was then a reaction from the strictness of Puritanism to the laxity of Parisian morals. There will in America be a return wave of moral reform before many decades have gone by in the future. Beginning in 1830, in our country, a tidal wave of temperance reform flowed over the United States and reached England and Ireland—the "teetotal-pledge" movement. The people are ripe for a change for the better today. Great religious revivals are taking place on both sides the seas dividing English-speaking peoples. A great reform movement is near at hand. The ethical teachings of the New Testament will be emphasized as never before since the Apostles' day. All the liquor hells and gambling hells and tobacco dens will go by the board. And the Magdalenes will be reclaimed as was she who bathed the Master's feet with her tears and wiped them with the hairs of her head.

I see that the madness of money getting has almost spent its force. The building up of manhood will come in next. Our literature is far off the track. What is there for moral betterment in the fiction so eagerly read today? Very little. No man should ever write a book that will not tend to lead the readers of it to be better persons, boys and girls, men and women. Indeed, the whole struggle of life should be to this end. How to build up ideal character in one's self and others is the highest aim of human effort. We would not be out of style in dress for anything. We would be personally handsome and dress superbly and wear diamond rings and a sparkling breastpin. But what is outward appearance compared to inward perfection? "Blessed are the pure in heart."

A beautiful character, an exemplary life, the love of the good and not big suppers at clubs, seats at the wassail-board or to be "lions" at the summer resorts, are commendable. The foremost thought and passion of every great soul, as Dr. Hale has so beautifully said and exemplified in his saintly life, is to "lend a hand." How unbecoming it is for us to even seem to desire anything for self, to care to sit in a cushioned seat or to lie on a soft bed. All these unmanly desires are laid aside when duty bids us shoulder our muskets, as in 1861. While war is barbarity, the readiness to accept the deprivations of a soldier's life, and uncomplainingly to meet its hardships, as did the Spartan youth of old and the American boys in all our wars, is true manliness.

YE 50TH LESSON.

The Church and the Saloon.

Is it true that, as a rule, the men who do not go to church do go to the saloon? If so, there are many exceptions. Perhaps Colonel Ingersoll never attended church nor gave money to support it, nor the saloon either. And his disciples keep aloof from the church, it is reasonable to believe, and from the saloon, too, let us hope. Ingersoll was a Christian man, in my opinion, and the reason for my belief is that he was an upright man, loving his country, his home, his wife and his children; in fact, he had been brought up in a Christian land by Christian parents and every good thought he had was a Christian thought and every good principle a Christian principle—for there are no good thoughts and good principles in the minds of Americans and Europeans, not even in the minds of the Turks, that are not, historically and in fact, Christian—as the sea is salt. It is not the brain, however, but it is the heart that is Christian or unchristian. "Love is the fulfilling of the law." No Christian can keep a saloon or visit a saloon; for in keeping it he does harm and that is unchristian; and in visiting it as a patron he does harm to himself and family, and, by his example to the young; therefore, his love of country and of humanity is nil. I mean to say that a great majority of the men who do not uphold the church uphold the saloon and patronize it and hence, are unchristian and unpatriotic.

So we have those two institutions and their supporters. If the major portion of the men that patronize the saloons were to pull up stakes, take ship and leave the United States forever, taking all the saloons with them and the seven houses of ill-fame and their inmates and patrons that are now, attached as a rule, to each saloon, what a blessing it would be to our country! This is sober truth. What a blear-eyed and bloated-faced army would reel out of America for America's good! Better than was the retirement of the Russians and Japs both, if our country were Manchuria.

Now, as to the church: It pays no taxes, and, so, speaking of it from the commercial viewpoint, it is "no good" compared with

the saloon—grand contrast! For, the saloons in Iowa pay each a mulct tax of twelve hundred dollars a year! "Keep the saloons, then," does the commercialized, money-crazed reader say, "and let the churches go!" That is about what the people of Iowa have voted to do. It is only for the tax the saloons are tolerated and if the saloons hold their ground the church will go, and the state, too, in so far as free government has place in it, and the liquor power will rule. This is true. The church has stood for nearly two thousand years pointing its spire toward Heaven with the cross above. The saloon stands with the sign above the door: "Road to Hell!" And this inscription is literal truth. Fault may be justly found with the church, as it is and has been administered by fallible men, not excepting that of our puritan ancestors. Luther found fault with the church of his day. Luther was the Father of Liberty in the modern world. He did good. No man denies this, Protestant or Catholic. Every earnest movement for reform in this world has done good.

My prayer is: "God bless the church and make it better," and "God, condemn (I mean d—m) the saloon; it cannot be worse." And this is an earnest prayer devoutly uttered. Let the saloon be anathematized in the prayers of every good man and good woman—nor can language be too terrible in denunciation of the abominable hell into which so many fall as into the crater of a volcano.

And all men know that the church is advancing to a higher and higher appreciation of the meaning of the words "God is Love," and of the words "Godly." What, then, is the office of the church? It is to make men Godly; that is to say, to lead them to be like God. And who have been most like God? Those who loved most, and pre-eminently, Jesus, whom the New Testament rightly terms "God manifest in the flesh." Why so? Because he was all love. No one can estimate too highly the character of Jesus, having in him the mind that was his. No man lives, or has ever lived, that has spoken of him as other than divine, if not in the mystical sense held by the schoolmen or metaphysicians or visionaries of the mediaeval monasteries, they do in the loftier sense that makes all divine that ripened in the time of Grecian and Roman greatness, art, literature, etc., and makes permanent and admirable what antiquity has given us—the source of our higher enlightenment in the aesthetic sense.

And the church is not dying out. Grandeur houses of worship are building today in America than ever before. There are no more enlightened, unselfish and better men in the world, as a rule, than our clergy of all denominations. Christianity, born of ancient learning, in an age that has never been surpassed nor equaled in mental and moral sublimity, founded not on ignorance, but on enlightenment, on learning, on the wisdom of the sages of all the enlightened people of old—the choicest fruitage of the tree that has given us all that we possess of knowledge of architecture, sculpture, poetry, painting, oratory, philosophy, religion, etc., etc. Christianity, I say, will remain and continue the mirror of the highest social and moral status of mankind to the end of time. It is the conservator of the good. As the world grows, more and more intelligent Christianity takes forward steps. And not the Christianity of the New Testament, but that of the church. The New Testament presents the highest philosophical ideals of the Grecian and Roman and Hebrew and Egyptian and Babylonian and Hindu and Chinese sages of antiquity—the handiwork of the Neo-Platonists of Alexandria at the winding up of the Augustine age—the triumph of eclecticism.

YE 51ST LESSON.

Morality and Religion.

Morality and religion are not always co-partners. The worship of the Pagan gods of Greece and Rome had no relation to morality.

But the Hebrew religion, of which the Old Testament is the historical record, was bottomed on a moral code,—the Ten Commandments. And Christianity inherited the same morality and reinforced it with ideals and precepts derived from Greek philosophy, and the teachings of Confucius and of the Buddha, so that a Christian (not a hypocrite) is a moral man, and a moral man is presumably a Christian; and this has been so from the beginning.

Justin, the Martyr, who lived within a century of Christ and who was the first Christian writer after St. John, whose works have come down to us, says:

"One article of our faith then is—that Christ is the first begotten of God, and we have already proved him to be the very Logos, (or Universal Reason), of which mankind are all partakers, and therefore, those who live according to the Logos are Christians, notwithstanding they may pass with you for Atheists. Such among the Greeks were Socrates and Herakleitos, and the like; and such among the Barbarians were Abraham and Ananias, and Azarias."

But a period of darkness (the dark ages) intervened when "Credo" became the criterion of the Christian religion and no matter how upright, morally, a man might be, if he professed not to believe certain metaphysical dogmas he was anathematized as a heretic and put to death with torture.

What is morality? And what is religion? Every one thinks that he can answer correctly these questions. But, indeed, they are hard questions to intelligently answer and draw a clear distinction between the two. Webster's definition of morality is: "The doctrine or system of moral duties, or the duties of men in their social character; ethics. The practice of moral duties; virtue. The quality of an action that renders it good; rectitude." Of religion, Webster says: "As distinct from virtue or morality, it consists in the performance of duties we owe directly to God, from a principle of obedience to His will. Any system of faith and worship."

Essentially there is, and ever has been, but one code of morals the world over, wherever civilization exists or has existed, in Europe, Asia, Africa, America and on the islands of the sea. Go back six thousand years before the Christian era and we find, written on papyrus and preserved in the coffins of the embalmed in the tombs along the Nile: "I did no evil—did not allow my mouth to be inflamed—did not plunder—did not oppress—did not steal—did not slay people—did not practice eavesdropping—did not use violence save for reason—did not commit adultery—did not cause terror—did not quarrel—did not cause weeping—did not practice impurity nor uncleanness—was not rebellious—did not curse—did not send forth my hand in wrath—was not hasty—did not transgress against a pious one—did not harm an evil doer—did not revile the king—was not proud mouthed. My necessities were not great save according to my possessions. I did not revile the god of my city. I gave bread to the hungry, water to the thirsty, clothes to the naked and shelter to the stranger." (From the "Book of the Dead.")

But there are many names of religion, though, in fact, all religions of enlightened peoples are essentially one: recognition of the life to come, a spirit world and means of conciliating spirits—God, angels, demons, etc. They are conciliated in divers ways. The Zulu places the skull of a monkey on the top of a pole outside of his hut or kraal to keep off evil spirits. More enlightened peoples have various ceremonies that answer to "please God" apart from moral duties. There is wickedness. But, as a rule, there is self-justification for wrong-doing. The martyrs were put to death by those who believed they were right in doing so. St. Paul says: "I verily thought I ought to do many things contrary to the name of Jesus. I persecuted even unto strange cities." Jesus prayed, "Father, forgive them. They know not what they do." In religion men do the best

they know: Protestant, Catholic, Mohammedan, Jew, Buddhist, Confucian, etc. Why may we not hold all equally blameless since their intentions are equally good? When in Spain, John Adams did not, in a cathedral, kneel and kiss the relics of a certain saint, nor seem to show deference to them, a devout Catholic whispered to the ecclesiastic who was Mr. Adams' guide, "He is not a Christian." "Yes," said the guide, "he is in his own way." So let every one be freely granted "his own way" in religion. It is our charge to free the world from vice, immorality, tyranny, ignorance, superstition and want. And we must believe with St. Paul that "as many as are led by the spirit of God they are the sons of God," in a special sense, and with Justin the Martyr that "those who live according to the Logos (the "Word" or Universal Reason of which mankind are all partakers) are Christians." It is well to not lose sight of common sense, even in religious belief and practice.

YE 52D LESSON.

The Christian Order.

There is a new thought and an old—Christian and Pagan. They are far apart—antipodes. We are not yet entirely clear of the old thought, which stands up like a huge rock in mid-ocean, endangering the ships that pass. The new thought is a haven. But that haven has not been fully reached by the voyagers of the present age. We sail between the old and the new. But the haven is in sight. Happy will we be when anchored safely in the harbor.

Only a single thought and yet it is of greater value to mankind than all the gold ever accumulated on the planet earth since Adam's fall—than all else that is sought by human beings—the "lump of leaven" that the woman hid in three measures of meal—the "grain of mustard seed!" New? Not to ripened humanity. The Greek sages almost grasped it; the Hindu Gymnosophists almost held it. It is the leaven of enlightenment—the mustard seed of true greatness. Wonderful the effect of this great thought on the mind of the thinker—yes, the thinker; for only the thinker may possess it. The non-thinker is an animal. Instinct controls him. He goes along the path, not of reason, but of passion, and Greed is his god.

What is the effect of it upon the mind of its possessor? Study the character of Jesus. It is shown there; and in that of Socrates, and, to an extreme, in the Cynic. It is the one and only element of true greatness. What is this thought? The value of a living soul—the infinite worth of every soul and the entire worthlessness of every material thing. That is the one world-transforming idea.

Alexander the (so-called) "Great" did not possess it. "If I were not Alexander, I would wish to be Diogenese," he said. But Diogenese did not say that, under any conditions, would he wish to be Alexander. He was greater—too great to step down. Diogenese coveted nothing that man can bestow; Alexander coveted the whole. But Diogenese had a possession greater than a world conquered. He had his own mind subject to his will. So had Socrates; and, pre-eminently above all others, Jesus.

Now this is Christianity. "He had not place whereon to lay his head." So wealth is not taken into account. What is? Nothing that eye can behold or that is tangible. But the effect upon its possessor—upon his demeanor! To make clear what this effect is would fill many volumes. The general effect will be to make the world of mankind a brotherhood; of womankind a sisterhood. The thing in lowest esteem then is what is now most regarded—personal display. The thing in highest esteem then is now least practiced—self-sacrifice.

No one will then choose to ride that can walk; will accept help that can help himself, or service that can serve himself. Shame will redden the cheeks of him who is found holding on to more of wealth than his needs require. He will drop dead if he do so, as did Ananias—so great his humiliation. Such is the power of thought—of the new thought—over the body—new to this age of Pagan idolatry.

Diamonds will come to have no price at all then, except to be used in the arts—a very limited use. So with gold and silver. But one thing will possess a price inestimable—wisdom. Men will "seek for knowledge" then as they seek now for "hidden treasures."

And this is no Utopian dream, but the logical outcome of the movement of an idea—an omnipotent force. It is of no use to hold on to the past—no use to look backwards, as did Lot's wife. Sodom is in flames. The wise will get out of it.

Who is the millionaire that can rest easy in the presence of poverty and suffering unrelieved? He is a degenerate. Not a thing more has he a right by nature to hold than has any one else—than has a hog to occupy the whole trough. His natural wants satisfied, he has his natural share. It is the office of society to see that artificial wants prevent or hinder not the immediate satisfaction of the natural wants of all—to suffer none to lack in the presence of plenty. It must see that distribution is made to every man, woman and child according as they have need. Such is the standard of right of the Pentecostal religion—of genuine Christianity—of "Orthodoxy" in its true significance.

How true! Who does not see it in the time of flood, cyclone, earthquake or fire? Why do we not see it all the while? Tradition stands in the way. Once with the same indifference we saw men sitting in the stocks, saw them drawn and quartered, hanged, burned at the stake, and we saw men and women sold on the auction block like cattle only a few years ago with the same indifference!

YE 53D LESSON.

The Altruistic Spirit.

As we look back upon the barbarous condition of society, even of the days of our fathers and grandfathers before the middle of the nineteenth century, when fist-fights between men were an every-day occurrence, so will our children and grandchildren, no doubt, look back upon the condition of society before the middle of the twentieth century. The brutality of "fisticuffs" has passed. But shooting and killing, unheard of then, are common now. Men were overgrown boys a half a century ago in the woods west of the Alleghanies. And, like boys, they quarreled and fought, and like boys, they made up and forgave. They were brothers then and helped one another. Are they brothers now? The same. Cain and Abel were brothers. The men of the North and the men of the South are brothers. How they fell upon and killed one another less than fifty years ago! Are we less cruel—less savage today than man has been in all the past? Hundreds of men have been hanged and burned alive at the stake by mobs within the last decade in the United States! Then, where is advance along the altruistic pathway?

There are savages and there are civilized men. Now the civilized outvote the savage. Heartlessness is abnormal. It is disease. But it is approaching a cure. The Chicago fire, the Galveston storm and sea-wave, the Pacific-coast earthquake and fire were lanterns dispelling darkness. Soon the electric light will blaze and, afterwards it will be sunrise, and broad daylight. No one will henceforth suffer destitution unrelieved in all America, yea, in all the world. The

Pagan era has almost gone by; the Christian era is about to begin. The childhood of the nations has almost set like the waning moon, but never to rise again. "And there shall be no night there." "The glory of God will lighten the world"—not the goddess of liberty—alone. Imperialism and commercialism and greediness will give way to altruism. They have given way to it already. A half a million people reduced to beggary in a moment of time! Job's misfortunes! Now comes in Job's faith to bring all to rights. "Curse God and die," said his wife to him. "Not so," answered he. "Though he slay me, yet will I trust in him." And Emerson wrote of "Compensation": "God makes all even. Calamity is a blessing," he said. After the earthquake and fire the "still-small voice." It is the voice of God.

The enthronement of altruism is defined in the words of the New Testament, "God is Love." If that definition be true, the contention of ye old schoolmaster is right. All that he anticipates will come to pass, and the signs of the times say "shortly." We are on the eve of the "new heaven and the new earth when God shall dwell with men." What is the foundation on which rests this hope? Man's divine nature above the brute. It is altruistic. When has dawned on the mind universal—has become "public sentiment"—as when chattel slavery became incongruous to the sentiment of mankind, the ideas that dominated the ideal "perfect man," whether he was the ripeness of the aestheticism of the first century A. D. as was Uncle Tom of the altruism of the nineteenth—a creation of Greek art or a reality, as believed from the fourth to the fourteenth century and by many even to this day a veritable God-man, demigod or God himself—the ideas of the divine Master will, I say, compel the diminutiveness of man's physical wants to make all men ashamed of the mad greediness for wealth, that has hitherto so cursed the nations, and will transform all men into philanthropists, like John Howard, like Wendell Phillips, like the Red Cross bearers, like the Sisters of Charity, like the Salvation Army Corps—yea, into Christians indeed.

All doors will be thrown wide open then as they are now in California, and no one in want will be turned away ever again empty handed. Then will the rich man say, "I thank my God that I built a large house. Every room in it is given over to those who are otherwise unsheltered." In the autumn of 1842, in Syracuse, Indiana, my father said to a band of runaway slaves going towards Detroit: "Yee, you shall lodge in my cabin." "We have no money," said the leader of the band, "but a one dollar bill, and that counterfeit." "That is all right," said my father; "you are welcome." That one act that I remember distinctly to have witnessed in my childhood places my father among the immortals.

The time is near when every man and woman, boy and girl, shall have enlisted in the army of Jesus Christ, to follow him in "doing good," healing the sick, feeding the hungry, etc., and believing that the only object of human effort, according to the divine nature in every bosom, as in Christ's, is to bring the world back to the condition primeval—an eden of bliss—when work will be only recreation—a few (not more than four) hours a day of manual toil for the bread we eat—"tending and keeping the garden"—all the balance of our waking hours devoted to altruistic labors and the building up of our own moral, mental and physical manhood and womanhood—no thought ever entering our minds of evil doing, as is now practiced by individual toward individual and nation toward nation, more than it did the mind of Jesus Christ.

YE 54TH LESSON.

Social Regeneration.

Our present economic system is falling to pieces of its own weight. What is called dishonesty is become so prevalent that no one can longer be trusted. Insurance officials, bank officials—whomever we

trust with funds—get away with them for their private ends. Why is this so? It is because immense fortunes have been built up by dishonest means: Watering stocks, raising prices of essential products, etc., until it has become a common belief that right and wrong in matters financial are meaningless terms under our so-called "Competitive System." The only competition there is today we find to be in grabbing for the biggest piece of pie on the table, which all do, like spoiled children. It is time for us grown people to "put away childish things," as St. Paul said.

It is social anarchy preceding reconstruction. What use has any man for a great fortune? It is a curse to its possessor, and to all his kin, as a rule. We have one Carnegie and one Rockefeller who have set about to do missionary work with a fraction of their immense means. These are as good men as any under our present order. They have become rich following along the common path. They are "business men," and no man is either better or worse than they of all the millions engaged in money making by exploiting the labor of other men or by seizing upon a monopoly of the natural resources of the earth, or of opportunities as did Marshall Field. All men are responsible and accountable for the actions of each individual. Every man in Omaha is just as guilty as Pat Crow. He was gestated in the womb of that bad city. He was born of existing conditions. Let us change the conditions.

Do as we may, we are one family. Think as we may, we are dependent, as are the several organs of the human body, upon the others. So are we all dependent upon each and each upon all. Pat Crow is Omaha. His statue would represent correctly our commercial age. He exploited parental love, and so extorted money from a rich man. The rich man exploited hunger (the meat trust fixes prices arbitrarily of a necessity of life) and so obtained riches from the public. The methods of both are the same—the methods of high-waymen.

There is a better way. It is service. The philosopher that first formulated the idea of service as the superior and paramount motive of human action did a greater good to mankind than Prometheus. Without fire mankind were poor indeed. Without public spirit—without devotion to the common weal—without willingness to give, not only one's service, but to lay down one's life for the public good—without this willingness on the part of everyone, the world is only the abode of barbarism. With it emphasized, the world has become the Pentecostal Christian Church Universal—the Kingdom of Jesus Christ—the Kingdom of God.

It is to the mind of "ye old schoolmaster of ye olden time" as clear as the rising day in the east, after the star appeared above the babe of Bethlehem that we have about reached the end of self-seeking and have arrived at the goal of truth and righteousness. What is this on the stage of life? The curtain lifted, what do we see? One "going about doing good, with no place whereon to lay his head." Soon all men and all women will be as oblivious of self-interest as was he. But such an one would be intolerable just now, literally going about "without purse or scrip" as did the Apostles of the Master—a tramp to be jailed. Men of thought—though poor in purse—were honored then. In Greek literature, Diogenese is not less exalted than is Alexander the Great. The New Testament is Greek—its ideals Greek.

Here then we have set before all men the ideal "perfect man." What have we? Devotion to the common welfare, coupled with self-abnegation, in modern speech altruism. This ancient, aesthetic ideal mirrors nature—the nature of man socially. When was he not ready to fight and die for his clan—his tribe—his state—the nation that held his allegiance? Now we have only to come rationally to the exploitation of human nature, to emphasizing its higher servicable qualities, and by an intensified public opinion, in time of peace as in war, bring

about social regeneration—that is to say, the installation universally of the Pentecostal Christian Commonwealth.

YE 55TH LESSON.

Responsibility and Duty.

The capital city of Iowa numbers eighty thousand. One-fifth are adult men—sixteen thousand. How many of these feel their responsibility, in a moral sense, to the young? How many are exemplary and have a care for the welfare of the youth? Too many are indifferent. The influence of sixteen thousand men for good in time of peace, earnestly devoted to well doing, would be a greater good than the prowess of sixteen thousand in war because the moral wellbeing of society far transcends, in importance, any political condition. Better the union of the states broken up than the demoralization now rampant in every city. The soldier prides himself on his skill in the manual of arms. He is dutiful. Said Nelson: "England expects every man to do his duty." Obedience of each to this sublime order won the battle of Trafalgar and gave Great Britain her pre-eminence on the ocean. It is just as important that every man do his duty, daily and hourly, during his whole life as in time of bloody battle.

What is lacking in civil society? Public opinion that will hold every one to the line of duty. Few dare brave public opinion, even when it is wrong. Jesus did. It cost him his life. Lovejoy did. It cost him his life. Thomas Paine did. It cost him a hundred years of defamation. Those great souls were right. Public opinion was wrong. "Actions speak louder than words," 'tis said. But only because actions do speak. The action of the priest, that stepped in between the gladiators in the arena to prevent them shedding each other's blood and was himself murdered in his attempt, spake louder than words. It was the last gladiatorial show ever witnessed in Rome or on the planet earth. The death of Lucretia dethroned the decemvirs and freed Rome from tyranny. The execution of John Brown, at Charleston, Virginia, made his soul go "marching on." The effect of these tragedies was to intensify public opinion—the mightiest force known—the salvator of society.

Now it is the duty of every one to act, speak and write to the end of building up a correct public opinion. There are few good books, and fewer exemplary men—men that speak by their actions aright. Self-esteem, of the kind that lifts one up to a due appreciation of his own intrinsic worth, if possessed by each and all of the sixteen thousand adult men of Des Moines, would raise this city to a loftier eminence of greatness than was ever occupied by any city upon earth—as great as that the seer of Patmos beheld in his wonderful vision: "And I saw a new Heaven and a new earth. And I, John, saw the holy city, New Jerusalem, coming down from God out of Heaven. And I heard a great voice out of Heaven saying, Behold the tabernacle of God is with men and he will dwell with them and they shall be his people and God himself shall be with them and be their God."

But right thinking will lead all men to right acting. What made John Bunyan a power for good? A "change of heart." See how the Society of Friends have stood for peace, freedom and brotherly love; how the Puritans have stood for political liberty; the Methodists for heartfelt religion—the Catholics against divorce and for social purity, all Ireland an example, the matchless womanhood of Ireland the fruit! How great an effect earnest words may produce we have seen in the preaching lately of William Sunday, in Burlington, Iowa, and other cities of this and other states—greater still of Wesley and Whitfield a century and more ago in the American colonies, and of

Luther and Calvin of old in Europe, of Savonarola in Florence, and, earlier, of St. Paul in the empire of Rome. Great is the power of thought. And no one knows how great good he may do. When Gough arose from the gutter, did he know his possibilities as a temperance reformer? Did Booth, when he began preaching glad tidings to the poor and the outcasts know that he would lift the world, with his Archimedean lever of love, to the old level of the Pentecostal plane? It is only for each and all of us to do our best to help bring in God's Kingdom and await the result of our efforts. We will accomplish more than we believed we could. Do you think that Garrison ever expected to see "of the travail of his soul and be satisfied" in the freedom of the slaves as finally he did see and was satisfied?

I want every man and every woman and every boy and every girl to believe that he and she are called of God to be helpers in the campaign of emancipation of slaves—the slaves of false ideals. The redemption of the world from slavery is in sight. Make the most for good of your life, O thou living human being! Be what you want all to be. Do your duty, make the world "the better, the wiser and the happier" for your advent upon its sands. Believe that you have been raised up by God and his good angels to be a saviour, a redeemer. Appreciate your own mighty worth, O sons and daughters of God. Are we not divine? Is not a son or daughter of God divine? Did not Jesus teach all to pray, "Our Father which art in Heaven?" Yes, man is divine; woman is divine. Being children of the "Father in Heaven," do we not each inherit his nature—a divine nature and an immortal soul? "In Him we live and move and have our being." "We are his offspring"—the offspring of divinity, hence divine—our nature divine—our being divine—sons and daughters of God!

YE 56TH LESSON.

Kindness and Praise.

Ye old schoolmaster's work as a teacher of youth began in the month of October, 1854, more than fifty years ago, and to the present time, 1907, teaching has been his nominal occupation. His long experience in the schoolroom surely ought to have given him valuable information to impart to both students and teachers. He believes that he has learned something of boy nature. He has learned that it is better to lead than to drive; better to praise than to blame; better to be kind than to be cross; better to confide than to distrust. During the winter of 1857-8 he taught the district school of Flint Creek by the plank road six miles north of Burlington, Iowa, near the Ripley tavern. It was a large school of eighty pupils of all grades from A, B, C to higher arithmetic and English grammar. We had declamations, compositions and a school paper on Friday afternoons, spelling-school and literary exercises one evening of every week. It was a wide-awake school—so many classes that the teacher could not hear them all recite. He had "monitors" to assist him—some of the larger and more advanced pupils being given classes to hear—several classes reciting at the same time like a Sunday-school, not a quiet school, but one that made satisfactory advancement. It was not dead, but much alive.

There came into the school one day a boy, fourteen or fifteen years old—Charley Adams. I learned later that he had been outlawed and ostracized from the public schools of Burlington for being unruly, "whipping the lady teachers out" and so gaining applause of the boys of the school for his bravado. He had not been long in his seat in my school before he attracted the attention of all by talking aloud and by other disorderly behavior. I paid no direct attention

to his doings before the close of the school for the day, when I said: "Will Mr. Adams kindly stay after school for a few minutes?" When all were gone but we alone, I had him come forward to the recitation seat. After keeping him uneasily waiting awhile till I did some writing, I said: "Your parents send you to school to learn, do they not?" He replied: "I have no parents." "Well," I said, "I am sorry for you. I was left in nearly your condition when eleven years of age, and I have gone from pillar to post ever since and have done entirely for myself. I was thought a 'bad boy' at school for a time until a good teacher gave me a better notion, and I made up my mind to get a good education, if possible; and now I am trying to work my way through college, and, to this end, am teaching this country school. I have studied phrenology a little," I said, "and I am sure that I know just what kind of a boy you are." "What kind of a boy am I?" he asked. I answered: "You are a very smart boy, and you will make your mark in the world and a good one, too, if you try. I think there are few boys in this school superior to you in intelligence. I want you to come to my school and I will be pleased to have you visit me often in my room at the Ripley tavern where I have a trunk full of good books—some that you will like to read, no doubt, and you will be welcome to them." I then excused him to go home.

I was told that after he reached his home (his grandparents' house) he said to the old people: "I am going to school to that man; I like him." He came and was one of the best behaved of the boys. I gave him a class to hear recite, and I showed him confiding respect. He took a leading part in our "exhibition" at the close of the term, and when I returned to the University, lo! here also came Charley Adams up the college steps with his books in hand. He told some of the students that he wanted to be with Mr. Brown. My means of support in school ran out soon and I was obliged to return to my home near Des Moines. What was the future of my young friend - I have never learned.

There are no "bad boys." At least, I have never met one. Give a boy the right ideal and he will become a good and useful man.

"A boy's thoughts are long, long thoughts."

The boy is in character what his thoughts make him, as is the man—leaven of ideas, placed in each soul and not outward compulsion is the true developing force, the upbuilder of character—the maker of manhood.

YE 57TH LESSON.

The Meaning of Imperialism.

What ground of hope is there for American liberty? Very little, seemingly. We have universal male suffrage. But the means of information have become the veritable channels of misconception. Wonderful how the press can flood the country with reading matter! But this reading matter has behind it a censor. Little is allowed to appear that is for the common benefit. The freedom of the press does not exist in the United States. The people are hoodwinked, befooled, led astray, designedly by the metropolitan daily press, owned and controlled and conducted wholly in the interest of incorporated speculators. The same with the great magazine press. The learned articles on finance and all other great questions that affect the interests of the producing and laboring classes are, as a rule, paid for by the incorporated trusts. The speculative class has declared war against the masses.

"Imperialism" is now made the bone of contention of the press. But what does "Imperialism" mean? It means that about a thousand rich men, now millionaires, shall become billionaires. This thousand are as likely to be Europeans as Americans. As to Hawaii, four hundred Americans own all the agricultural lands of that island. Soon not above five hundred will own all the valuable lands of Luzon and Porto Rico and Cuba. Then what will follow? Great plantations worked by slaves. The natives will be the slaves. The form may be "wage" slavery. But Pana, Illinois, will be a paradise of good wages compared with that given the plantation hands. How is it now in California? I have a letter of recent date from an old Union soldier living at Riverside, in that state, who once was an honored resident of Des Moines. He says:

"This coast has peculiarities which I have not found in any other part of the country, and (as on everybody else) it is particularly severe on reformers. Like all tropical and semi-tropical countries, selfish, sensual and malignant passions are intense! As Abbey Holten, a lady correspondent of the papers, said some years ago, 'There are two views of California life. If you come in wealth and its gilded equipments, you are welcomed with all the fawning sycophancy of 'the ilk,' but if you come here expecting to wring subsistence from your labor, then you will have to learn the other side, which is the contempt and brutality of the race vampires. It would take a book to write up this panorama of life's drama. I will say here that it is not like the Eastern states, where laborers have formerly been treated as on the level of the family, but here the laborer must carry his own blankets and furnish his own living.

"On the big ranches they have homes something akin to the style of the Southern black slaves. Their time must be employed in the ranch work between four and five in the morning until nine or ten at night, and the smaller ranches follow suit 'a la' same style! An Irishman employed on a ranch broke his lantern and he remarked to the boss, 'Had I not better sell my blankets and buy another lantern, as I am not allowed time to sleep in the blankets?'

"A story is related of a 'tenderfoot' (newcomer) that he arrived at the ranch at noon and secured work, and towards night he asked the boss where he could sleep, and the reply was, 'Sleep, h—l; sleep anywhere on the mesa' (upland).

"Scenes like the following have not been uncommon here: A ranchman employed a white man to work and was to board him. At noon the first day he set his rations out beside the door, just the same as for an Indian (as they are employed here). But the young man told the old judge that he would leave. So they compromised by allowing him to eat in the kitchen."

"Imperialism" then means new openings for investments of money—the farther enriching of the few and the enslaving of the many. The inhabitants of the islands will become the hewers of wood and the drawers of water for the American millionaires or be exterminated by starvation and the sword. Our military will be increased and brought up to the European standard, and America will cease to be a republic. But it has already practically ceased to be a republic. It is now one only in name.

So will matters proceed down hill until a reawakening of the many takes place, as in the latter part of the eighteenth century when our fathers achieved their independence. Then will the war against "kings" be renewed and democratic freedom will be advanced, speculation be destroyed and co-operation will come in.

YE 58TH LESSON.

Nature and Artifice.

We frequently hear the admonition, "Be natural." But how little there is of naturalness in all that pertains to human relations. We may define it as a rule that all is artificial. It ought to be the opposite. Naturalness should never be discarded. Of course it is a nice care to mark just what is the natural. Is it natural to go unclothed? No; not if the beasts are clothed. Is it natural to live out of doors without shelter and to sleep on the ground without a bed? Not so; for the beaver and muskrat and ant and other living creatures build and fashion houses and places of shelter; and animals of various sorts make beds, as do squirrels, pigs, etc. So man is not unnatural in these respects. Nor is woman unnatural in respect to adornments; for, as long as plants bear flowers and birds display plumage and beauty is painted on the evening and morning skies and the seas and lakes and rivers and waterfalls and all nature impart the emotion of beauty to man, it is natural to beautify and adorn the person. The aesthetic is natural. Beautiful houses, gardens, fields, etc., are natural.

But what is artificiality? It is the unnatural of course—the thing out of taste. It is not the beautiful. We say it is "put on." We assume, in conversation, an unnatural tone of voice when company comes. We ask them to "come again" when we don't mean it. We live beyond our means for appearance sake. We buy an automobile when we ought to go afoot. We waste our strength doing what is of no consequence. Nature knows no waste. Nature's purposes are exalted. She beautifies but incidentally. Directly she is fruitful. The apple tree blooms, but the end is delicious apples. So in everything. Utility is the finalty. Below the rose is the seed-fruit.

We hear of artificial society. That is not good society. There was nothing artificial in Mary's wetting Jesus' feet with her tears and wiping them with her tresses. It was real. The great pomp of religion is artificial. What Jesus denounced in the Pharisee was "make-believe" religion. "Go into your closet," he said, "and when ye have shut the door, pray," etc. The politician is effusive in his declarations of regard for the "dear people" and their rights. It is artifice. This runs through all the relations of life. It is very wrong. A larger house than we need is artifice. We swell up with self-importance when we come in sight of our great mansion-house and broad lands and stables filled with the finest horses and our costly carriages, automobiles and fine roads and parks on our lands, not stopping to note the wretchedness of our poor tenants in their dirt-floored hovels, and their care-worn wives, over-worked and ragged children about the door. We have no heart.

Were we natural, we could not be happy to see any person worse off than we. Now it is the other way. "I will not dwell in a better house than my neighbors," we should each say, and "I will use all my strength to lift them up to a higher plane of comfort, and I will come down a notch or so myself." It is not natural for one to be above another in the essentials and comforts of life. Overstocking is not a comfort of life. It is shameful to feel pride in being better clothed, better fed or better housed than our neighbors. The one who feels so is uncivilized. He has not yet emerged from the stone age. His heart is stone. Not many decades hence all will be as brothers and sisters. Hospitality, as of old, will be restored and enthroned. The table in every home will be common. There will be no race hatreds. There will be no longer exploitation of the weak and helpless. There will be none helpless and none weak; for the laws will place all in the same class. Then will be realized the purpose of the founders of the American state. All come into the

world alike. That is equality. "Naked came I into being," said Job, "and naked I return to thee, mother earth." All are created equal in fortune, hands alike the same, the natural fortune of each. All like and essential wants will be supplied to all by common effort. "It is more blessed to give than to receive" will be a fundamental law of society—the law of bestowing, which, in modern speech, is termed altruism. Then will men be really civilized and not before.

YE 59TH LESSON.

The New and the Old.

A definite object in life is essential to each in the outset—to each boy and each girl. For what purpose must I live and labor? Now "altruism"—a new name for an old aim—is the best definition of the true object of life! And what is altruism? It is the opposite of egoism. Egoism would say "do unto others as you would that they should do unto you"—making your own good the measure of good to others. But altruism ignores your own good and looks only to the good of others. Altruism says "do good to them that hate you"—"overcome evil with good." Jesus was an altruist. He had no thought of self, but only did he care for others. Altruism is the essence of the Christian ideal—self-sacrifice for others' good—self-abnegation. The altruist is satisfied and gratified by imparting, not by receiving. "Sell all and give to the poor" is his motto. The great sun in the heavens is an embodiment of altruism. It only gives. Of course the sun in itself is grand. Its grandeur is a means, not an end. The glory of the sun is its shining. It "shines for all." So, too, does the good man or good woman bless all. The sun is not proud of his beauty, but only of his good works. And so the good person delights not in contemplating his wealth, but the libraries he has established—the good he has done. It is well to be rich if that riches is only light and warmth for the worlds—if the possessor of wealth is but its distributor, as is the sun of its wealth of light and warmth.

A fortune has the boy or the girl, if possessed of this thought: "I will live to make the world the better, the wiser and the happier, and for that alone." The stock of corn can do most good that is full grown and full eared. The man or woman can do most good who is perfect in health, strength, mind, heart,—having all that institution can give of polish, perfectly ripened by education, free from all bad habits, deeming ideas the only wealth worth seeking; never doing harm and ever doing good, regarding pleasures of mind the only pleasures worth regard. Oh, if every one was seeking opportunity to add to the common joy by imparting rather than to his own emolument by abstracting—by giving to others and not by receiving from them, how much better off would this world be!

But the dreadful rot that is blighting society today is the false idea so prevalent that sensual enjoyment is the thing to be striven for. Hence drunkenness, hence the filthy tobacco habit, not to mention other evil habits that lead to the police court, to jail, to the state prison and to the gallows. "A thing of beauty is a joy forever." There is no beauty to be compared with that of character. But the boy or girl is the maker of his or her own character. The highest enjoyment comes from self-respect and self-respect from a clear conscience. What a soul it is that can say, "I have nothing to hide. I have done no act I may not make known to all. I have wronged no living creature. I will joyfully meet in the spirit world all with whom I have ever had dealings or acquaintanceship in this

world. I have been the friend of all the living. I have consciously done no evil. I have sought only to do good.

The altruist would not turn on his heel to save his own life, but stands ever ready to sacrifice his own life to save the lives of others.

Smite an altruist on the one cheek, he will turn to you the other to be smitten. He is disregarding of self and only regarding of others. And yet he would not have a speck befoul his garments for his life. He loves the perfect, the pure, and hates only evil doing. He is the physician that goes into the wards of the Black Death to alleviate suffering. He shuns no danger where he may do good. He is a true disciple of the Cross—a doer of the will of the Father.

YE 60TH LESSON.

The Public Dance-Hall.

The public dance-hall and the house of shame are one, so closely are they united and joined together, like husband and wife. No innocent girl that visits the dance-hall can long keep her innocence. It is the haunt of the impure. Any woman, good or bad, may visit it, admission free, and any man, by paying an admission fee of fifty cents, or more, or less. No woman is denied admittance, unless so notoriously bad that her presence excites attention and protest. Then she is sent away. No man—gambler, habitue of the worst resorts, no matter who he is, if well dressed, is turned away or shut out. Poor, working girls are led to attend the public dance, and so led to ruin, if they go home unattended they are liable to insult and assault on the way; for the presumption is that none, but those without virtue, attend. If hypnotism is a fact, what awful influence is exerted in the dance-hall over the unsuspecting and innocent girl or boy who mingles with the vile found there.

I know that General Washington approved the dance. A half century ago most mansion houses were not without a ballroom. I know that several church orders do not bar the dance. It is a common custom in most European cities for young people to dance on the open green, Sunday afternoons. Therefore I may not say that I disapprove of dancing per se. Yet I confess to uttering this admission with hesitancy and mental reservation, so much of an old-style Puritan am I. But young people are not Puritans by nature, and nature is my goddess of worship. Keep close to her, I say. But she must be reasonable. Nature is sinless in bird and beast. Is there found in man an exception? I am aware that St. Paul seems to teach this. He says: "I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin, which is in my members." Passion warring against reason. And the Stoics said: "Let passion be entirely ignored or suppressed. Neither weep nor rejoice whatever betide." But I hold to the mean. "Avoid extremes" seems to me the wiser maxim.

The public dance-hall is a bad place. I do not think that any ballroom is a good place. Far better than the dance are athletic games—pastimes far more becoming—basket-ball for young ladies and base-ball for young gentlemen. No pastime merely entertaining is as good as one instructive to the mind and beneficial to the body as well. The gymnasium is a good hall of amusement because so useful in building up a strong and healthful body. Young people are as easily led in the direction of their inclinations as a horse in the direction of his home. Must we, then, despair of any good being accomplished by advice to the young? There are young people that love the right, making it the foremost purpose of their lives to live

uprightly regardless of whether pleasure result to them or pain. To do the right is with them a passion. When they read what is written for their good they will say, "Ye old schoolmaster is right." Others, inclined to obey their passions, will say "He is off."

But ye old schoolmaster of ye olden time will say what it seems to him that he would do now, since he has had a long life's experience and has learned what dangers lurk in the path of the young,—what he would do now if he were a boy again. He would say: "I will climb to the top where there is room." A boy of mine wrote me from South Africa: "There are great opportunities here for young collegemen, free from the drink habit." He had graduated from the college of New Jersey as an electric engineer. There is, indeed, room at the top. But one must be at the top morally and intellectually, as well as professionally, to find room. Clean men are in great demand everywhere. I would find my amusement where only good people are seen. If all dances were opened with prayer, as among the people of at least one religious sect of our country, and conducted with a decorum befitting a place of earnest prayer, I might not say, "Keep entirely away from the dance." But I would never enter a drink-hell or a tobacconist's den. I would curb my natural appetites and acquire none unnatural.

YE 61ST LESSON.

Institutions—Good and Bad.

What thought should be the inspiring motive of boy or girl in the morning of life? "I will let nature be my guide," he or she should say. Nature is a builder. Nature is an artist. There is nothing of nature's handiwork that is not purposeful and artistical. So our lives should be purposeful and beautiful. How purposeful? Not a step should we ever take unless to bring us nearer the workshop of the benefactors of the world. In that shop we should go to work. Not a thought should we have except of work to be done. Here mind must hold the mastery and heart be an obedient helper. When passion, which is of the heart, becomes master, then are we an engine off the track. We have come to a dead halt. Life has become a failure, self all we think of. It is well, under the guidance of reason, to be devoted to self to the extent of building up within us a symmetrically perfect manhood or womanhood. Not otherwise or farther.

But how may our lives be made beautiful? By avoiding all pitfalls. Associate always with good people, never with the bad except as a missionary, as does the Salvation Army lassie. She is guided in her work by the angels of God. She is protected by the good that is in every soul. No man will lift a hand to do her harm in the worst hells of earth. She is respected everywhere, for her virtue and moral integrity shine like the sun in mid-heaven. Her life is one of rarest beauty, like that of Jesus, whose life was the highest example ever set or conceived for human guidance—a life of single-heartedness. He lived only to do good, to relieve distress and make men live better lives. His was a life of divine beauty.

Time passes—how rapidly! We reach the end of life so soon! We have not a moment to spare for any purpose not helpful to our own or others' lives—not a moment for unhallowed pastimes—wassail or revelry. "Did you go to the ball last night?" is asked the young man or woman of the school of right doing. "No, I did not," is the reply. "Did you go to the vaudeville show last Sunday?" "No." "Why not?" "I had not the time nor the inclination to go to either. Really, life is too short to be so wasted," is the sensible answer.

There are good institutions, and institutions that are bad. There is the straight and narrow path of right, and the broad highway of wrong. The young must choose which to follow.

Institutions good and bad! Schools, colleges, libraries, churches and Sunday-schools, good. But there is still a better one than all these—young people's meetings connected with every church. Every young person should attend these. Here the acquaintances formed are mostly good. But acquaintances formed at the public dance-halls are mostly bad. In the first, you are in good company; in the second, bad. I do not choose to name all the evil institutions. I would to God that they were, all of them, blotted out. That is the work of the coming generations. The cry from above to us of the present is, "Prepare ye the way of the Lord; make His paths straight!" We are but slowly emerging from a state of barbarism, if not of savagery. What can be better evidence of barbarity and savagery than the late war in the east and the drunkenness and incontinency so general in our own country, and the mad rage for money-making, that leads to graft, the corruption of courts and legislatures, the demoralization of cities—immorality everywhere and the tobacco evil!

But the tide will turn. The forces that make for right doing are stronger, in the long run, than that make for wrong doing. Wonderful, the multitudes of students that crowd to overflowing our colleges and other schools of learning today! They will be heard from in the future. We read of the "students" in old Russia as a power for good amid the gathering hosts of freedom. Yes, the youth of today, whose faces are turned toward the sacred hill on which stands the grand temple of Athena, will right the wrongs that barbarity and savagery have brought upon us, and they will avoid the evils of the old time and write "Excelsior" on the escutcheon of the new.

YE 62ND LESSON.

The Civilized and the Savage.

No people are wholly civilized. There are civilized and savage among most peoples and to individuals alone these appellations are applicable. Now, when may it be said of one, "He is civilized?" The writer can give only his own definition: He is civilized who fills the true measure of manhood, natural and ideal. A savage may be physically an Apollo. But the civilized will have done all in his power to develop to perfect symmetry and healthfulness his physical body. He is natural. He does his manly part,—marries, as a rule—and brings up a family. Has he inherited a fortune, or is he poor? Neither riches nor poverty is a factor of his manhood. Either is indifferent. Civilization belongs to the mind. It is not wholly scholarship. A well-read man may be a bestial savage. It is greatness of mind, natural and acquired. Greatness has many qualities. Thoreau was a civilized man, though he never married. He directed his course of life by compass and chart. He was not affected by what might be said or thought of him, but only by his own sense of fitness or unfitness. He did as he figured that he ought to do.

There is an entire nation, numbering many millions, that square their lives by philosophy, as did Thoreau—the Hindus—the most highly civilized race (according to my belief) on earth. Their dwellings are as simple as was Thoreau's cabin by Walden Pond—no furniture worth the naming; no costly food nor drink; no tobacco, and no alcoholic liquors; their clothing inexpensive. And their economical way of living is not compelled by poverty, but is the rule of their lives, the lives of all, rich and poor, high and low, alike. The Hindu commits no crimes, is faithful to his wife, pays all he owes, is the

best of fathers, performs all civic duties with accuracy, as far as he is able, that fall to his lot, and is a steadfast friend. He is one of the most industrious of mankind, will not steal, is sensitive of honor, and his religion is based on philosophy very ancient, the product of minds of the highest order, evolved from the brains of sages three thousand and more years ago.

With regard to God and the life to come, those ancients reached the same conclusion then, by deductive reasoning, that modern scientists, by inductive processes, are just now arriving at—ideas in advance of those of Socrates, and that St. Paul only caught a gleam of when he said of God, "All and in All." The ancient Hindus' contention was that the universe is wholly made up of spirit and matter under laws; that spirit is imprisoned in bodies—the bodies a combination of material substances which implies ultimate dissolution; that spirit is an emanation from God, self-existent, comprehends all things and is the only reality, all else manifestation. Man dies, his spirit (the ego) "returns to God who gave it" and there awakens to universal consciousness. We have lived and do live in all life and are all-knowing in the spirit realm—the children of God, and are divinities on earth. All religions, they say, are attempts of the human soul to grasp the Infinite, and every attempt to get higher is a virtuous act, hence the Hindus (Buddhists) are tolerant of all forms of religion, there being among them at least fifty different forms of its manifestation, as among us as many different sects, the highest of the Hindu cults being free from formula or ritual. No worship, they contend, is sinful that subordinates matter to spirit. Some, like children, require images and ritual to awake the consciousness of spirit in them.

This information I glean from an essay read before the parliament of religions by the Hindu philosopher, Vivacananda, during the Chicago exposition of 1893, and printed in Meredith Townsend's "Asia and Europe." (Putnam & Sons, New York, 1901.) We want, above all else, to be rid of our self-importance. We are savages; yea, worse; we are hogs, doing all we can to devour the wealth that nature has spent millions of years placing in store for the good of man. Better the Hindus send missionaries to us than we to them.

What will be the state of society here when we shall have become civilized? There will be, then, no consumers of alcoholic liquors or nicotine or narcotic drug-poisons; no one laboring primarily to "get rich." There will be comfortable homes for all. Abundance of food and clothing will be automatically distributed to each "according as he has need." But the mighty energy of all minds and bodies will be directed to intellectual and altruistic labors for the common weal. And no one will "waste his time making money," as Agassiz said that he could not afford to do.

When all mankind have brought their intellectual and aesthetic wants to the maximum and their physical wants to the minimum will the world be highly civilized and not sooner.

YE 63RD LESSON.

A "Peculiar People."

A book has been issued from the press of Ferris & Leach, Philadelphia, 1906, entitled, "The Doukhobors, Their History in Russia, Their Migration to Canada." This history is a revelation of the power of an idea to control the actions of men and women. They are an illiterate people since not more than three out of one hundred can read and write. They hold a rational view of religion similar to that of the Friends in their adherence to peace principles.

They believe that the church is a society selected by God himself. It is invisible and scattered over the whole world. It is not marked externally by any common creed. Not Christians only, but Jews, Mohammedans and others may be members of it, if only they hearken to the inward Word; and, therefore, the Holy Scriptures, or the outer Word, is not essential for the sons of God. It is, however, of use to them, because in the Scriptures, as in nature, and in ourselves we read the decrees of the acts of the Lord. But the Scriptures must be understood symbolically to represent things that are inward and spiritual. It must be all understood to relate, in a mystical manner, to the Christ within.

The Christ within is the only true hierarch and priest; therefore the external priesthood is unnecessary. In whomsoever Christ lives, he is Christ's heir, and is himself a priest unto himself. The priests of temples made with hands are appointed externally and can perform only what is external. They are not what they are usually esteemed to be. The sons of God should worship God in spirit and in truth and, therefore, need no external worship of God. The external sacraments have no efficacy. They should be understood in a spiritual sense. One baptizes himself with the word of truth and is then baptized indeed by the true priest, Christ, with spirit and with fire. The external sacraments of the church are offensive to God; for Christ desires no signs, but realities. The real communion comes by the Word, by thought and by faith. The priesthood is not an office reserved for specially selected people. Each real Christian, enlightened by the Word may and should pray to God for himself, and should spread the truth that has been entrusted to him. The forms of worship of all the external churches in the world, their various institutions, all the ranks and orders of their servants, their customs and movements, were invented after the time of the Apostles—those men of holy wisdom—and are in themselves naught but dead signs. To pray in temples made with hands is contrary to the injunction of the Saviour: "When thou prayest go into thine inner chamber and, having shut the door, pray to thy Father, which is the secret." (Matt. vi, 6.) Yet a son of God need not fear to enter any temple, Papal, Greek, Lutheran, Calvinist or other. To him they are all indifferent. All the ceremonies of the church, being useless, were much better left alone. Icons (images) they do not respect or worship and consider as idols. The saints may be respected for their virtues, but should not be prayed to. Fasting should consist in fleeing from lusts and refraining from superfluities. The decrees of the church and councils should not be accepted. The church has no right to judge or to sentence any one; for it cannot know all man's inward and secret motives. These people take no pay from travelers who stop at their houses either for lodging or food.

These are some of the leading tenets of the Russian Quaker denomination—the Doukhobors—seven thousand of whose number have fled to Manitoba from Russian persecution, as our forefathers fled to America from English persecution. Their order had its rise about 1777 in southern Russia. And its founders were men of profound thought. Tradition makes them followers of John Huss. But there is a great uncertainty concerning their rise. It is claimed by some that three brothers, Cossacks of the Don, founded in Russia this order of religion. Through the teachings of the spirit and the careful perusal of the New Testament they were led away from the ceremonies of the Russian church to worship God in spirit and in truth. All are strictly temperate, live on a vegetable diet, use no tobacco or strong drink.

Count Leo Tolstoi and his son, Sergius Tolstoi, have been great helpers of this noble people—the father giving, to aid them, large sums of money and the son coming with the emigrants across the sea to their new home. They are indeed a "peculiar people, zealous of

good works," their mistakes the result of the want of learning, which in their new home and new environment in Canada it is to be hoped will be but temporary. The information given in this article concerning those people is derived from the book named above.

YE 64TH LESSON.

Common-sense Versus Mediaevalism.

No thinker ever struck a more impressive blow against mediaevalism than did George Fox. He said, as did St. Paul: "Not that we are sufficient of ourselves to think anything of ourselves, but our sufficiency is of God, who also has made us able ministers of the New Testament; not of the letter, but of the spirit, for the letter killeth but the spirit giveth life." So Fox placed the spirit above the letter, and he renounced all formality and ceremonialism. "There is," said he, "one baptism, as there is one faith—the baptism of the Holy Ghost. Jesus ate only to satisfy natural hunger and drank to satisfy natural thirst. I am," he said, "the living bread; if any man eat of this bread he shall live forever * * * and the bread that I shall give is my flesh, which I shall give for the life of the world. * * * It is the spirit that quickeneth; the flesh profiteth nothing. We should hold the Master in remembrance ever when we eat and drink, and there is no middle ground, no child's play in religion. Little children play at sitting down to a make-believe table, not grown people."

"The great wrong," he said, "of ceremonialism consists in substituting it for 'going about doing good,' and it is the foundation on which bigotry rests. If one submits to doing what in itself is contemptible or merely the play of children, he will be the more invulnerable to reason and common sense for fear of deserved ridicule. The less there is in a thing the more there is made of it by ecclesiastics. To say that there is nothing in a thing that has nothing in it and that a glass of water given to a thirsty traveler is more meritorious in the sight of God than all the ceremonials ever invented by Pagan priests, subjects the offender to anathema. One might ignore every moral precept of the New Testament and be forgiven by the church, but the unpardonable sin of denying the potency of forms and ceremonials hath not forgiveness."

And the followers of George Fox stand steadfastly by their contention of a common-sense interpretation of the meaning of Scripture and the holding fast the religion of "well doing." They have ever been the ministers of peace, plain speaking and simplicity of behavior and of dress, and ignoring vanity, advocating freedom to the fettered, whether in prison or the slave pen, and the abolishment of cruel punishments, holding firmly to the doctrine of "overcoming evil with good" and laying aside all weapons of warfare. And now the world is rapidly moving in their direction. It is quite generally believed that soon a world's congress will put a final period to wars. Already chattel slavery is of the past; capital punishment has been abolished by many states; penal institutions have been changed into reformatories, and love is supplanting hate. And the Friends may take much to their credit for this state of things. Soon will the whole race of mankind become one family of loving friends. The universal church is advancing toward the Pentecostal attitude of "all things common"—not only the church but society in general, as evidenced by the open door and common table in times of flood, cyclone, earthquake and fire.

Soon the one and only religion of mankind will be that of service, as was that of Jesus. We have come at last to the "jumping-off

place" of exclusiveness. We see now that society is the sinner and the individual is the victim of bad surroundings. Whose fault is it that a large per cent of the people can neither read nor write? It is the fault of society. And it is the fault of society that any go wrong. Take for example the social evil. Seventy years ago it did not exist in America, excepting in sea ports. Now it is common in all cities. Why so? Marriage is made impossible to many by the greed of the employers of labor, and city officials give police protection to prostitutes for a monthly fine (tax) "public graft" being established in this line of "business." There is no other "public utility" so profitable to the police force and police courts, if not to the city treasury, as this. It is legalized blackmail and a wicked nullification of state laws—a gigantic graft, I say, common to all cities—scandalous, wicked, inhuman!

Let these helpless daughters of sad and sorrowing parents be brought home. There is not one of them that is at heart worse than was at one time, Mary the Magdalene. Why not the church people reclaim them, as was Mary reclaimed? Why should they be left where they have no protection of law or of public opinion, and be made the sport of heartless and conscienceless policemen and city officials and city councilmen that prey on them unmercifully? How damnable! Here, even the followers of George Fox may find a blessed work to do. But no palliative will suffice any more than the abolishment of the lashing of slaves would have settled the question of negro slavery.

YE 65TH LESSON.

The Tree and Its Fruit.

There is an important thought that ye old schoolmaster of ye olden time desires above all other thoughts to leave impressed upon the minds of his readers, viz: He does not desire to lead any soul to hold in less esteem Jesus, Mary, or any Saint of the calendar, nor any church organization, but he does wish to impress upon all minds the necessity of our being more and more like Jesus in our lives of devotion to humanity, and as fearless as he in denouncing Phariseism. How ready have churchmen been to raise the cry of "Atheist," "Infidel," "Heretic," etc., against all who have doubted the creeds, but themselves departing widely from the moral plane of the New Testament teaching. The better religion produces the better men morally, socially and altruistically—the more devoted to "going about doing good," as was the Master—that bear more abundantly the "fruits of the spirit;" that is to say, "love, joy, peace, long suffering, gentleness, goodness, meekness, temperance." If Christianity is a better religion than Judaism, Mohammedanism, Buddhism of Confucianism, it is only so because it produces better men. "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." (Matt. vii: 15 to 18.) By this rule, every one of the religions of mankind must stand or fall.

The less we care for "belief," in the theological sense, the better men and women we become, is a fully demonstrated, historical truth. The worst men the world has known were the greatest sticklers for "belief," not to except John Calvin himself, who burned Michael Servetus at the stake, or our Puritan fore-parents, who hung Quakers on Boston Common for "heresy," since there can be no worse people than the class that apply fire and faggot to the living flesh of their

fellow-men, or put them to death by strangulation or otherwise, to prevent them following the lead of the God of Truth as He is revealed to their sincere and earnest minds; and the ecclesiastics today that denounce those as "children of hell," who do not see as they see in religion, are not by any means good men. Was Robert G. Ingersoll a bad man? Was Thomas Paine a bad man? I do not believe as they did; but I do believe in their right to believe as they did.

I contend for a higher ideal of the moral duties of life and less regard for abstractions—intellectual theses that have no bearing upon the duties of men to their fellows. We owe no duty to God that is not a duty to mankind; yea, to all creatures. We love God in but one possible way, and that is by loving God's creatures; above all, by loving God's "sons" and "daughters." The whole fabric of ceremonialism is purely Pagan. And so is the noise made over those who occupy an artificial place of exaltation, like that made over Miss Roosevelt lately. Now, she was deserving of no greater regard than if her father were but a private citizen. And she did a great deal of harm by her ostentation and setting a bad example of wastefulness and extravagance in dress. She has proven herself shallow and extremely vain. It were better if she had been unheard of. The thousands of young women doing duty as teachers in the public schools, as nurses in the hospitals, as typewriters, as workers in stores, factories, etc., for the support of their little brothers and sisters or aged mothers or afflicted fathers, or even for themselves alone, are superior to any devotee of fashion—to any pampered child of wealth, living for ostentation a life of uselessness and wastefulness, though the daughter of President, King, Kaiser or Czar.

There is a great responsibility resting on every one. But how few feel that responsibility! Each is thinking of what others think of him; but he takes a wrong way of showing that he thinks anything of himself. Judges of the supreme court of Iowa, victims of the filthy tobacco habit! Is there no incongruity here? They know that the law makes it incumbent on the teachers of all the schools to instruct the youth to avoid the nicotine drug. Yet they set the example of its use on the streets. I would make it the chief factor of religion to set a good example of manliness and morality, of being oneself, what he would have the rising generation to become. Yes, one should be what he is and not a "whited sepulcher," but a man bearing his heart in his hand—a book known and read of all men—a good book—a New Testament Scripture most beautifully illuminated.

YE 66TH LESSON.

The Essential of Religion.

"To do the will of the Father," one says is the essential of religion. But is it not rather what prompts the doing, the essential? One relinquished his money, but a masked robber stood before him with a six-shooter leveled at his breast. Why should we give? Not from cold calculation, or fear, but from character. "It is characteristic of him to go about doing good. He loves the work," one says. Has there ever been presented in literature an ideal, "perfect man?" Yes. Where? In the New Testament. Who was he? Jesus. "He was the very God," one says. So much the better for you to think so if it influence you to more devotedly doing as Jesus did. Not so, however, do we find the belief to have resulted in the past. What kindled the fires of persecution? This belief. When Christ became God, men became demons, and "love" was exchanged for "credo."

Yes, the words, "I believe," have been more baneful to our kind

than the poison of asps. They extinguished the light of the Sun of Righteousness. The more highly we regard the person of Jesus the more careful ought we be to keep his commandments and live according to his teachings. But the contrary has resulted. To acknowledge his divinity was made the whole of righteousness. Is there anything in his teaching, or in that of the New Testament writers, to justify the burning of men and women at the stake because they could not say "credo?" Were the men and women condemned to the flames immoral? No. Had they wronged their neighbors? They had done no wrong whatever. Belief is involuntary—is neither right nor wrong, good nor bad, because the will is not a factor in it. There can be no wrong in believing what we cannot help believing. "But you must not believe what is forbidden," the bigot declares. Forbidden by whom? Ignorant doctrinaires. Michael Servetus was a good man; Bruno was a good man; the Quakers hung on Boston Common were good people. But they could not pronounce the word "credo," as bidden—could not say "I believe."

Believe what? That they should return good for evil? Yes; they believed and would say they believed all that Jesus had commanded and would do all that he had bidden. What, then, would they not say they believed? Mediaeval absurdities—definitions incomprehensible except by metaphysicians. Fine-spun, hairsplitting dogmatics became, in the dark ages, the all of Christianity and no more resembling the Christianity of Christ and his Apostles and of the primitive church than darkness resembles light. They led to the burning of heretics.

But I do not say that Jesus was not God in a metaphysical or Greek sense. "The idea exists," says Plato, "and the being or thing is only a picture of the idea." The "Word" is the eternal idea. The "Word," or idea "took flesh and dwelt among us." The idea (Word) comprehends the three, hence "three are one"—one "idea" (Word.) But so foreign this to Jewish and Ishmaelitic thought that it led to the Semitic revolt—to Mohammedanism—a reformed Christianity, superior today to the North-African Asia-Minor and Russian Vodka-consumers' type of Christianity. Is not the Islamite's plurality of wives better than the multiplied thousands of licensed prostitutes of Christendom?

To "believe"—to cry "credo"—was made the whole of religion, and he that could not "believe" must burn. So it was that diabolism took the place of Christianity. Metaphysical disputations were substituted for "going about doing good." In a day, Mr. Carnegie, Mr. Rockefeller, or Mr. Field can heal (indirectly) more sick persons, feed greater multitudes, relieve more physical suffering than Jesus did directly in all his life. If those rich men have in them the "mind that was in Christ" they are indeed his true disciples. Jesus did not condemn the rich man because he was rich; but he said, "Sell all and give to the poor." Self-abnegation was his religion. No one was ever burned in accordance with Christ's teachings. He was an altruist and his religion is altruism.

Altruism sanctions only kindness and love. Thomas Jefferson was an altruist; so was Lincoln; so was Wendell Phillips; so was William Penn; so was John Howard; so was Victor Hugo; so is Tolstoi; and so, too, were all the noble women from Elizabeth Fry to Harriett Beecher Stowe—yea, all persons devoted to doing good. By our actions we show how far forth we believe Jesus divine. We surely do so believe if our own lives are divine, as is that of Edward Everett Hale; as was that of Channing, of Thomas Paine, or of Robert G. Ingersoll. History affords no examples of men more Christ-like than were Paine and Ingersoll. All the men and women—Catholics, Protestants, Agnostics—and whom you will, who go forward fearlessly battling against error and wrongdoing may be classed as Christians, if Justin, the Martyr, correctly classed as Christians Socrates, Herakleitos, and others like them.

YE 67TH LESSON.

American Magnanimity.

The typical American is the most magnanimous of all men. There is no bit of narrowness in his make-up. However, he is not "all things to all men;" but he is all bountiful to all men. He says, "every one's conscience is inviolable—is sacred. Let the Jew have his religion; let the Roman Catholic; let every sect, every order of worship among men—Chinese, Hindu—let all be free." Not only so; but, if approached, he gives freely to all. Go to the typical American for help to build a Chinese Joss-house; he will give it. He will contribute toward erecting a Jewish synagogue, a Catholic church, a Protestant one of any and every denomination. "Fair play" is his motto. He believes that no sensible man will uphold any institution or religion that he does not see is good—and the American sees good in all. He says: "Reformation must come from within, not from without." That is to say, he believes that heaven works from within, and only in that way may the lump be leavened—not by force from without.

He sees that great changes are taking place in all things. Old ideas are becoming obsolete, as well as old plows and all other old machinery. Old ways are giving place to new. But what is good and beautiful will never die out. He says, "good, better, best," and "beautiful, more beautiful, most beautiful;"—so there is an advance along lines ethical and aesthetical. No American will raise a hand to hinder or obstruct in the least this advance. "Who are priests and who are preachers?" he asks. "They are men," he answers. "They are first young; then they grow old. While young, they accept new truths; when old, they become conservative. But youth is stronger than age, hence progress, hence reform. Old men cry "infidel!" "heretic!" but young men smile and say "rats!"

How long will the Joss-house stand? How long the synagogue? How long the church? They will stand just as long as they fall not behind our civilization—as long as they do good. But did not the old wooden plow do good? Yes, in its day. A better has taken its place. The American gives due praise to the good and is charitable toward those who mistakenly go wrong. Some say it is doubtful if there is absolute right and absolute wrong; for what is right under some conditions is wrong under other conditions, and vice versa. It was right for the English generals to go over from King James Second to the Prince of Orange, according to Maccaulay. It was wrong for Benedict Arnold to go over to the British, according to Bancroft. Why this difference, when both were betrayers of a trust? In the first instance, liberty was conserved by the betrayal; in the second, liberty was put in jeopardy. So, after all, the end, in some instances, seems to justify the means. American historians, while condemning the treachery of Arnold, give him due credit for his heroism on the battlefield. And the time may come when his portrait will be placed beside that of Gates at Saratoga.

And sectarian rancor has so far spent its force that the Revolutionary patriot, Thomas Paine, may be named in the same breath with Washington. He, as did Robert G. Ingersoll, vindicated the right of free speech. Both, like the priests and clergymen they criticised, were narrow, and, in a way, bigoted. But bigotry the American sheds, as the deer his horns. And the upshot of all is that the car of progress is hurrying on with constantly accelerating speed. Soon cosmopolitanism will control. The United States of the World will come in; one religion—the Fatherhood of God and the Brotherhood of Man—will be universal. It is now theoretically so. All Asiatic religions grew out of one seed-germ—the Vedas—are one in origin, as is sentient life; yea, all life. And all religions of enlightened

peoples are Asiatic in origin. Evolution has played the same role on the stage always and in everything. All religions are one as is all life—animal and plant—one.

We see now that our progenitors, when they came to Europe from the steppes of Asia, brought with them not only the roots of our language but also the germ of our religion and that we have acquired nothing since, that our mother-land has not given us, not even the seed-germ of philosophy—and we may look to her still for light, rather than she to us. We have nothing to boast of in religion that is not borrowed from the Orient. We are her pupils still.

YE 68TH LESSON.

Service and Self-Sacrifice.

Service given involuntarily and the wearing out of my life that another may live off the fruits of my labor and be idle is slavery. But the service and self-sacrifice of John Howard, of Elizabeth Fry, of Wendell Phillips, of John Brown, or of the volunteer army that secured the independence of America, and the larger army of the Union of 1861, devotion, to the common welfare, even to the giving up of one's life, is not slavery, but it is the realization of the greatest freedom. Was Jesus a slave? Was St. Paul? "Service and self-sacrifice for the common welfare" is the true definition of the Christian religion, as I believe. And these two words define correctly the religion of organized labor the world over. Hence, organized labor is only a return to primitive Christianity. Even Anarchism is founded on the doctrine of service and self-sacrifice. But its method of righting wrongs by taking human life is unchristian and not more than is any other warfare with swords, guns and with dynamite as was and is today carried on by the British against the Matabeles and the Mashonas of South Africa, and by the Americans against the Filipinos of Luzon, and by the Czar of Russia against his own people.

When every man shall ask himself the question: "What do I live for?" And the true answer by every one has been given, viz: "To make the world the better, the wiser and the happier," will the Kingdom of God come in and all men be Christians. But even a briefer definition than this is given of the religion of labor, in the command: "Bear ye one another's burdens, and so fulfill the law of Christ." These words are worth to mankind more than all the creeds ever formulated by synods, councils or conclaves of ecclesiastics since Constantine's "Conversion"—so-called. To "fulfill the law of Christ" is surely to be indeed a Christian. And is not the law of Christ the true creed of Christendom? What church of modern days has this creed emblazoned on its banner as had the Pentecostal church? The great community of organized labor comes nearest it. To "fulfill the law of Christ" is the whole duty of man. Will any one who claims to be a Christian—any church member, Greek, Catholic or Protestant deny this? Not one. The creed of Christendom harmonized and subordinated to the "law of Christ," will solve the labor question and bring about the unity of all Christians—the "oneness" prayed for by Jesus—"that ye be one as I and the Father are one."

Show me the man or woman whose religion is "service and self-sacrifice for the common weal" and you show me him or her whom the spirit of Christ controls—one "born again"—"born of the spirit." And it matters nothing, I repeat, what form of creed or worship one adhere to, if the law of Christ to "bear ye one another's burdens" be made paramount. Yes, the Christian ideal is "service and self-sacrifice"—self-abnegation, devotion to God and the common weal. "Jesus died

to save the world" has been the Christian slogan from the beginning till now. "He gave his life for us." "Greater love hath no man than this, that a man lay down his life for his friends." Jesus died for his enemies. To have in us the mind that was his ("Let this mind be in you which was also in Christ Jesus") influenced in our doing by the same love that moved him ("By love serve one another") it is to be a Christian, according to my understanding of New Testament teaching—our love ending in self-sacrifice and service voluntarily bestowed.

And further, regarding service: He "took upon him the form of a servant." And to set this idea of service in a very strong light and make it so clear that it cannot be misapprehended, I repeat he "washed his disciples' feet." Did he mean that this should end in ceremonial, as it is in the Greek church? Or did he mean by it real service of "bearing one another's burdens?" How much of formalism was there in the service Jesus or St. Paul gave the world? Christianity stripped bare of ceremonialism and formalism and become a life of service and self-sacrifice in well doing, was that of Jesus and his immediate followers, that ended in the setting up of a social order to which modern Christian socialism bears a greater resemblance than any other Christian order now existent. No one can deny this. How much like the Pentecostal society is the modern church? Very little.

This proclamation may well be given the world of human kind, viz: "Know ye, that as the people have emerged from the condition of barbarism, that engulfed them during the dark ages, and have become clothed with knowledge and enlightenment, do they, the more and more, come to appreciate the grandeur of the first church, accepting willingly the offices of service and self-sacrifice required by it for the common good and they devote themselves, body and soul, to its rehabilitation and the making of a world-wide commonwealth."

YE 69TH LESSON.

The New Testament and the Church.

They differ widely in their teachings. Love is the law of the New Testament. Auto da fes, torture and massacre for heresy were, for many centuries, the law of the church, and would be to-day (is so in Russia, and, it is reasonable to think, it would be so everywhere) but for the state. Of all the books ever written that are now extant, the New Testament is best. Of all the institutions ever set up on earth for the good of humanity, the original church, instituted on the day of the Pentecost, is, ideally, best. God grant that it may soon be re-established in fact and become universal! Who is the heretic? Is it he who will not pronounce the word "Credo," in obedience to ecclesiastical laws formulated in the dark ages? Or is it not, rather, he "that hath the world's good and seeth his brother have need and shutteth up his bowels of compassion from him?"

If one "love his neighbor as himself" he will refuse to live in a better house than his neighbor; to ride in a better carriage, or sleep on a softer bed; and he will be "eyes to the blind and feet to the lame." Reader, you believe the New Testament to be the word of God. Your saying, "I believe,"—is that the all of your religion? Or do you obey the word? You say, "Jesus is God." And at the same time, do you forget "If we love one another, God dwelleth in us?" Have we forgotten that "God is love" and "he that dwelleth in love dwelleth in God and God in him?" How strange that men lose sight of the teachings and commands of the Master—"do unto others as we would they do unto us," "love one's neighbors as one's self," as was practiced and put into institution—"all things common" and "distribution made to every one according as he had need" by the Pente-

costal disciples—these so plain—while metaphysical dogma—the difference of a letter in the words “homolousian” and “homousian”—defining the being of Jesus—his relationship to Him whom he addressed as “Father,” doomed thousands to horrible deaths by torture, while the “weightier matters of the law” of Christ were entirely ignored!

Who are the truly Christians?—they that cry “Lord, Lord,” or they that do the Father’s will? The Old Testament, though not emphasizing the altruistic element of human nature, as does the New, but holding fast the law of retaliation neutralized by Jesus, says: “To what purpose are the multitude of your sacrifices? * * * put away the evil of your doings. * * * Cease to do evil * * * learn to do well * * * relieve the oppressed, judge the fatherless, plead for the widow,” etc. (Isalah I: 11 to 17.) Is not European and American society Pagan? Would it not, if Christian, be modeled more nearly after the pattern of the Pentecostal social order? Now, of so-called Pagan society—Japanese, for instance—is it not more nearly Christian than ours? Men and women are not imprisoned in Japan for being as poor, as were Jesus and the twelve, as here they are imprisoned.

Our falsely so-called “Christian society” differs in nothing from the society of Rome, anterior to the Christian era, except that chattel slavery has been, with us, lately abolished. But “wage slavery” occupies its place. Nevertheless, the Christianity of the New Testament has been forging on, like a great packet ship, regardless of adverse winds and waves. In spite of our Pagan society and Paganized church, it has done a great and good work,—as Jesus said it would do—the “lump of heaven”—the “grain of mustard seed”—the “Kingdom of God” that “cometh not with observation;” for the philosophy permeating the New Testament is the heaven of social progress.

What is that superb philosophy? It is love deified. When boiled down and crystallized, that is all that Christianity is—love the supreme motive of life—of God and man. How wonderful the zeal of St. Paul, moved by this divine motive. The time is near at hand when love (altruism) alone will affect the movements of nations and individual men and women. But no people has ever yet been greatly dominated by it, except spasmodically when calamity opens the doors of Christ’s cathedrals and unbars the gates of his kingdom. That great motive is today affecting individual minds as never before. Roosevelt is moved by it—Lincoln was controlled by it, and so was Washington in their public acts. It is the only God-like motive—for “God is love.” It was unknown to Alexander the Great—unknown to Caesar, Pompey and Crassus—unknown to Napoleon—but Jesus knew no other motive of action and the Christian knows no other.

YE 70TH LESSON.

The Positive Demands of the Hour.

A cruel slavery is the wage system of industry backed up by courts and bayonets, president of the nation and governors of states, sheriffs and two hundred and fifty thousand national guards, the regular army and United States marshals, deputy marshals by the millions, and deputy constables innumerable, all at the disposal of the slave drivers to hunt the workers down. That is the condition that environs the industrious wage-workers. It cannot and will not be a great while longer borne.

True statesmanship demands a reconstruction of our social and industrial systems. The toilers cannot be worked longer as slaves. They are too intelligent for that. The old order of slave labor has

passed. What is demanded? Courts of arbitration to determine the rights of employers and employed and to see that the strong do not oppress the weak. Surely this is only a proper demand. But the law-making power of nation and states is under the control of the plutocrats. Congress and the state legislatures are made up of lawyers held in pay of corporations.

Three factors must be considered in discussing the economic questions of today. First, land; second, machinery, and, third, money. The disciples of Henry George emphasize the land question; the socialists have most to say of co-operation, which refers more particularly to the control of the tools of production, that is to say, machinery. But the disciples of Peter Cooper talk almost exclusively of finance. They think that plenty of money is the chief factor of good times. It dawns on my mind that there is no absolute unit of prosperity suited to all stages of civilization and to all times. What was suited to Sparta was not suited to Carthage. What is fitted to a condition of slavery for the toilers is not fitted to a condition of freedom and equality. If the purpose of social organization is to establish class—rich and poor—then society must be organized precisely as ours is organized. It was the purpose of the framers of our federal constitution to inaugurate a state of society precisely as ours has become—millionaires and tramps; masters and slaves—and it was intended that the rich should rule. And they do rule.

That, however, was not the purpose of Thomas Jefferson when he framed the Declaration of America Independence; but it was the purpose of Alexander Hamilton when the federal government was set up. The struggle has gone forward ever since between the followers of Jefferson and those of Hamilton. While the followers of Jefferson have ruled equality of all free men (non-chattels) was in some degree kept up. But while the followers of Hamilton have ruled the wealth of the nation has been rapidly centralized in the hands of the few. The few have become very rich and the many very poor, but not before the year 1873 were tramps ever seen in the United States, and not till after the close of the civil war did millionaires abound.

Invention has been a great factor of progress. It has increased production within the memory of living men more than a hundred fold; but that increase has been placed to the credit of capital; so that now the industrial condition of the world is one of dissatisfaction and unrest. It is a smoking volcano. Already it sends up red hot stones and lava; explosions are heard a great way off and the ground under our feet begins to tremble. Beware! Between the employers and the employed the world over a chronic condition of war exists, and especially is it so today in the United States. "Chattel slavery has been abolished, but the rights and relations of labor stand just where they did before the emancipation in respect to the divisions of its products. The difference lies only in the methods of abstracting the results and concentrating them in the hands of a few capitalists. Capital is now the master and dictates the terms, and thus all laborers are practically placed in the same condition as was the slave before the emancipation. In thus placing them the interests of all laborers become common and they must fight the battle in unity if they would succeed." The words above quoted are copied from the platform of principles of the Independent Party of Labor adopted June 10, 1874, at Indianapolis, Indiana. The years since intervening have made more emphatic the truth then uttered.

Radical reformation is demanded today:

- (1) The wage system of industry must give place to co-operative production.
- (2) Land monopoly must be broken up.
- (3) Our monetary system must not represent gold alone; but all wealth.

To this purpose the tools of production and of distribution must belong to the commonwealth.

The ownership of the soil must be limited to a small homestead for each adult person, the head of a family.

Depots of exchange of labor products must be set up by the state in every neighborhood and all products of labor be received on deposit at an appraised valuation and certificates of deposit receivable for all articles held for exchange and for debts and taxes be given out for them, thus creating a "medium of exchange" based on all products instead of on gold alone, or on both gold and silver.

In short, we must do for the common good what common sense dictates.

YE 71ST LESSON.

The Progress of Ideas.

No doubt, when the cave-man discovered how to crack nuts with a stone and to throw it and bring down game or kill his enemy, he thought he was ready to "stand pat"—thought that he had reached the limit of discovery and invention; and when he had learned to use fire he was at the top and would be content forever to maintain "statu quo." His children increasing in number, he, from necessity, built an artificial shelter of brush and bark. Then all was complete. Surely man had reached the zenith of grandeur! Later he found out to make a bed of dry leaves (learned from the squirrels and wild pigs), utilized the sharp edges of mussel shells to skin and carve his meat, and he made the grand gastronomic discovery that to broil it improved its taste. He then "stood pat" for a thousand years or more, no doubt, before any other new idea took possession of his mind or any farther progress was made by him along the line of invention and discovery.

Have we reached today the ultima thule of perfection? Are we ready to "stand pat?" It looks so in regard to machinery of production at least—water, air, steam and electricity harnessed for the service of man. But man is yet in the beginning of his great possibilities. He is a savage still. See him maiming and killing his fellowmen by wholesale to satisfy his robber greed, or to prevent his being enslaved by banditti. See him trampling on the rights of other men because, forsooth, they happen to cast a different reflection than his, of the sunlight, from the epidermis of their bodies!

We are surely as yet far from perfection. The coming New Jerusalem, the Kingdom of God, when "He shall dwell with men," has been long on the way—an old-time dream of a better day for humanity. That dream will come true. How soon? Not while we still hold on to stone implements and crucify those who present us steel axes; not as long as we regard the past as a "golden age" and the teachers of the age of stone and savagery superior to those of modern days. The old-time implements are fit only for the show-cases of museums and, too, the old-time fetiches and "theologies" are fit only to become "machinery" of poetry as they are of Dante's and Milton's immortal epics.

He that believes in "standing pat" belongs to the dead past. He is a stagnant pool covered with green scum. What do we see approaching? Not just evolution, but revolution—the overturning of our present order—its complete abrogation and the setting up of a better in its place. And what will be the purpose of the change—the end to be accomplished? Homes! All productive labor and manipulation of machinery will be done by adult men. The minimum wage of each man will not be below the maximum of support for the largest family. Not any but married men or those who have families to support will

be wage earners. All the unmarried will be engaged in preparation for the married state—the males in school or learning trades; the females in securing the education that will fit them to be wives and mothers. No woman, young or old, will work to earn wages. Her duties will be domestic. Nor will any unmarried man work for wages. All men and all women, as in ancient Peru and in Mohammedan lands today, will marry when they have come of age. As now we have compulsory education, we shall then have compulsory marriage. There will then be an equitable distribution of the surplus products produced by machinery, and no exportation permitted of the products of our factories or our farms to foreign markets to the extent of denuding our own country of the essentials of life and leaving our own people destitute and starving, as is done by the British in India and so starving to death millions of the natives. Nearly every acre in America will support a human being. Let our country become a garden of beauty and fertility, supporting a population of a billion or more of happy souls.

This is the new order briefly outlined which is sure to come (or something better). We will have the best—and not far different will it be from the high standard of ancient Athens in the age of Pericles, slavery left out, when the city of Minerva produced the greatest men that have lived in any age. If woman have no gainful work to do, and only the bringing up of children to give attention to, as in old Athens, she will have leisure (now the distaff laid aside) to build up her mind, educate her daughters and sons, indoctrinating them with high ideals and love of righteousness common to her sex—and, too, she will produce wonderful works of art and of genius and do benevolent deeds of love, as is her nature.

YE 72D LESSON.

The Good and the Beautiful.

I worship the good. The good is God. "The good and the beautiful are one," the sages of Hellas taught. Hence the grandeur of the supreme ideal of the age of the great. All men admit that God is supremely good—"The Good;" but many say that "goodness is an attribute," that God has other attributes: love, truth, etc. They worship the "Infinite," they say. Indeed, they do so make of God a frigidity, an abstraction, a nonentity. Hence their religion is, like their God, a nonentity; an abstraction—not any practical well doing; but long prayers and ceremonials—walls of division between sects and neither good nor beautiful. The God we ought to worship and the Christ we ought, as Christian men, to serve (it seems to me) are the God and the Christ of the New Testament—the God "not far from any one of us" and "in whom we live and move and have our being" and the Christ incarnate in humanity. "As ye have done it unto the least of these my brethren ye have done it unto me."

But, I hear one say, "My brethren means his disciples only." When the woman came behind Jesus and touched the hem of his garment and who for twelve years had been suffering from an infirmity, did Jesus say, "Inquire if she be indeed one of my disciples that, if she be, I may heal her?" No, he healed her and she, then, of course, became one of his disciples. So with the blind man and with all others that he cured. He drove the devils into the swine, cleansed the lepers, raised the dead, went about doing good, feeding, at one time, five thousand who had come to hear him preach, and he not inquiring whether they were his disciples or not, as the modern bigot would have it that we ought to do before feeding the hungry, clothing the naked, etc.

No; Jesus was not guilty of narrowness. He taught us to say,

"Our Father who art in Heaven," placed no limit to the number of God's children, and said: "If I be lifted up from the earth, I will draw all men unto me,"—a universal Saviour. God is our father and all men are brothers. All his early apostles, that left written testimonials of the doctrines of the Master, emphasized love as pre-eminently God and God pre-eminently good: "There is none good but one, that is God." (Mat. xix:17.)

The good and the beautiful! Nothing is good and nothing is beautiful that divides men into warring factions—into sects falsely calling themselves disciples of him who said, "Be ye one as I and the Father are one." God is all and in all. Wherever we see goodness or beauty we see God. He is manifest in the good, as in Jesus. God was "manifest in the flesh." He is manifest in all nature, in forests, clouds, the setting and the rising sun, in the lily and rose of field and garden, in the human form, in beauty everywhere—in music; for harmony is another name for God. The artist is a seeker after God, because he would discover the lines of beauty. Beauty is divine as are goodness, love, truth and wisdom.

The time is near when there will be set up in all the temples of worship, in our country, statues of the promoters of the good—of Washington, of Lincoln, of Longfellow, of Whittier, of Phillips, of Garrison of Thomas Paine, of Channing, of Father McGlynn, of Colonel Ingersoll, of Horace Mann, of Lucy Stone, of Mrs. Livermore, of Miss Anthony and of many, many more—church buildings the palaces of art. The worship of the good and the beautiful is the only true worship of God.

Who, then, is truly a saint? He that does great good; not he that lives a barren life. Edison is a saint of the first order. But neither he nor his kindred would approve for him the title. So we will all vote to substitute for the title of "saint" that of benefactor. He that has been in no sense a benefactor has lived in vain. But, as with the widow's mite, it is not the superior amount, but the all that counts. "She gave all she had." He who gives his heart, his soul, his mind and his strength wholly to make the world the better, the wiser and the happier is a benefactor though he give but the motion of a finger to cheer on the good. He that was not put to work before the eleventh hour received the same compensation as he who worked from the first hour to the twelfth. Why? Because wage is subsistence and to work much or little, subsistence is the same; and, let the hours of toil be many or few, the pay must equal the sum required for subsistence. It cannot be less. That is the law.

YE 73D LESSON.

Aestheticism and Altruism.

Altruism sprang out of aestheticism like Minerva from the brain of Jupiter. During hundreds of years—yea, millenniums—had the Greeks worshipped at the shrine of beauty. As Columbus started out to discover new lands so the Greeks voyaged in search of the Islands of the Blessed—the beautiful. Did they find what they sought? They surely did. They have answered the question for all time: "What is beauty?" Their answer is: "Beauty is perfection." But where is perfection found? The answer is, "In nature." May one word define nature? Yes: symmetry. In the material world this is the end toward which all material forces tend both inanimate and animate. But when human life is studied and the artist would mould a mental image of the perfect man, who would stand outlined before the mind's eye? Jesus Christ. Hence he is divine, being perfect.

Why is Jesus perfect and hence divine? It is because his character

beer and whisky guzzling will soon go out of style. All men will look upon home as paramount—will come home early in the evenings, and wives and husbands universally will become each other's companions. Young men will no longer puff cigar smoke into the faces of young women—an outrage! Whitechapels will cease to be a "necessity of civilization" in the estimation of any, and the daughter never be "abandoned." The wayward will be restored to virtue, and all adults will marry and establish homes. The law of love having taken the place of the "law of retaliation," evil will be at last "overcome of good" and Christ be King.

YE 75TH LESSON.

The Christian Family.

The New Testament definition of a Christian man is an exalted one, viz: "Priest," "king," and "son of God." (I. John iii:1.2. Rev. I:6 and V:10.) Jesus taught us to say "Our Father." If every man, from boyhood, realized that he is divine—a "son of God"—would he not believe positively that he had a sublime mission to fulfill in this earth-life, as had the Master? This is the ideal of our religion that renders it superior to all other religious or philosophical ideals. And, speaking to those not church members, I say that, looked upon as philosophy, the New Testament teachings of man's nature and his obligations to himself, to his fellowmen and to God, occupy a higher plane than the teachings of any other book now extant. That transcendental idealism or philosophy we owe to the eclecticism of the school of Neo-Platonists of Alexandria—to the union of Occidental with Oriental thought, and, possibly, it is the expression of the highest ethical truth conceivable, and which can never be outgrown or superseded. The climax of this truth is the sublime doctrine of the divinity of humanity contained in the expression, "Ye are sons of God"—and the lofty ideal of our mission as "priests and kings."

How ought a priest, king and son of God live and act day by day? Here deductive reasoning comes into play. What should our demeanor be? Would we know any superior on this planet or in Heaven itself but the Divine Being? Accountable only to "our Father in Heaven" for our beliefs and knowing no shepherd to follow but the Master, we are free men, "sons of God!" Animal instinct ignored, divinity bestirs within and a Gough rises from the gutter to be a savior of thousands—a "priest, king and son of God" undoubtedly. The divine nature that is his is become master—God that "dwelleth in him"—makes eloquent his tongue and he proclaims, "Let the wicked forsake his ways and the unrighteous man his thoughts"—the dram drinker his cups.

But every man has one primary duty to fulfill. What is that? It is to build a home—not one made of brick and stone, but of immortal souls laid in the mortar and cement of aspiration and love. This must be builded throughout and entirely by father and mother—the two that are one. Parents, by love, devotion and good example, and by these means only, may form good characters in their sons and daughters. To be a college professor, a railroad king, a money king or a billionaire broker of Wall street is nothing; but to bring up a family of noble children is all there is of life—the only purpose of human existence. There is no great fortune but one—a household of magnificent sons and daughters.

"How may I bring up a family of good children?" each parent should ask himself or herself—make it the only real object of his or her life to answer intelligently and correctly—and not how may I make money or how win at cards in the social club or set and "have

a good time." As regards riches only the "golden mean"—if not the minimum is desirable.

"Man wants but little here below
Nor wants that little long."

is a most important truth regarding wealth. "To make money should be the least object of effort; but to be a teacher should be the supreme object of endeavor—especially of your own sons and daughters, and, above all, by example—as was he the "Great Example."

Blest with a large family, how may the character of each child be properly shaped? Each must be "discipled," not "disciplined." I saw a preacher fifty years ago lash his twelve year old son, with a five-foot hickory withe, so severely as would today bring upon one a heavy fine to beat even an ox thus cruelly. What sin had the boy committed? He went to bed before family prayers the night before. "I want my boy to be what I am morally"—every father says by implication if not in words. And if the son have regard for him he will be as was the parent, or good or bad. Why do sons of preachers go wrong by times? Because they have not been discipled. Whose fault is it? The parents—the negligence of one or both. Why do boys take to cigarettes? Because the parents have not given sufficient warning of the danger to disciple the child—have not convinced the boy of the wrong of the vice. The child forms positive beliefs while yet in the kindergarten that determine his conduct through a long life. The good parent will make a great noise against wrong-doing in the presence of his children as when his house is burning he will vociferously cry, "Fire!" "Fire!" with no thought of decorum, but he will not abuse the child.

YE 76TH LESSON.

The Conservation of the Home.

Above all other motives to human action towers the building and preservation of the home. It is the one superior incentive to "promoting the general welfare"—a fundamental aim of government. Indeed it is the only end of social, political and religious organization of all kinds. It is the only purpose of all human effort of every order. That is the purpose of human life, as of the wasp to build its mud-nest, gather the spiders to place with its eggs; then she dies, her life work completed. So Nature ordains for the human kind—one single work to do. Diverted from this and not moving toward it, race suicide ensues. Whatever retards, or prevents in any degree home-building is disease of the social body that should, and must, be quarantined against, and stamped out. It is not necessary to build great and costly domiciles. But the family is the vital necessity. Do the best you can to build a happy home, O fathers and mothers, but do not make it a slave-pen for yourselves and children to "keep up appearance."

If mankind were, like the beaver or muskrat, satisfied with a fixed type of home-shelter within the reach of each household to erect all alike, and no idiotic struggle to build larger and larger and, as they say, "better and better," which is a falsehood; for no home is, or can be, better than the old log cabin in the woods and, if all looked to the freedom and happiness of children and the safe-guarding of their own mental and physical well-being, we would keep close to Mother Nature. Great riches are a humbug. Wealth, as an end of endeavor, is madness; worse, it is idiocy. How little we need! How small the cost! But what waste by madmen for no benefit! What

is foolishly spent in a week, or even a day, by one with an income of one hundred and fifty thousand a year would support a maximum family in plenty and comfort a whole twelvemonth. What ought our lawmakers do? Our preachers? Our editors? Put under ban such foolishness—such criminality—such waste—such idiocy! Instead of "bully boy" for the wasteful rich, let the word be "shame!" Let public opinion demand and enforce the building and conservation of modest homesteads for all and early marriages of all young people. Instead of planning great warships and barracks for idle and useless young men, plan peaceful homes for the industrious.

How despicable is he who prides himself on being better off than his neighbor. There is nothing to be proud of but helping his neighbor onto his feet. Give us legislation that will set up civil service in all branches of industry. Close every business, compel into bankruptcy every firm that can only be run by starving the laborers. Whatever business does not return to each and all dependent on it a wage sufficient to support a home ought to be closed out for good. "He has so many employed in his laundry," it is said, "that he cannot pay more than five dollars a week to each of the women workers." Then shut up and nail fast the doors of the building, O magistrate! Let the women take in the washings at their homes. Go back to the distaff and the old-style loom, if the factory must grind the faces of the toilers at the spindles and the power looms. If the railroads cannot pay a wage that will enable the brakemen to marry and bring up families, go back to the old ox team and the four-horse stage coach. Those old-time teamsters and stage drivers married and brought up large families of children.

Larger incomes than of old would come to all toilers today but for the building up of millionaires and billionaires. That leak must be stopped—must be closed. We have no use for that order of society. And it must be done away with by popular will. Let the rights of all be conserved. What is the amount of production of wealth in the United States? Not above five thousand dollars per annum to each adult male citizen. Then permit no one to seize, by any means, upon more than his equitable portion. Ninety per cent of this wealth is the product of machinery. This product cannot be the property of one. It must be equally the property of each and all. Men must work co-operatively and divide equally among themselves the common product, as do fishermen the common catch.

What is the duty of society? It is to set all to work and to see that each receive his equitable portion of the benefits of machinery and that "distribution be made to each according to his need," in the old Pentecostal Christian way.

YE 77TH LESSON.

"Religion" and "Religious."

What do the words "Religion" and "Religious" mean? The word "Religion" is defined but once in the Bible—James I:27: "Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." I have heard men who are said to be and who profess to be religious say: "Where the Bible speaks, I speak, and where the Bible is silent, I am silent." With them, then, this one definition of religion must suffice. How far forth they are "religious," as in this single instance is defined, I am unable to say. But one thing I do know and that is that in this Christian land of ours many fatherless and widows have great affliction from poverty and are left to carry baskets or wheel baby-carts to the office

of the overseers of the poor in which to bear to their homes and little ones the pittance of meal and befouled rice, rotten pork, and navy beans—grudgingly doled out to them by the authorities while the same "orphans and widows" are clothed in ragged garments, housed in shacks, and their beds scant of covering. Now, if the thousands of "professors of religion" that crowd the fashionable churches on the "Lord's Day" visit them in their afflictions, their visits are merely formal. They go into the tenements and stare at the distressed, as into a museum to stare at the curios, from curiosity. To be sure, that "fills the bill;" for the Bible says only "visit" and further than this "is silent." As to keeping "unspotted from the world," does it mean unspotted from befoulement of filthy habits—as of tobacco? of worldliness—whist clubs, vaudeville shows at the parks, and absence of altruistic devotion to "going about doing good," etc.—thoughtless devotion to fashion and reading popular fiction?—literature evanescent as the daily news and much less instructive and less beneficial—yea, harmful rather, misleading the mind with false ideals of life—as far removed from the practical as were the delusions of Don Quixote that sprang from the same harmful source—fiction. Reading popular novels and beer guzzling are at par in harmfulness.

"Religion," one says, "is devotion to God." We read that "Paul plants and Apollus waters; but God giveth the increase." Here is "devotion to God"—planting and watering. Here God is by inference symbolized by the sun. The farmer and his sons plant and water, but the sun causes the growth of the grain. Devotion to the sun is the plowing, planting and watering. How much benefit is that to the sun? Is this work done to help the sun? Surely not. The sun needs nothing the farmer has to give. So, too, God can get on right well without our "adoration." But we need the help of God, as the farmer the help of the sun. In what respect do we need God's help as the farmer the sun's?

God—"good," one letter's difference in the spelling)—is the "GOOD." Without the "GOOD" we are nothing. The good in us is our all—our "character." An ex-convict has a hard row to hoe; a girl from the reformatory—where can she get work? But there is another, still worse off, "abandoned"—why abandoned? It is because the people think wrongly that the "GOOD" has departed from her that she is "Godless." Then, to be "Godless," is to have lost the "GOOD."

The stake, the cross, the prison pen—these for those whom society determines have "lost the GOOD." But society has ever been ignorantly at fault. The "GOOD" is in all and is never lost—no more than when Jesus was nailed to the cross—not lost to society nor to Jesus. "Father forgive them, for they know not what they do." When it is the universal belief that God (the "GOOD") is in all, there will be no more burnings at the stake, or hangings, nor hopeless life imprisonments.

Religion, then, is devotion to the GOOD (God.) To be religious is devotion to DOING GOOD. The GOOD (God) "was manifested in the flesh." Jesus "went about doing good." How? "Feeding the hungry, healing the sick, dispelling madness (casting out devils), and raising the dead." But the higher good was the Word. He was the Word. "The Word was God" (the GOOD.) But the objector asks, "Do you mean to make of God an idea?" What He is in substance is spirit. But He exists in the mind of man ideally—defined "Love" and "Truth." Scientists define Him "The Unknowable." Not so is He defined by St. John. He says "Beloved, let us love one another, for love is of God, and every one that loveth is born of God and KNOWETH GOD. He that loveth not KNOWETH NOT GOD; for God is love." (1 John iv: 7 and 8.)

So, if I understand aright the teaching of the New Testament in respect to this content, the Christian religion is altruism and to be

religious is to "go about doing good." "If we love one another, God dwelleth in us."

YE 78TH LESSON.

An Imperial Decree.

What advantage is it to a great man to have prestige of wealth or the helps arising from party behind him? When he is dead all that artificial backing that gave him prominence while living is of no avail. He finds his level. He is weighed and estimated in accordance with his real worth. Will not every man be finally estimated according to his real deserts? If he have done well, will he not be in due time appreciated? He surely will. No man need be discouraged if he receive no recognition during his life-time. He may be poor and despised, but, if he go forward to the accomplishment of some great and useful work for the bettering of the condition of humanity he will surely have his reward. The world will not let die the good done. It will one day be said: "See what this man hath wrought." Every word that he has uttered will be precious. He will live, though he be dead.

The good man toils, hoping against hope. What is his life? He understands it not. He is pushed forward by an unseen power to do a work not of his own designing. But who is the designer? Columbus said that he was pushed on to do what the good angels bade him. What said Martin Luther before the Emperor Charles V., and the august Diet at Worms? "Here I stand; I cannot do otherwise; God help me!"

Happy is the man so called of Jehovah. So were Washington, Lincoln and John Brown called. Those whose works have come down to us from the early times, like the works of Isaiah and Jeremiah, were men of this kind. There are poets and prophets still. But the poet that is to live is not he who receives the highest price for his compositions from the magazine editors. The true poet of today is not regarded by the literary guilds. Why not? Because he has a way of his own. He belongs not with those who have now the ear of the world. He is not of their school. He is unique. He is alone. He will have followers. He will have disciples. But his day is not yet. It is in the future. It is no compliment to any writer to have it said that his works are highly commended by the grand and wealthy of his day. If he is the poet of the poor he will be held in the same contempt as the many toilers are held by their rich oppressors. And the toilers themselves have not reached the plane whereon their friends can stand and be commended by them alone. They have no opinion to express. They accept the decision of the four hundred as law in the domain of literature.

But it will not always be so. The time is near when the people will speak, and their voice will have the weight of an imperial decree. There is a new literature not now recognized, the literature of labor. The authors of the new era are about to be heard and their works commended by the great multitude of the common people, who will decide all questions of any weight in the future. It is coming more and more that numbers do really count. Of course, superficially, it appears to be otherwise, as if one rich man weighs more than a million poor men. And for many years the few rich have had their way, the multitude being driven before them like a flock of sheep. These have done the bidding of the monopolists. So the railroad kings, the banking kings, the manufacturing kings, the oil kings, the mining kings, have been enabled to govern America. But slowly and surely the people are advancing. "Organize" is

their watchword. They begin to perceive that they are slaves. They begin to realize, too, that God helps those only who help themselves. You can do nothing by argumentation to move the working men. They only respond to the lash. They may for a long time be cajoled; but when the truth dawns on their minds that they are indeed slaves they will awaken and stand together and speak with one voice for their just rights. From the Atlantic to the Pacific their voice will be heard and from the Lakes to the Gulf. Every hand will be raised to put an end to the existing order.

I believe that the time has come in which, if the millions of the American people who work to make a living do not unite and take the control of government out of the grasp of the speculators—that is to say, incorporated wealth, that now is the ruling power of this republic, as it is of all the other governments of Christendom,—our liberties will inevitably perish. The contest today of the many against the few is the same as that of 1776. Then it was against the king and aristocracy; now it is against the kings of incorporate wealth and plutocracy. But, in fact, it is the same contest renewed, as of old—the same as was fought out in the war of 1640 in England, 1776 in America, and 1789 in France.

Now, I think it not necessary today we resort to arms, as did the lovers of liberty who won the victories of Roundhead against Cavalier, Buckskin against Britian, and of the lower order of France against the higher. We can and will achieve our rights through the ballot. It may be that the enemy of our freedom will, in the end, resort to arms; that is, call on the regulars and national guard to support a dictatorship, rather than yield to the popular will. Still this usurpation will not succeed. The people are too intelligent to be much longer held under the yoke.

YE 79TH LESSON.

Social Anarchy and United Effort.

That is the condition of the world today, and especially of the American world—social anarchy. The initiative is taken by the individual. It is individualism run wild. It is as if it had been announced that a great show would take place in a certain locality on a certain day. All the world turns out to see it. A vast multitude is assembled. Wonderful preparation has been made by the individuals for the exhibition, but nothing in concert. A company of women have gotten together and have partially learned a play; men have brought together material for erecting gymnastic fixtures; but everything is at loose ends—a great assembly, but no unity, no leadership. The time has come for the exercises to begin, but nobody moves. The audience is impatient. An attempt, by the women, to enact the play is made, but it fails, for they do not fully know their parts. Great efforts are made by some to have the exercises go forward, but in vain. The audience rise and disperse to their homes with displeasure. That is the condition today. All is chaos, and yet all is expectancy, looking for the show to begin, but none are ready, for there is no concert of effort. How many parties! How many churches! How many lodges! How many clubs! How many newspapers, magazines, reviews, political and religious! And books countless in number! And schools and colleges! How many differing views! How great the discord—all business chaotic. Yet trusts exist. Advanced pickets are they of an army ready to move. And thanks to the dead—to the martyrs who have perished by thousands on hundreds of battle-fields, and on the gallows, and at the stake, and many defamed as was the patriot, reformer and philanthropist,

Thomas Paine—thanks to them—that we are free today—free to speak, free to write. Yes, if the press were not owned and muzzled by the plunderers of the people. Here, at the present moment, is the ice gorged. Here the flow of the great river of truth is checked, but not for long. The gorge will give way. The river will continue its course after an overflow.

The Methodist believes that he has a better form of religion than the Baptist; the Baptist than the Presbyterian; the Presbyterian than the Unitarian; the Unitarian (like all the others) believes he has a better than any besides his own. So we have them standing apart in the same sunshine. And this one has a better house to live in than has his neighbor, or he desires and tries to have. This is all anarchy—all wrong. No one can assume to have a better quality of sunshine than another has. If a chemist could analyze it he would find all sunshine the same. Is it not so also of the light of the "Sun of Righteousness?" The Methodist has coralled no better light—if it be of that sun—than has the Baptist of the same sun; the Baptist than the Presbyterian, etc., etc. Anarchy!

The old back-woods cabin was as happy a home, too, as a Gould's or a Vanderbilt's mansion on the Hudson today—a better home for children; and the rearing of children is the only real purpose of a home.

But ought all associations of Christian people be of one name? No more than the American Union be but one individual state. "Many in one" is better. Greece was divided into strictly separate and independent states ever at war with one another. So it has been of religious sects. That day has happily passed. Yet individualism remains. The narrowness of churchism still remains. It ought not be so. The initiative should be with the people. "Ye are priests; ye are kings!" Good enough! Then let anarchy be done away. Let the show be not gotten up at random, but by systematized co-operative effort—all movements be like the planetary motions. Let there be well-ordered society and no waste of effort. Old ways are out of date. There must be reconstruction. New wine wants new bottles. We have left the past behind as the Children of Israel left Egypt behind. We wander now in the wilderness. But the Promised Land is in sight. Let us enter upon it. Let us take possession of our inheritance. Now that we are agreed that righteousness alone is the saving grace, or at least, that it "exalteth a nation," let us, therefore, in Sunday-school, common school, high school and college, make righteousness the main feature of the curriculum, and the main feature of religious instruction from the pulpit by the clergy, mediaevalism buried out of sight forever and the Disciples of the Master one.

YE 80TH LESSON.

Paradox and Piety.

Pope's paradoxes have always been a source of wonderment to me:

"All nature is but art unknown to thee;
All chance direction which thou can'st not see;
All discord, harmony not understood,
All partial evil universal good;
And spite of pride, in erring reason's spite,
One truth is clear, WHATEVER IS, IS RIGHT."

True, if God is the "Infinite," comprehending all, and is "infinitely good," there is no place left for evil. Religion is devotion—devotion to the Infinite in all His attributes. That devotion must apply

concretely and not abstractly. "As ye have done it unto the least of these, my brethren, ye have done it unto me." Edison is devoted to one of the attributes of God—to might or power. God is the "Almighty," so He comprehends the might of electricity. Howard, John Brown, Wendell Phillips—all men and all women devoted to humanity—are devoted to love i. e. "to God," for "God is love;" the scientist to truth—"to God," for God is truth. The man at his carpenter's bench is devoted to love; and so, too, all that toil for wife and children, whom they work to support. So, too, is God truly worshiped by the ministry—by all devoted earnestly and fearlessly to doing good, as was Jesus. "Let Christ be in you." (St. Paul.)

But, devotion! Here is where all rests as on a foundation of granite, "native to the soil"—a house builded on a rock. The moralist may show that gambling is a terrible vice—that it is general—an almost universal blight affecting society; but if men and women are not "devoted" the preaching is vain. Devoted to what? To the right. Men and women can love well-doing, as the millionaire loves money. A millionaire of good deeds is the man or woman who will live always. Washington was pre-eminently one—a millionaire of patriotism. Florence Nightingale, a millionaire of humanity. There is but one motive. I speak of men and women, not as now we see them, excepting forerunners, as was John the Baptist. Jesus called him "great." He was an enthusiast. There is but one sane motive and that motive is love—the only rational motive—love of righteousness—devotion to the good—to "doing good."

Devoted! Few have been devoted to the good. Those who have been, cared not for riches. In society, conditioned naturally as society ever should be, the same opportunities to make a living are open to each. That is all that is sought—a living. In each home, under sane conditions, there is plenty, and much to spare for the disabled. We have gone afar from a natural state. We are in the midst of disorder. We must come back to nature before harmony will be restored. Why should any seek to gain wealth beyond a living? Only to help the helpless.

If we, by indirection, take bread from others' mouths that we may pile the loaves on our own shelves, and that beyond our needs, natural and fair, we are not moral men; and immorality should not be tolerated by society. The man who does this should have the same treatment from society as the robber. He deserves the same. They are like criminal. But the idea that defines the antidote for immorality is wrapped up in the word DEVOTION. What is devotion? It is objective. It ends in action. The devoted one's eyes are not shut and hands folded. He says: "My father worketh hitherto and I work."

The man that lives not for a cause for which he would willingly die, as did Jesus and Stephen and Emmet and Vane and Lincoln and John Brown and the millions who have fallen in battle for liberty, lives not at all. He is not at all a man in the sense of one "alive." And no man ought to know any cause but the common good. His own individual welfare he should ignore, except bodily health, daily bread, and the blessings of home and family and friends and leisure to gain knowledge and to impart it and to "go about doing good."

So the preacher may not specifically denounce vice, as gambling, etc., excepting to say that no man or woman of devotion to the good (God) can indulge in any pastimes or pursuits not in harmony with his or her devotion. But the preacher's office is to disciple; that is, teach and so to lead men and women to "take up the cross." The cross to me is the emblem of self-sacrifice. To "kneel before the cross" is to accept Christ, not by word but deed; for "he that doeth righteousness is righteous."

YE 81ST LESSON.

Exploitation and Nomadism.

These are outside of the legitimate—are unparalleled evils, and greater do not exist. All the business of the national government is to place exploitation within proper bounds. The condition of nomadism is of supreme concern, not only to government, but to society. The abuse of the first is the cause of all the turmoil and consequent suffering that afflict mankind. The abuse of the second will bring in social demoralization and it will destroy civilization. Legitimate exploitation holds the individual to the task of cultivating so much of the earth's surface as will supply the natural and essential needs of himself and his dependents, and to the use of so much of her natural products as his and their wants naturally require. And every human being should have like opportunity; while nomadism and civilization are as antagonistic, the one to the other, as fire and water. The old saying, "a rolling stone gathers no moss," expresses an important and far-reaching truth, moral as well as economic.

As to exploitation: Its abuse is causing thousands to expire this day on the field of Muckden. The exploitation of the labor of the blacks by the whites caused the civil war in America and all the evils that grew out of slavery. Unjust exploitation is hell. But for this, the world would be heaven itself. The Kingdom of God will have been established on the earth and Jesus will have come the second time only when exploitation shall be held to its just limit. How soon will this consummation be reached? It will be when the majority of mankind have become sane. He is not sane who would reap where he has not sown. The sane man will accept no more than his just due. What is due to each? No more than nature demands. The rest is common. Beyond what one consumes, others must consume, or the product perish unconsumed. What others must consume is not and cannot be mine.

And as to nomadism. It may be said that whoever goes about the world in pursuit of pleasure, or to obtain control of and dissipate what he has not justly earned by the labor of his own hands or brain is an enemy of the human race. A pastoral pursuit is not wrong; but it is not a pursuit of civilized men. No men become civilized but those who dwell in fixed habitations. And to forsake fixed homes,—except in pursuit of health, or as the wandering Arab, for subsistence, or to gain knowledge,—is decadence. It is going backwards a long way toward savagery. Those who rush to watering places in summer and to Florida in winter—able-bodied people—are to be classed with those good-for-nothing troopers who in time of battle skulk—the flotsam of society's wreck—a true figure of speech. The only proper place at all times for all men and all women is at home—except when duty forces them abroad. Volumes might be filled with illustrations of this truth.

Exploitation and nomadism—the two monstrosities of evils—must be held engaged like two savage beasts. What is the chief purpose and aim of political action? It is to hold in leash the hell-hound exploitation. And of nomadism we may say truly that the tramp evil is a harmless pug of the social household compared with the hyena of the jungle (home-destruction and demoralization) following in the wine-and-beer-bottle-strewn path of the globetrotters and golf-and-automobile-crazed victims of the demon wealth, who run hither and thither in search of pleasure. They are the froth and foam—skimmings—of the boiling cauldron of society. They are remembered only through the denunciations they have called forth from reformers. The New Testament is full of the anathemas of the Great Teacher and of His co-laborers against this detestable class of good-for-nothing people. How scathing a rebuke is administered them by

the Apostle James: "Go to now, ye rich men, weep and howl. * * * Ye have lived in pleasure on the earth and been wanton," etc. (Read, James, v.) If all Americans were nomads of wealth, spending their time as the nomads of wealth do spend theirs, and devoid of public spirit as these rich are, and shirking duty as they do shirk theirs the American race would die out soon, as did the race of luxurious Romans, and as is confessedly the original race of New Englanders dying out—"the old native American families," as President Roosevelt denominates them—the birth-rate below the death-rate, race suicide the inevitable result, and not poverty the cause but the contrary.

YE 82ND LESSON.

Exploitation and Co-Operation.

It may be discovered by and by that Russia was fighting for the supremacy of Europe over Asia. Unless we substitute co-operation for exploitation the Pacific ocean will become an Asiatic sea, the white race practically perish from the earth and Europe go the way that the empire of Rome went and from the same cause. England sent two hundred thousand of her best young men, the flower of the land, to fight the Boers. Eighty thousand Chinamen have, since the war ended, been imported into South Africa to work the mines for the benefit of British capitalists. At the same time the many toilers of England have no work, and fully thirty per cent of the people of England have become paupers. Now, if the British government had installed two hundred thousand or more of her stalwart workers in co-operatively working the South African gold mines, diamond mines, iron mines, copper mines, coal mines, etc., and had placed a million of her sons on the lands of Rhodesia, Transvaal, etc., to make farms, expending as much money in establishing these industries as she did in fighting the Boers, and had gone on to install the co-operative order of production and labor in all lines of industry and business at home and wherever her flag floats—all Christendom uniting to do the same and so make an end to exploitation, then would the prestige and power of the European race survive and beyond measure increase to the end of time.

The power of Europe is nullified, as was that of ancient Rome, by the many being practically dependent on the few for subsistence. The enrichment of a class is alone considered by governments and exploitation by capitalists is all that is known the world over. There is no ground for patriotism to stand upon. As the Roman empire was overrun by hordes of Barbarians, so may Europe and America be overrun by Asiatics, and England forced out of India. The Asiatic people are awakening to newness of life. There is nothing at all to fight for on the side of the toilers of the European race before they have secured their inalienable rights at home. A few multi-millionaires and many paupers and the rest practically slaves. If co-operative production does not come in, there can be no strength in the European arm, and only effeminacy on her side, and despair. The strength of a nation rests only in the hearts of her people; her weakness in the insatiable greed of the few.

A race demoralized as are the English, as are the Americans, as are the French, as are the Russians, and as are all of European blood, by their habits of inebriety, by their tolerance of a system of social economy reducing the ninety and nine to hopeless poverty and dependence, with no homes of their own, and they tributaries of the men enriched by franchises and direct governmental favoritism, I say that such peoples may see without the help of glasses the handwriting on the wall: "Weighed in the balance and found wanting."

The greed that possesses the race will in a few years—a half a millennium at most—deplete the earth of minerals, coal especially, and of most importance; and what will be left to preserve mankind from extinction? "But this is rank pessimism," one says; "there will be discoveries that will render coal and other minerals non-essential." "No," I answer, "discoveries and inventions increase the waste. See what the invention of steam power has done—steam navigation of the ocean especially—burning up the coal supply of the world—sending battle ships hither and thither on fool's errands—and no less the waste by electric power. This waste must be in some way curbed. What better to this end than disarmament, and the scuttling of all ships of war? And this will result when labor shall rule, as soon it will.

A grand social movement has already begun, in line with the economic, resulting from invention of labor-saving machinery, steam and electric power—the harmonizing of conditions to suit the democratic ideals of the later age. It may be defined "co-operation versus exploitation." The seed of this movement was sown in Palestine nearly nineteen hundred years ago—a "grain of mustard seed." Christianity means social as well as moral betterment—a new social order, of which the Pentecostal church was the epitome.

YE 83RD LESSON.

Christian Cosmopolitanism.

"The world is my country," said the world-patriot, Thomas Paine. All religions are mine, I say;—but above all the Christian religion as defined in the New Testament and crystallized into institution by the Pentecostal disciples. It shines the great sun in mid-heaven. Now, if one say the society that "had all things common" was no other than the third Jewish sect mentioned by Josephus in such magnificent terms of praise—an outcome or, rather, culmination of Greek philosophy (as was the Minerva of the Parthenon and the Jupiter of Olympia the culmination of Greek art) the highest conception possible of the human mind, of sociology as well as of aesthetics—what is lost? It appears that those most ready to impale, or crucify, or burn at the stake (figuratively speaking) those who do not hold to a special sort of supernatural "inspiration," but believe all truth inspired since God, is truth, are the most ready to ignore both the "inspired" word and to trample the example set by the first church, under their unhallowed feet.

In what respect is the modern church or the church since the days of Constantine (Catholic, Greek and Protestant) like the Pentecostal society? In no respect whatever. What is the church of to-day? It is an organization devoted to the support of a caste whose occupation is intellectual—the delivery of discourses mainly. What is the nature of their discourses? That is determined most generally by the demand of the pews. The discourses, as a rule, are designed to "tickle the ears of the groundlings." Take, for instance, the Unitarian denomination. It is a literary guild. All the rest a very little different, the Salvation Army the principal exception. Say, reader, what church is devoted to the end the Pentecostal church had in view—except, to a slight degree, the Salvation Army; that is to say, social equality and the abolition of poverty and vice? Not one of prominence, if any at all. There are at least a hundred thousand clergymen in the United States—as many as soldiers in our regular army, one to every eight hundred of our people—a mighty array of the most learned and influential for good, if only they labored for the common welfare, as did the teachers of the first church who re-

linguished all for the common weal, and not only they but the laity did the same, and that for holding back a portion Ananias lost his life.

The only reason why the church of today ought to be preserved at all is the hope that it may change and become more useful—more "Christian;" that is to say, more like what it was in the beginning. The Greek church, with the Czar at its head—what good is it to Russia? A city of churches in America (all our cities are overburdened with them as a rule) is a Sodom of wickedness. The police and mayors of all American cities would starve to death, we must believe, if they did not have under their protecting care a large army of abandoned women, hundreds of gambling and drinking hells, pool rooms, etc., that pay monthly "mulct tax." And this statement is not an exaggeration, but it is positively and literally true, as all men know.

Why call ourselves a "Christian people" when we are not any more Christian than was Rome under Nero? Such drunkenness was never known to demoralize Rome in that day as is found in every American city now—and worse, too, in the cities of "Christian England," and how much better in any city in Europe? And the tobacco curse America inflicted on the world. It was gotten from savages of the stone age—the red Indians of the wilds. Does the church oppose this? No.

Christianity, in the beginning, was builded upon a philosophy true and transcendantly sublime, as were also Buddhism and Confucianism. But the Christian order departed farther from the ideal of its founders than did those other great and more ancient orders, and it became a more gross superstition, and is, in many respects, so today—if the primitive Apostolic church of Jerusalem be taken for "Christian" and as the standard in comparing the present with the past. The churches of today are like the shells inhabited by hermit crabs—the original life gone out of them. The ideal presented in the New Testament is non-existent in the present church and the hermit-crab of mediaeval superstition occupies its place. And this is true. "I will make thee fishers of men," said Jesus. But the particular class of fishes sought to be hooked today by the high-salaried clergy are, like the one we read of in the Arabian Nights, that had a diamond in its stomach. To what particular practical good is the church at present devoted? Little that is effective. A prominent clergyman's name was signed by his own hand, I am credibly informed, to the petition for liquor hells in Des Moines—pastor of the most aristocratic congregation in the city! Is this, then, the high-water mark of twentieth century Christianity and a clear indication that the second coming of the Christ is near at hand?

YE 84TH LESSON.

Universal Altruism.

Does not the New Testament show explicitly that the one fundamental aim of its authors was to present to the view of mankind the ideal Christian commonwealth?—the Kingdom of Heaven?—the New Jerusalem?—which on the day of the Pentecost was visibly inaugurated on this, our planet, and which I have believed, and do still believe, is yet destined to become universal,—the United States of the World,—in which all things will be common, and distribution will be made to all men according as every man has need, in a Christian way (and not Pagan, as is now done by our overseers of the poor) lifting all men out of the sloughs and quicksands of selfishness, poverty, intemperance, idleness, immorality, ignorance, superstition, op-

pression, crime, cruelty and war, out of all unrighteousness, placing their feet on the rock of true civilization, and so transform our old earth, making it thenceforward and forevermore an Eden of bliss, an elysium of love, peace and joy.

During the decline of the Roman Empire, as related by Gibbon, at least seven of every ten persons in Europe, under Rome, were chattel slaves, and life a most hateful burden to the many and a hell to all. Hope of happiness entirely cut off from earth-life, might not the children of sorrow, want and suffering look forward beyond the present to spirit-life as the goal of all their aspirations and hopes? But the attention of the people of this happier age of ours is turned toward perfecting the present world until "every valley shall be filled and every mountain and hill shall be brought low and the crooked shall be made straight and the rough ways shall be made smooth and all flesh shall see the salvation of God," as spake Esaias and John the Baptist; yea, the perfecting of the habitable earth materially, morally, and I say, too, religiously, fling off the rust of the centuries of the past, no good thing lost or trampled under the feet of swine, love to God and love to man paramount, Christianizing the entire globe, according to the primitive program we read in the Acts of the Apostles and as was evidently in the minds of the compilers of the New Testament and in the mind of "Him who spake as never man spake" (but as the tragedians, Aeschylus, Sophocles and Euripides, would fain have made the Pagan god of highest beauty and loveliness speak, if one so transcendental had been by them imagined for the Athenian stage) and so, at last, we shall have reached the end foretold by prophet and sibyl, which can be nothing less than the common welfare made secure, comforts of life equally distributed, and plenty assured to all by the industry of each, most marriages and fewest divorces, most births and fewest deaths, learning the most equal and risen to the highest common level so that it will be said "It is good for children to be born."

This advance to universal altruism, where the good of others shall be the life-effort of each and self-abnegation the rule of human existence, producing universal felicity, defined "the kingdom of Saturn sent down from high heaven" by the Roman sibyl, "the kingdom of heaven," by the founder of Christianity, is not to be considered as belonging to the realm of the supernatural, but is the condition to which the law of evolution,—the inherent tendency or determinative principle of social development—is irresistibly and inevitably hurrying us on,—"to live for others," as Comte declares, "being the natural conclusion of all positive morality."

YE 85TH LESSON.

Personification and Actuality.

The gods and goddesses of the Greeks were personifications. The god of the Hebrews was, in their view, an actual personage, of whom man is, in physical form and nature, the image. As presented in Genesis, he was seen by Adam "walking in the garden in the cool of the day." The Psalmist, picturing him as everywhere present, had not seemingly this anthropomorphic conception of the Supreme Being. So, too, the Greeks gave to their gods, goddesses and demi-gods the human form. The God of the New Testament, as St. John drew him, is Greek and not Hebrew. "God is love; God is truth." Here is personification. Athena, of the Greeks, was wisdom personified; Diana, chastity; Venus, unchastity; Mars, war; Jupiter, might; Apollo, beneficence. The arrows shot by Apollo were the sun's rays.

But the God of the New Testament was love in the most exalted

sense, which now is named altruism—a sense that Greek mythology does not comprehend or include. This broadening of the concept termed love belongs to the later Greek thought, though Empedocles had given love the throne of the universe, B. C. 400. Truth, deified by St. John, was adored by the Greeks, but not deified. Truth dwelt not on Olympus. The exaltation and personification of love and truth belong to Alexandria and are accredited to Neo-Platonism.

"Honor to whom honor is due" is the motto inscribed on the banner of the brave. Let truth and love be our God—as they were the God of St. John and St. Paul, who interpret to us Alexandrian thought. Origen and Clement were St. Paul's and St. John's commentators. How exalted their teachings. They blended Greek thought with Semitic. With them, Greek philosophy was held in equal esteem with Hebrew prophesy—Socrates and Plato with Daniel and Jeremiah—all were alike inspired. "Every movement to that which is good comes from God. * * * To the Jews He gave the law; to the Greeks philosophy. * * * God is the author of all good"—words of Clement of Alexandria.

"What think ye of Christ?" He cannot be thought too highly of, I insist. How far forth divinity in Him inheres seas of blood contain the answers, and no diver will, or can, bring it up in recognizable shape. But what does the author dare say he thinks of Jesus? He thinks that Jesus was the very God that made heaven and earth in the sense that God is Love, that He is Truth. "In Him dwelleth all the fullness of the Godhead bodily"—Love and Truth—"manifest in the flesh"—ideally. Ideas were all that the Greek knew anything about, and in the thought of Plato ideas were realities—and, too, in the thought of the Neo-Platonists, of whom St. John was disciple and teacher in chief in his Gospel and Epistles.

If this view is not fully orthodox, I dare say it is all there will be left of orthodoxy after the close of the war between science and religion. But Christianity will be victor. Christianity can never be defeated. Why not? Because it is altruism; that is to say, love,—and love is omnipotent:

O, Son of God and Son of Man!
 No inspiration's higher than
 Thy life! Immortal Energy,
 Invincible as Deity!
 Unfolding lovely leaf and bloom,
 Enshrined in emblematic tomb—
 The leaf of hope, the bloom of love,
 Graft from the Tree of Life above.
 No written message didst thou pen
 But emphasized one word to men;
 Thy life the emphasis; the word
 (Above the written one preferred)
 The word is "Love," which prophets saw
 Dethrone (fulfill) the bloody "Law;"
 Now, only the command remains,
 (It all the written law contains,
 Makes every man on earth our brother).
 The great command, "Love one another!"
 Love brethren only, what reward?
 He loves all men who loves the Lord.
 Bright on the banner of our cause,
 Read, "Love engraven on the laws!"
 The Sermon on the Mount behold,
 In letters brighter far than gold,
 Made by the people's stern command,
 The "Constitution" of the land.

* * * * *

His Kingdom a grand Commonwealth

Of true equality and health;
 The lame all walk; the blind all see;
 All prisoners from their chains are free.
 Anon the light shall beam on all,
 And modern Babylon shall fall—
 The Babylon of tribal hate
 That curses now both church and state,—
 And love shall conquer. God is love,
 And Love Almighty rules above;
 'Twill free the world;—the human race
 Shall bow to Jesus and embrace;
 The grain of mustard seed bring forth
 A mighty tree to fill the Earth;
 The Woman's little lump of leaven
 Expand and fill both Earth and Heaven.
 And peace prevall on every shore,
 The nations learning war no more.
 We then behold, and not till then,
 The true equality of men;
 We hail the glorious ensign
 And see all nations wheel in line;
 That ensign the resplendent star
 That led the Magi from afar,
 To where the Matron undefiled,
 In lowly stable nursed her child.
 O angel hosts, rejoice and sing!
 O wise men, bring your offering,
 Of gold and frankincense and myrrh,
 To Him, the Righteous Law-giver!
 O Master, I do offer Thee
 My homage in sincerity;
 No other teacher ever brought,
 As gift to man, diviner thought;
 No other Master's life divine
 Outshines the glorious life of thine;
 No other Rabbi ever stood
 Embodiment of "doing good."
 Thy lofty purpose was to give
 Mankind example "how to live;"
 Thou livest, Thy thought supreme (above
 All other thought) all potent love;
 It yet shall bring the world to be
 One people, one fraternity,—
 Not tribal like the Jewish state,
 Not narrow like the sects of late;
 But comprehensive. See unfurled.
 "United States of all the World!"
 This is the end Isaiah foresaw,
 The ripeness of the Christian law.
 Did not thy followers unite,
 Guided by Pentecostal light,
 Unite, combine, become as one.
 As are the Father and the Son—
 Exemplify by close embrace
 The oneness of the human race!
 O men who claim the Christian name,
 Why put the Son of God to shame,
 Deny the faith?—Read "Acts" and say
 What was the church of early day—
 Seeing that Church do we not see
 The type of what mankind shall be?

YE 86TH LESSON.

Marriage and Divorce.

By marriage, the man and woman become one. But have they become indissolubly one? If we regard the New Testament authority they have excepting for one cause. The one sole end and aim of marriage, according to nature and the common law, as interpreted by Blackstone, is the bringing up of children born to the married couple, the children of husband and wife. When either party to the marriage is false, the marriage is null. A divorce is but the recognition by society of this fact—the marriage nullified *de facto* and *de jure* by natural and by divine law. Ought this be the only cause for divorce? In giving answer, the welfare of society alone must be considered. What is best for the individual must not be taken into account. Does the patriot on the battlefield—did Colonel Warren at Bunker Hill consider what was best for him to do to prolong his own individual life? Or to prolong the life of his country? He sacrificed his own life for that of his country.

The childless couple are outside of my contention. Divorce in their case is indifferent. Only death ought to break up a family. But with the childless there is no family, as I define it. The public are no more concerned with their parting than with the breaking up and dividing of a co-partnership of two men.

But nature alone should make of the children orphans. Death alone should break up the family. The welfare of society is paramount and demands self-sacrifice by the individual. Society has no other foundation than the family, which exists no longer where divorce intervenes. Only death ought to be its destroyer. That is the act of God.

If, because of drunkenness the husband will not support his wife and little ones, must she suffer without recourse? No, indeed. Society, for the existence and well-being of which marriage exists, must right the wrong. How? It should suppress the liquor traffic and it should place the inebriate in an asylum where he will be given employment out of reach of temptation to drink and his wages be sent to his wife and children for their support. The time is not distant when alcoholism and insanity will be classed as one. No mother or her children ought to be permitted for an hour to be compelled to remain under the same roof with a man who drinks, any more than with an insane man. The moment that a husband and father (or unmarried man) takes to drink, he should at once be removed to an asylum. Above all, the drunkard, unfit for the society of the just according to New Testament ethics (I Cor. vi:10) is unfit for the hallowed society of children and wife. The "home" ought to be a "Kingdom of Heaven" to father, mother and children as it is the palladium of human society. Without the "old-fashioned home" our country will go the way of ancient Babylon. The liquor evil is an eating cancer on the bosom of civilization.

There is a false philosophy prevalent. It is that self-gratification is the end to be sought and attained in all things. The true philosophy makes self-sacrifice the end. "Virtue," says one, "is disinterestedness; the reward of sacrifice is the sacrifice itself." When the words "until death do us part" have been repeated their meaning is law unchangeable. We live for others and not for self, and the children are our life. Cannot this law be enforced? It can. Public opinion will enforce it. Public opinion is the mightiest force existent. Steam and electricity are weak in comparison with it. Let public opinion say "marriage is indissoluble" and no more divorces will be granted, asked or desired. They will be buried in the rotten old tomb with defunct cannibalism.

The divorce evil is worse than the eating of human flesh. It needs

no eloquence of tongue or pen to demonstrate the truth of this. It is proven in the observation of all and the experience of too many.

But says one, "marriages will cease if divorce be shut off." Not so. No marriage has been consummated with the expectation of its ultimate dissolution—excepting enforced marriages, or marriages where the buncoing of the wealthy victim, by adventurer or adventuress was in view. What stands in the way of marriage today? The uncertainty of being able to make a good living for the family by the man is all. Let our social economy be made better. As in the primitive Church of the Apostles organized on the day of the Pentecost, let "distribution be made to all men according as every man has need" and there will soon be no old bachelors or old maids, and no "women of the town." The greed of gain and piling up of millionaire and billionaire fortunes, and cornering the essentials of life by "robbers of widow's houses" and holding them out of reach of the tollers are the cause of so many persons living unmarried today.

The common welfare, does it not transcend

Far, far, all welfare individual?

We give our lives, as Jesus did, for all.

The man who would forsake his truest friend

(The mother of his children) ought to end

His cursed life within a prison wall;—

And he'd not suffer, for his soul's too small.

If we would die our country to defend,

We should protect our country's main support,

The Home—our country's all—her vital part,

Her life, her being,—yea, her soul and heart—

Should die a thousand deaths to "hold the fort."

Forsaking spouse and children's surely worst

Of all the wrongs with which our world is curst.

YE 87TH LESSON.

The Common Good Conserved.

The Greek philosophers of old sought earnestly to find the "chief good." I define this to be the one superior motive of human action. We know what that is of animal action, man not included. It is subsistence. And man, on the animal plane, is reduced to the same necessity of the other animals, that is to say, of giving his chief attention to obtaining the means of subsistence for himself and dependents. This inherited habit is what the reformer has to bring about the extinction of and to direct mankind to a loftier motive, now that we have reached a station above the animal plane. Under the old order of human life and action the superior motive was ever incidental to the one common to animal life. The blacksmith, for instance, had as his only conscious motive of action the support of his household—self, wife and children. But he gave an essential service to society that no one else could give, because of his superior skill, the fruit of practice. The farmer and the ox-driver could not put shoes on their horses and oxen, and could not manufacture necessary implements and machinery. So the blacksmith, wagonmaker, etc., prepared for use the proper tools, and so, too, the public good was conserved.

Yes, in all legitimate industries and business the common good is conserved. But the motive has ever been subsistence, as with the ox in the pasture—the means of living—and no farther did men's thoughts extend. And if no more than a fair living for each could be secured by the labor of the individual as by the efforts of the animal in a state of nature—natural opportunities being common, as with the deer in the wilds of America hundreds of years ago and as with primitive

man, the individual being in himself sufficient, standing alone—one man and one woman with their little ones under the only social compact and living isolated it might be, as were Crusoe and Friday on the island, and as were Adam and Eve in the Garden of Eden, man's thoughts today would extend no farther than to subsistence, as of the lower animals.

That day has gone by. All mankind have become one family. Now the chief good is not "self-help," but "help one another." What could the thousands in San Francisco and other towns and cities of California, reduced to a state of dependence by earthquake and fire, have done unaided by their fellows at a distance, and by the national, state and city governments of our country? Here the only true and enlightened motive came to the forefront—yes, the only motive left to mankind in the present advanced stage of enlightenment—the common good. Why so? It is because of what the dead have bequeathed us, and of our own increased intelligence. The dead have given us water, steam and electric power; and these new forces have brought about such a change of conditions as have broken up and destroyed the old order, leaving, in the interim, a condition of social anarchy. The designing take advantage of this anarchal condition to pile up, beyond their needs, what is not by nature their own, because others must use it—must consume it or perish of hunger and cold, and because given us by those gone before—inventors, etc. And whatever surplus exists, beyond needs essential to life, must rot or "moth and rust corrupt"—must perish from the earth. When the blacksmith has gathered all that he and his can consume, why should he gather more, unless to bestow it on the needy—as are the California sufferers and the denizens of the slums?

Now will ye old schoolmaster of ye olden time be understood and his words appreciated for their truthfulness when he says that provision for me and mine ends when I have enough to satisfy present and future wants of myself and dependents? If the blacksmith shoe horses beyond this demand of his household, it should be done gratuitously, or the work be given by him to other hands to do. He ought to say: "I have sufficient; another may have my place." Whoever is well provided against want should step aside and give others a chance to make a living. No one in any office or pursuit should receive beyond a fair subsistence for him and his dependents, since the end of effort, according to Nature, is then attained.

But that beyond—whose is it? It is his who most needs it. Now comes in the higher motive: "I have more than I need; I will distribute it where it will do most good." That is what Mr. Carnegie has said and is endeavoring to do with his surplus. But the many know more than the one—hence, democracy. Let the surplus be distributed by the state—not by individuals or petty corporations. I would speak in tones so loud as to be heard across seas: No corporation should be tolerated in which every man, woman and child of the nation is not an equal stockholder and all profits be distributed equally to each and all in the land, and in every land, if needful, for the conservation of the common weal universally.

YE 88TH LESSON.

The Exaltation of Womanhood.

What is it? Browsing like the ox? The spirit world is free from it. There life is assured. All to do in spirit life is to guide—to direct the course of life—nothing to keep life up. The fire that moves the engine to action burns without having to shovel in coal. Woman-kind are crazy to hold the position of stoker. It is no desirable office; but it is "woman's rights" to have and to hold it. Of course, we ought

to be ever busy. But there is work superior to that of stoker for woman to do. She ought to be glad to be relieved of the work of having to earn a living. She ought to rejoice that she may give her strength to a better work than this. What is that better work? God's work.

It is not merely to be the giver of life, as God said, "let there be light and life," but higher yet are the duties devolving on her. True, to be "mother" is a high office for which the living are most grateful. Mother! How we love her! That love is the manifestation of our gratitude for the life we possess. We may neglect to write to "father," but we cannot neglect to send missives of love to her. It is her grave that we visit because we must and can't help it—are drawn to do so by love. We visit our father's grave as a duty. Mother, why entrust the care of your child to a nurse? Don't do it. Look after your darling yourself. That is your God-work. Prepare your sons to be men and not grafters. You want to do man's work, do you? Does the president of the United States aspire to fill the office of road supervisor? O, mother, teach your daughter that she is far superior to your son and holds an office by the grace of God more honorable and more noble than any but the woman's office—and the work assigned her to do is the only work not drudgery.

But a false philosophy is destroying the world. What is all human effort directed to? It is to one end alone, the safeguarding of motherhood. Not a thing is done but is directed to this sole end. That is all that any movement means. Not an action is performed that has not this end in view. That is the one and only object of human effort. It is the pivot around which all things on the plane of life revolve. It is the medulla oblongata of sentient existence. Men build for no other purpose—cultivate the fields for no other purpose—navigate the seas for no other purpose—go to war for no other purpose. Indeed, there is no other purpose in life but the safeguarding of motherhood.

Do mothers know this? Know that they stand next to the Highest? God is "Mother-God"—not "Father-God," according to His office. We say "mother nature." Well, if God leaves all to nature and He is merely a looker-on as the Zulu leaves all the work to his wife and he lies in the shade while she does it, then may we consistently say "Father-God" and not "Mother-God?"

What is our bounden duty as men? It is to

"Rally round the flag"

and defend woman's right of support in her high office. And she deserves as liberal a support, at least, as is received by the president of an insurance company, since the office that God and His good angels have elected her to fill is so much more responsible and superior to any ever held by man, be he King, Kaiser or Czar—if she rightly fill it.

But has she of late done so? Has she discharged the duties of her high office fittingly? No, she has not. If she had disciplined her sons in their youth as she ought to have done, there would be no tobacco fiends, cigarette fiends, drunkards, grafters or wrong-doers of any sort in the world. She is responsible for all the evil that men do, as well as the good. The characters of all men are formed in boyhood. The mother's task is gigantic. But much of the work of her hands is of a poor quality now and only because she has neglected to do her duty by her little ones. Yet, there is hope. Mothers' congresses will not fail to direct the thoughts of the "new woman"—bewildered and crazed—into a channel of sanity and her children will become her only concern.

Congress of Mothers! Noble throng! In doing good unweary;
The angels cheer on wings of love; among the angels Mary.
Young womanhood ne'er stood so high and he who would decry
The virtue of our daughters, oh, ignobly let him die!

Along with freedom walks the maiden goddess—Chaste Dian,
Emancipated motherhood, but not the courtesan.

What was the ideal of womanhood of the ancient Athenians? In the words of Pericles: "She is the best of women who is most truly a woman; and her reputation is the highest whose name is never in the mouths of men for good or for evil."

YE 89TH LESSON.

Woman and Man.

Woman's name is here placed before man's because she is first, not in strength of body nor in that of intellect in the direction that man has been compelled of necessity to use his; but in mind she is his superior, heart reckoned in, because she is the vital factor of human life on the planet earth, and the exercise of her faculties of heart and brain has been along the more essential lines of effort. The comparative, natural standing and importance of each must be weighed and estimated by the scientist. One person may become expert on the trapeze; but this expertness is not of equal weight with that of another person in swimming, or in hunting or fishing or in tilling the soil or in carpentry or in any other line of useful exercise or labor. And there is no other criterion of comparative worth but usefulness.

The place of woman in the economy of human existence is highest. Man is the "helpmeet" and not woman. Woman was first created—that is to say, sentient life was first female, the male property included in the unit of being—the single cell—the monad or moneron, which, dividing became two separate existences or living intelligences. The same holds true in a class of plant organisms. The poplar and the willow may be divided, every separate branch or twig or bud planted in early spring will become a shrub, bush, and finally a tree as it advances in growth. So the female from the human down to the moneron is first in importance—the primal and primary being—the male an after division and his importance secondary—only essential as are bees and other insects that extract sweets from flowers essential to the fertilization of certain plants—the cucumber, for instance. Man, in the economy of nature became stronger than woman physically by the necessity of existence through the process of evolution. Nothing has come about by chance, and everything by the necessity of the situation. So man became the guardian and protector of woman as she was ever by her condition guardian of her young. He, the stronger in body, "ruled over her"—as she over her little ones—and by the exercise of his physical strength has held her to her motherly and wifely duties and obligations under natural and primitive conditions. And it has been essential that he did so—essential to the life of the race. What had to be for this end was right to be—call it slavery if you will. Right and wrong are relative terms. What has to be ought to be. It is right to kill rather than submit to being killed. "Self-preservation is the first law of nature"—a law applying to the race as to the individual. If to preserve the life of the race the weaker must yield her will to the stronger, it is right.

If womankind by convention declare that they will not fill their natural office of motherhood—revolt against nature as a class—then the law of physical force—of "might makes right"—comes in of necessity again and the wisdom and beneficence of the natural order, that has bestowed on man the preponderance of physical power, becomes apparent.

If her knowledge of good and evil control her, and she choose the evil, and man by his God-given physical superiority, compulsorily,

according to nature, hold her fast under nature's law to be "fruitful, multiply and replenish the earth," preventing "race suicide," that is otherwise inevitable, where is the wrong? She must keep to nature and obey nature's laws—peacefully or forcefully—"she may or she must"—or why was man given superior power, which to her is nature's mandate of obedience? Is it not time that all opened their eyes wide to see the situation? Let every dwelling become an asylum for the reclamation of womankind from madness. Let the schooling of girls be different from that of boys, and let each be taught what is fitting for each to know in their separate stations in life. There is work for both to do, but not in the same line. Let the boys be fitted for the work essential to men and the girls for the work essential to women.

The issue means the life and happiness of millions or degeneracy and annihilation. If love, duty and sanity have become nil on the part of womankind, the strong arm will finally decide it. The phantom—the "willow the wisp" of "higher education," golf and pleasure-seeking—the rot of riches—has been followed too far already—the distaff and the cradle set aside. We have arrived at the valley of dry bones. "Son of man," it is said, "can these bones live?" The answer is, "O Lord God, thou knowest!" But the word comes back, "Prophecy upon these bones and say unto them O ye dry bones, hear the word of the Lord * * * and ye shall live." What is that word of the Lord? "Be fruitful, multiply and replenish the earth."

YE 90TH LESSON.

Twentieth Century Abolitionism.

It is plain and easily comprehensible by every sane mind that if no metallic or paper checks, that is to say, money, bonds, notes, mortgages, stocks, etc., exchangeable for articles preservative of life: grain, vegetables, clothing—the products of labor—real wealth—were in existence, that it would not only be impossible to hold for any great length of time those products, because perishable by nature, out of reach of the needy; but there would be no wish or desire on the part of any to possess or hold fast more of them than would suffice for the maintenance of life in comfort. It is also as plain and comprehensible that, if all of these artificial devices of Satan were put an end to, there would be no millionaires and no paupers. But is it possible that production would continue and be stimulated as now and real wealth be called into existence to meet all wants? Yes. How may this be?

A system of exchange checks may be substituted for money as short-lived as are the products that the checks would stand to represent. Imperishable checks exchangeable for perishable products is a device of the devil—a figure of speech that rightly explains the situation. There is no wealth in existence that can be inherited that is imperishable. "But," says the reader, "does not the Scottish Duke of Athol, Sir John James Henry Hugh Stewart, own three hundred and three thousand acres of land that has descended to him in an undisputed title from father to eldest son for centuries upon centuries and isn't that landed estate wealth?" It is natural wealth, but it does not any more rightfully belong to the said Scottish duke than to any other man whose living is derived from it. His paper title to that estate is not of any weight in the court of God Almighty, that is to say, outside of an artifice that, if men were not blinded by tradition, would not stand a moment; but that same three hundred and seventeen and three-fourths square miles of land monopolized by the Scottish duke would be public land subject to homestead entry in small holdings no larger than will support a family—as all the world will one day be divided, and, I trust, soon. The unjust artifice of land monopoly rests on public opinion which, when enlightened and rightfully ex-

pressed in legal enactment, will make all men equal partakers of nature's bounties. Indeed, there is nothing outside of subsistence guaranteed to each by the social compact, that does not belong alike to all. Every man, woman and child is equal owner of all things and has an equal right of shelter in every mansion with the so-called owner himself. By what law? By that of hospitality. It is defined in the New Testament, "And they had all things common."

How plain to every sane mind that what I cannot make use of belongs to him who can make use of it. The common right of life is paramount. No man may deprive another of or hold out of the reach of another, the means of life—has any right to say to another "You may not breathe the air of heaven,"—which is indeed no less the absolute property of one than is the land of earth. He that shuts me off the land shuts off my breath. When the disinherited many have awakened from the Rip Van Winkle sleep of the ages, as ere long they will awaken, they will then say to the greedy monopolists, "Live and let others live." The ancient law of wrong that enslaves the many, by disinheriting them, must go the way that chattel slavery went, both alike being inherited from the same cruel age of war and barbarity when "might made right," when what one could do assured him the right to do, when men and women were seized by force on the African coast and brought to the United States and sold as beasts are sold and "Christians" (so-called) said: "We thus make great gain for God's ministers and people." (Cotton Mather.) The true meaning of the word "freedom" is that ancient barbarism is outgrown and that a new era has come in when every lathstring hangs out and all God's children have become equal sharers of His bounty. Yes, when again "all things are common," when a wrong inflicted on one is felt by all and when all will join hands to rectify the wrong, as is being exemplified this very day when two thousand five hundred carmen have struck on the Rock Island railroad to compel the reinstatement of one man whom they believe was wrongfully treated—dismissed unjustly from employment. Can any one rightfully call himself a Christian who does not prefer others' welfare to his own? Henceforth, as in the beginning, this love of the one for all and of all for the one will be the criterion of the true faith, Christian, Mohammedan, Buddhist, Confucian, Zoroastrian, etc.—all one fundamentally, instead of adherence to the dogmas of the dark ages. It is today the religion of labor the world over. And that religion is primitive Christianity, as when with the disciples "all things were common."

YE 91ST LESSON.

The New Industrial Era.

The wage era followed that of chattel slavery. The "New Industrial Era" is the coming in of co-operative effort. He that will not welcome co-operation is surely anti-Christian; for the word co-operation comprehends in its significance all that Jesus lived for—all that all the saints and apostles since the day of his crucifixion on Calvary have labored for. The inauguration of co-operative production and co-operative distribution of all the essentials of human life and happiness of earth is the inauguration of the Kingdom of God—the coming of the New Jerusalem, and, too, of the Sibylline era. It is a consummation for which any patriot, any philanthropist and any Christian will gladly lay down his life and what Jesus, Isaiah and the Sibyl foresaw approaching.

"But the people are not ready," is the cry we hear on every hand. When will they be ready? How long has Christ's Kingdom been looked for? Who will not welcome his second coming? Who will shut the door to keep him out? Who dare say he will not give his

all to help bring in that day? The people are ready. Why? They are ready because the days of its gestation have gone by and the New Industrial Era will inevitably be born. It will come because there is no alternative—it only can be. See the old order lying cold in its coffin! It is dead and about to be buried. No more strikes, no more hunger, no more bloodshed. That is the new order. Welcome it. Spread palm leaves before it, as it advances. It is coming.

The New Order set up, what do we see? Common ownership of the tools of production, common ownership of the lands, and common ownership of the medium of exchange—these we see. And to bring about this great “evolution” will require no change of the Federal Constitution or of that of any state. Give to the many the benefits of “protection” that have hitherto been given only to the few; define by law the “rights of labor” and so secure to the workers the control of the tools of production; put in operation the law of “eminent domain” in order to secure the common right to the lands; and institute depots of exchange by federal and state aids, so that all articles of utility may at once be exchanged for like articles through the medium of “exchange certificates”—the money of the future.

The rights of labor should be defined by competent courts, and strikes so adjudicated. A legal tribunal settling strikes, they will, as a rule, settle them justly. Profit-sharing will come in to be followed by co-operative production and co-operative distribution of labor products. Public control means public ownership—for, to control is the same as to own. The laws have always said what toll the grist mills may take. They will say the same of railroads and factories; and what rent may be exacted for farms, flats, business blocks, etc. When competition fails, public control and, finally, public ownership will, yea, must follow inevitably. It is the only outcome of trusts. The so-called “proprietors” of public utilities will receive a fair compensation for operating them for the public.

Then the inauguration of the New Industrial Era is a very simple thing—public control, which is near at hand. What shall be the terms of employment of labor? All the product. There will be no capitalistic class—the commonwealth only owning the mines, manufacturing, railroads, etc., etc.—at least, fixing toll, which is all that ownership implies—all that a bona fide owner can do. A moderate “rent” to the government for the privilege of operating the mills, factories, railroads, farms, etc., etc. No more investment of money for private gain. All speculation shall cease; the ownership of lands be limited to what is just; there will be homes as of old, and many children will play again about the doors of each home. To each will be given his just share of the “benefits of invention” and of the common manna. What is this God-given manna? Sunlight at least. There will be marrying and giving in marriage and no more infanticide.

Come one and all to these shores, O ye down-trodden of European tyrants—as our fathers came for the same cause. There is room here for a population of a billion, and plenty for them, too, if we put down greed—if we institute the Co-operative Commonwealth and so bring in the Kingdom of God. Welcome the New Industrial Era—welcome homes and happiness for all—welcome plenty and love and joy and peace—but above all, welcome the teetotalism that must precede. All reform is religious, and without goodness, morality, righteousness, devotion, purity, sobriety (no drunkards), all our hopes must fail and we shall be slaves of the capitalists forever.

YE 92ND LESSON.

The Home Circle.

All wrong is in idea. To reform the world is but to enlighten the minds of all in respect (it may be) of but one thought. It was so with the Protestant reformation—one thought, "salvation by faith." "The just shall live by faith." There is a wrong idea of life universally held which, if removed and replaced with the true, would make the world one of rectitude. The wrong notion is "that to have a good time" is the end of living—the one sole purpose of existence. No; it is not for this we have life. The true purpose of life is to walk hand in hand with nature and with nature's God. The ancients arrived at a just conclusion: "Be fruitful." This applies to all life, both animal and plant—reproduction. We are placed here to bring up a family and not just to "have a good time." "Therefore shall a man cleave unto his wife and they twain shall be one flesh"—brought together by an overmastering passion that, as a rule, cannot be ignored.

This, then, is the end for which we live, and not for pleasure any more than for that the soldier is drafted and sent to the front. Little pleasure accrues to the men under fire, unless we say "it is sweet to die for one's native country"—sweet to do our duty. Let the great truth take full possession of our minds and stay there to the end of our lives and influence, yea, determine our every thought and action, that we have been drafted by God Almighty into His army, sent to the front, and are under fire all the time. The only pleasure there is, or can be, results from duty to God well done, which means duty to God's creatures. Its performance is what all live for, and for that alone. Every true man and every true woman knows what that duty is. God pity the man that has no wife and the woman that has no husband and the couple, long married, not blessed with a large family of children.

What of the mother? Her place is by her hearthstone. Here is her happiness. Hearing no voice but of nature and nature's God, she can be only happy. Do you say "she is a drudge with an endless routine of work to do from day to day, like a horse in a mill?"

"Nor going on nor standing still!"

So of the mother-bird. Does she think it drudgery feeding the open mouths? It is joy! So it is with the true human mother. And it is as easy to bring up a large family as a small one. As much will be spent on two or three children as need be spent on ten. The time is not distant when reaction will set in against the present ways of society-people as took place in England when the Puritans gained the ascendancy more than two and a half centuries ago. A new Puritanism will arise soon and men and woman again come to realize the serious purpose for which life is bestowed upon human beings. Then will they marry as their parents did and bring up children. It will then be again seen that the highest happiness belongs to the home-circle, and the larger the circle the greater the happiness. No matter if the children when grown do remove to the most distant climes. Steam and electricity have brought the world into a small compass.

Action and reaction follow each other. Let the natural flow back upon and submerge the artificial. Let not luxury and wealth destroy home-life. Let each young person say: "Nature is my mother; I will obey her."

The married woman (say is God still just!)
Of highest "culture" that the schools impart.
Rebels against her nature and her heart!

What causes this decay? this cankered rust?
 If it be "culture" trample it in the dust;
 Go back to Nature. Banish modern Art.
 To books and schools and teachers cry "depart!"
 Yea, spit upon all learning with disgust!
 Search out the hidden cancer; show its cause;
 Offshoot of Wealth and pampered Luxury?
 Or of bad institutions and bad laws?
 Destroy at once the deadly Upas tree!
 How sad the home where children do not play;
 'Tis their sweet prattle drives life's gloom away.

YE 93RD LESSON.

For Better or for Worse.

What is the purpose of human existence, according to nature? It is the same as of animal existence in general. The poet may say that "it is to enjoy life." But that is not true. The question of joy and sorrow is not considered. It is foreign to the subject. The end is to fill an office. With each person, up to adult age, subsistence depends on parental love. Nature, then, pushes the adult into matrimony. After this the office of the husband is to provide for wife and children. This is all of life to him according to nature. The office of the wife is to bear children "in sorrow." Life is a great responsibility, but a glorious one.

The soldier's life is typical of all life, and of married life in particular. To desert should, in both instances, be punished capitally, if capital punishment is right in any case. Personally, I believe in neither war nor capital punishment. I do not believe in any punishment whatever. I believe only in education. "No man that knows the right will do the wrong," was the fundamental doctrine of Plato. How many thousands have died for their beliefs, from Jesus to John Brown?

"Of a truth," said Seneca, "anger is madness." Seneca was right. What is done in excessive passion is done insanely. There is no such thing as criminality. Ignorance and madness account for all crime—all wrong-doing. It is a capital wrong to desert your post in the army; and I affirm that it is in fact a greater wrong to desert wife and children, or husband and children, than to abandon the picket post at the front and go over to the enemy. It must be put a stop to in some way, and soon. Separation of parents must cease. Families must not be broken up voluntarily. There should be no grass-widows or grass-widowers guilty of desertion of home and little ones left outside of insane hospitals. They ought not be let run at large more than Satan unchained. This is the right view.

The natural law is "go forward!" There is no release but death. Irksomeness is not considered. "Forward!" is the command of nature and of nature's God. It is not for pleasure the soldier has enlisted; nor do men and women marry for pleasure. Yes, "in sorrow and obedience" is the command to the woman especially. So nature has ordained. It is the law. When the soldier signed his name to the army roll, he said: "I never expect to reach home alive." That was his feeling. He did not expect, in the service of his country, to sleep on downy pillows and feather beds. "Let him that is ready to suffer deprivation and death to free Italy step forward!" commanded Garibaldi. Not a man hesitates. All promptly move forward as one. "Let him and her who are ready to marry for better or for worse till death do you part join hands. I pronounce you husband and wife. What God has joined together let not man put asunder," says the priest or magistrate. It is for life they have enlisted. Is that

right? or should it rather be "during convenience or whim?" That depends upon which is best—not for the married couple—but for the common good—for society—and above all for the children of the married. It is unfortunate if the couple do not love. It is unfortunate if the soldier become homesick. Neither may desert.

What office has subsistence compelled that is not for life, as a rule? I learn a trade. That is entered upon for life. I knew a man worth millions that a pessimist would pronounce a slave. He was in his office figuring like a poor clerk every working day for half a century or more and, too, after he was an octogenarian. Confined to his cell like a convict, seemingly; but he enjoyed it. The farmer plows his field under a burning sun. He enjoys it. The blacksmith, smutty at the forge, bruised, wrenched by the unruly horses and oxen that he shoes, burned by sparks at the anvil, greasy at the vice—a chosen life-employment. He enjoys it. The same with all workers, business men, lawyers, teachers, physicians, editors, etc. "Hell on earth!" says the pessimist; not so, say they. The trouble with married people is they are expecting, as soldiers, enlisted for life, to sleep on downy pillows and feather beds, when not so stipulated in the enlistment contract. Like Cortes, they have burned their ships. Let this be remembered.

O, heaven-born marriage! Inviolable vow.
 Staunch be the laws that give thee binding force;
 Obliterated be the word "divorce!"
 And honeymoon an endless, changeless now!
 The holy marriage contract to annul,
 Most heinous crime against Almighty God—
 Surely the vilest named in human code—
 More hideous than a grueful, grinning skull,
 For marriage is the sacred family mace.
 The Church of Rome deserves thanks of mankind
 Because it holds this sacrament enshrined
 The true palladium of the human race.
 The public voice, be it awake to stay
 Thy wicked hand, Divorce, without delay!

YE 94TH LESSON.

The "Servant" Girl.

When was penned the New Testament command, "Servants obey your masters," the Greek word "servant" translated meant "chattel slave." Slavery was then universal. And, even at the period of the translation of the Bible into English, when James I. was king, slavery was still almost universal. The word "servant" means "slave" and "servant girl" means "slave girl." Now the word has been given up and is no more in use in respect to men. Workingmen are not "servants." But woman holds fast to tradition and while her heart is tender, her head is vain. She must be looked up to—must triumph somewhere; so she holds her head above the woman in the kitchen and still treats her as a "servant" (slave) and not as an equal.

"Servant girl" is a detestable expression and should not be longer used. Slavery is no longer legal and the word that means "slave" ought not longer attach to any. What name, then, should a young woman have that has become a member of our household and is so near to all? No other than her Christian name. What is her place? It is the same to the housewife as sister or daughter. She is a member of the family where "caste" is out of place. What ought she be expected to do? The same as sister or daughter, no more or no

less. What treatment ought she receive? The same as they. Ought the housewife order her to do this or that? Yes, just as she would her sister or daughter.

No one ought to order or expect another to do for him what he can do for himself. "Why, then," says our lady of the house, "I have no use for a servant girl, I can do all my own work." Very well, then, do it. If you can, it is your business, and ought to be your pleasure. You will ever be a happy woman if you never permit any one to do for you what you can do for yourself. You will not feel like "putting on airs," but will be grateful for help when in straits where you cannot help yourself. But you say, "I pay the girl to do my work." No, you do not. Money cannot pay the mother who cared for us in our helpless childhood, nor can money pay her or him who does for us what in our helpless state we are not able to do for ourselves. We are dependent and except for the help of others we could not live. "But, we give our 'help' food and drink." That is nothing. We do that to our enemy. If he hunger, we feed him; if he thirst, we give him drink, for we are Christians. We can never repay our debt to others. Our own subsistence is assured. Society is bound to feed the hungry and clothe the naked and give shelter to the stranger as much as the insurance company is bound to fulfill its obligations. Our lives and our fortunes are at the disposal of the commonwealth.

We are drafted into her armies and made food for powder and our property is subject to her disposal in time of war. Therefore she is bound to see that her subjects are cared for in time of peace, as she cares for her soldiers in Fort Des Moines.

"Bear ye one another's burdens, and so fulfill the law of Christ." That is our debt to each other. "By love serve one another." There the matter ends. All service is (or ought to be) given with love and accepted with gratitude. All "class" distinction is done away. There are no "servants" (slaves). No woman at the head of the family today puts on the airs of the old-time slave-directing and slave-owning "missus." But if there be an exceptional case and a self-respecting young woman finds herself treated with less consideration than sister or daughter, in the family where she has her home, she should shake the dust from her feet and leave that slave-pen forever.

No one should put up with treatment from another not consonant with his or her position as a "son or daughter of God."

YE 95TH LESSON.

"Social Rot and Riot."

Here is what a woman, who, forty years ago, worked in the kitchen of an Iowa farm house for a dollar a week, has to say on the "servant" question to a reporter of the morning daily that I have just now received:

"The Chinese make good servants. They are neat, faithful, obedient, and nothing is too much trouble for them. The last Chinese servant I had attended to absolutely everything about the house; did the washing, made the beds and served an elegant dinner. And clean! He was always willing and eager to help. He never asked for an afternoon off. In fact, he was an ideal servant. Of course, he had to be paid pretty good wages. Fifty and \$65 a month were the prices I paid mine. Of course, this would be a drawback to employing them universally, but if there were more in this country, of course they would be much cheaper."

Here we have the curtain lifted on one act of the play entitled "Social Rot and Riot," an American production more amusing than "The Merry Wives of Windsor" with Sir John Falstaff in the foreground. This Iowa ex-kitchen girl has had a great uplift in the

world and sees the need of relief for the shoddy class that their kitchens may be properly managed. The American girl, or even the Scandinavian, at three dollars a week must give place to the Chinaman at fifty and sixty-five a month—the price to be cheapened by letting down the bars to Chinese immigration.

That is as much of the play as I care to see enacted and would have it revised; for I think it will hardly become popular in its present form. How many men and women to the square in any city of America do really enjoy such a play? Of course it is a ridiculous farce and the people are generally facetious. It is a new sort of thing.

I wonder whether, if these pretentious rich people offered a little more than three dollars a week to the "servant girl"—say fifteen dollars—would not that tend to solve the problem of good service, even leaving the Chinaman out of the question? But the "half day off" now and then, stands threateningly in the way. Where is there a rich woman putting on airs in any city and giving tips to reporters to "write her up" that was not once a poor farmer's or workingman's daughter, accustomed to doing housework? Not one in five hundred.

American women should not forget that their fathers and mothers lived in a cabin in the woods—did the hardest kind of manual labor—the fathers with the ax; the mothers at the wheel and loom. Their husbands, as a rule, who have become wealthy, shirked their duty in war time, staid at home and made money. To become very rich is no credit to any man. It is rather a discredit; for the presumption is that his wealth is the fruit of dishonesty.

And yet men have come into possession of wealth honestly—a few of them—as an inheritance, or their land has become valuable by proximity to growing cities, or because of coal or oil found beneath; or in the mountains they have discovered quartz veins rich in gold or have picked up, from the sands and gravel, nuggets of great value; or by inventions and works of genius they have won wealth by adding to the wealth of the world. The exploitation of the labor of others is not honest—the monopolization of the business of a city is not honest. The entire order of wealth production by speculation, interest, and rent, in a word, capitalism is dishonest.

I do believe that the swelled-up rich are much to blame for commanding poor working women and girls, whom they have held as "servants" (slaves) at the pittance of three dollars a week and less, to "get off the earth" to make room for Chinamen at "fifty and sixty-five dollars a month."

YE 96TH LESSON.

Wealth and Luxury.

The evil effects of wealth are the most pronounced and baleful in home-life and the blasting of motherhood. The following is taken from an article written by Elizabeth Carpenter and printed in the North American Review of August, 1903:

"It is not the laboring man's wife, the washerwoman, nor the scrubwoman who falls in fecundity, although these toil daily with all their might, overtaxing repeatedly their poorly nourished physics; nor is it the mate of the middle-class man. * * * It is not these (let us insist upon this significant fact), it is not these women who are childless; it is those who rival the lilies of the field. 'They toil not, neither do they spin;' but it is they—the rich women, the prosperous ones, the unemployed, the leaders of the 'social sets,' the queens of 'social functions' who are more and more insistently re-

fusing to perform the only labor which life has asked of them—the office of reproduction.”

This expresses only a half truth. Here is a city of eighty thousand people and we may say fifteen or sixteen thousand married couples. Of all these, how many couples, whose children have not all grown to adult age, have as many as ten children, or even five? The families today do not number one-half as many children as the families of the parents and grandparents of these later fathers and mothers numbered. The rot of luxury has infected the middle class and the class also to which the washerwoman and scrubwoman belong. When two or three children have come to the married couple of any class, new comers for the cradle are unwelcome after that and the spirit-world is becoming thickly peopled with infant souls “born out of time”—murdered by degenerate parents. If there is a hell, as Dante and Milton believed, it will be over-peopled by the wicked murderers of the unborn. Says the same writer in the Review article quoted above: “Every time a woman belittles or scorns the supreme duties of wife and mother she strikes a telling blow at the progress of the human race and she deserves the heaviest punishment. Every time a man permits a woman to lose her basic value as a reproductive factor he makes a grievous mistake.”

Here is an admission of great significance made by a woman. It means the right of the male to coerce the female. The man ought not “permit” a woman “to lose her basic value as a reproductive factor.” Must, then, choice be had between the re-subjugation of woman and the suicide of the human race? “Thy desire shall be to thy husband and he shall rule over thee.” Is that law founded in nature? Is it essential to the continuance of the human species? But another “lady” writer, Marlon Foster Washburn, in the North American Review of October, 1904, says: “The modern woman distinctly refuses to be driven into child-bearing by any weapon whatever. The question she claims a right to settle for herself.” If so and she would settle it adversely to her natural office, then her so-called “emancipation” will be of short duration.

Woman! Give up your place as wife and willing mother, regulate the number of children according to your good pleasure and convenience, living to “have a good time” and not to fulfill the office to which you were called and ordained by God Almighty, “scorning the supreme duties of wife and mother” and so “strike a telling blow at the progress of the human race,” reducing the general average of births below that of deaths,” and the weaker sex will again be brought under the yoke to the stronger and the divine order stand as of old: man, woman, child—man the dominating lord of the family, and “thy desire shall be to thy husband,” O woman, “and he shall rule over thee!”

YE 97TH LESSON.

The Glory of Woman.

The conclusion reached by persons with a smattering of learning and no extra quantum of brains and who have undertaken to push forward the car of reform, that all the past has been evil and that woman has been designedly and “with malice aforethought” enslaved by cruel man, is not correct. She has occupied the place that was inevitably hers, or mankind had ceased to exist. Man, by nature, is physically stronger than woman. Why is it so? Strong women were born, but their race suicided. It is true of her, and has been from the beginning, that “in sorrow” (pain) “she has brought forth children.” The strong were able to evade this office; hence the race of physically strong women, as a rule, has not survived. So much from Darwin.

Reform proceeds slowly, especially in reference to social betterment. Slavery ceased. Why? Because it could no longer be logically justified in public opinion. When war meant no quarter, slavery, instead of death by the sword, was thought humane, as now is life-imprisonment instead of the gallows. Was woman enslaved of old? Had she no rights? She had her logical place under old-time conditions.

Today the pendulum of progress is swinging back and forth and the hands of the clock move. Will not woman occupy ultimately the same station with man? No. Why not? Because, indeed, her natural station is so far above his that she may not, must not, will not, and cannot, step down. She cannot in the nature of things do so.

Yea, her interests, they are greater than man's selfish interests, far; Hers, clearly hers, flesh, blood and bone, all human creatures are.

What was the glory of Mary? Jesus. Is she not worshipped by nearly, if not fully—yea, even more than—half the European race today? Has she not for a thousand and more years been so adored? What was the glory of the Athenian mothers of old? Their noble sons. "The tree is known by its fruit." Picture to yourself the mother of Socrates, of Plato, or of Phidias, or of Demosthenese, or of Aeschylus, or of Pericles, or of Euripides—yea, I might name hundreds—more, I can truly say, thousands, of whom every woman that has ever lived, or ever will live, would not rather have been the mother than to have been the author of Homer's *Iliad*. Is not man greater than his works, as the machine is greater than its product? Is not the author greater than his book? Homer was great. But the mother who brought him into the world and built him up physically, mentally, and morally, was greater than her handiwork. The mother of Homer, the mother of Miltiades, of Themistocles, of Epaminondas, the mother of Washington, of Lincoln—such a mother, such an office! The father is nothing compared to her—the son is the work of her hands—and all the son does and accomplishes is to her glory. What is the painting of pictures, the writing of books, the winning of battles compared with the work given the mothers of all the living to do? No true woman does or can wish to occupy any office but that which nature and the God of nature designed her to fill. It is a higher office because more important than that of President or King. She is criminal to shirk it as wife.

What alone is needed? A true appreciation by womankind of the superior dignity of their office. Sisters of Charity are worthy of high honor. But the mothers of those blessed Sisters are worthy of higher. The wife and mother has no time for any other work but the bringing up of her children. To be sure, after they are grown, it is different. But, still, her grandchildren will need her attention. It is an immense duty to care for little children—no sinecure—a more important and difficult office to fill than any other office on this planet, if rightly filled. But today it is not rightly filled by the "new woman." Her head is turned.

YE 98TH LESSON.

Tradition Versus Progress.

"We must do away with artifice," should be said over and over and repeated time and time again an hundred or a thousand times every day by every one until the sentiment has grown so strong as, like a cyclone, to sweep away every barrier and superstructure that stands in the way of nature, to which all things human should be

conformed. Tradition, coming down to us from an age of barbarism, is the conservative force that hinders progress. But the people are beginning to scout tradition. How dirty is the face of society! What hinders her washing it clean? Tradition. The saloons, tobacconist dens, houses of shame, gambling hells and all other things that go to destroy natural conditions are dirty spots on society's cheeks, if not cancerous sores. If soap and water will not remove the dreadful blotches, let the scalpel be resorted to, the physician of public sentiment being awakened from his sleep in the middle of the night to do the work, so needful.

But why are the rich and poor always with us? It is because of artifice. In this age there can be no extremes of fortune, if men be held to the natural order. How so? The benefits of invention, made common, there can be no want of the essentials of life. Tradition has given way in respect to school privileges. Why not in respect to food, clothing and shelter? Why not these, too, be common? What today is spent in Chicago for automobiles would give relief from hunger to all now destitute in that great city. Indeed, it would clothe every poor child there as well. Ye old schoolmaster of ye olden time would reiterate the truth till all know it by heart, that whoever is provided with abundance against want of food, clothing, shelter and with means to educate his rising family of little ones, has his natural share of life's essentials, and, before all are so provided, no non-essentials should be tolerated at large, as automobiles and all other trappings of so-called "pleasure and luxury." The essentials of life must be made common in fact. But are they not so now? Yes, in an unchristian way. There is no state in Christendom that does not guarantee to each and all, life's essentials. Where Mammon is king the devil named "charity" (and the poorhouse) is left to look after the needy. But from the angel of Love's dwelling place this devil is banished, and the deserving are all kindly cared for, as are the sufferers from earthquake, fire, flood, cyclone and plague.

All beyond what one's own hand and brain have produced, of life's essentials not included in the natural needs of himself and dependents, is common; and it must not be held out of reach of the needy. And the time is near at hand when no person or association of persons, short of all, shall reap beyond actual, natural wants and store it in bins; but all the harvest will belong by legal as by natural right to all the living.

How many times must the truth be stated and restated before the demon has been exorcised from the mad brains of the millions, possessed of this devil of traditional falsehood, that there is wealth that is not perishable and that is inheritable in the nature of things, unless it be artificial caves, that is to say, houses and their furnishings? And how long do they last? And of how little use to the coming generations are they, since, like dress of women, they go out of fashion? And each generation is well able to rebuild to suit its taste. Banish artifice and a world of happiness is ours.

The secretary of the treasury of the American Government has said lately, as reported in the press dispatches, that the national banks should be permitted to issue paper money in unlimited quantities. Of course, every dollar issued by the banks is counterfeited, "a forced loan," or "water," as of "stock," a fraudulent check for a bushel of wheat, or its equivalent in other articles of real wealth,—a stolen dollar's worth of the product of labor—stolen by the banker—a crime that should be punished as a felony. And the paper afloat in the shape of "watered stock" is of the same nature. The paper credits afloat today are all owned by a very few—no natural value inhering in those credits, yet they exceed in artificial value all the real wealth of the nation including lands, houses, tools of production, etc. This is artifice. Thus is it said that a thousand or two rich men "own the United States," owning as they do forged checks for all things that have value.

The coming reformation will wipe out artificial wealth. It will place

all on the same footing of assured plenty—schools and colleges free—no hinderance to any from rising to the highest pinnacle of perfected manhood or womanhood and no rich and no poor in all the land.

YE 99TH LESSON.

Self-Supporting Women.

Under our present social system women are compelled to compete in the labor market with men and be wage earners. It is not right. The situation is bad when they are forced to do so. I do not find fault with them if they crowd all the men out of their employments, for the men with the ballots in their hands are solely to blame that better conditions do not prevail, and women be relieved of the burden of providing for themselves. No woman ought to be compelled to work for wages. God has given her ample work to do in her office—that of reproduction, the highest office in the world. It will take all her time and talent and her grown up daughter's and her aged mother's and grandmother's to look after the little ones as they ought to be looked after at home. That work is hers and theirs, and that alone, according to nature. It will keep them busy, day in and day out, to do their duty under the domestic roof.

The present social order ought to end soon. There is nothing created by labor essential to life but the products that must be almost immediately made use of and consumed, or they perish of natural decay. Since each and every person living must have an equal share of these with every other person, why should not his or her share be bestowed immediately and unhesitatingly? It is inevitably theirs. They must have it or perish of hunger or cold. It now nominally comes to all. Why not really, fully and automatically? See that every able-bodied man does his part with hand or brain—his just share of work, and every one receive systematically support from the common products of the labor of all the men.

The harvest past, plenty in store for the present needs of all, labor turned to provide for the next year's wants, food, clothing and shelter dare not be withheld from any, no matter what the conditions. Even prisoners of war must be given by the enemy the essentials of life. "If thine enemy hunger, give him food; if he thirst, give him drink; if naked, clothe him," is not only the precept of our religion, but it is the law of nations. Taken with arms in his hands, seeking the lives of those who have since become his captors, his natural and essential wants are humanely supplied by his captors, or, if not, the world utters its condemnation of the barbarity. Since, then, it is imperative that each have his essential portion, let it be his as a right and not as a bounty—not as a charity.

Thus did the Athenians, in the glorious day of Pericles have issued to them, literally, from the "public crib" their equal dividend of corn that must have perished if not consumed. Since "distribution" must be made "to all men according as every one has need," let it be done freely as pensions are given to army veterans. Where rests the blame for the evil of tramps? It rests upon society. A false and wicked economic system has turned them out upon the road.

But mothers and daughters ought not waste their time away from home and its duties in "making money." They should be more royally supported who give us men than are those who make a trade of killing men. Who are the more essential, the mothers of mankind or the slaughterers of mankind? A hundred thousand or more "professional man killers" our government abundantly feeds, clothes and shelters in time of peace in costly army barracks adjoining the large cities, sources of demoralization, vice and public shame. At the same time, in the very same soldier-cursed cities, are thousands of married women—

mothers and prospective mothers, and unmarried young women—the foundation of human existence, toiling long hours in sweat shops, laundries, stores, cigar factories, slaughter houses, offices, etc., etc., and thus physically pauperizing their persons, rendering themselves incompetent to give grand men to the world. Let these be taken kindly care of by the state and nation, and the young men, idle in the army posts, demoralized by drink and bad women, be put to work in place of the mothers and daughters.

Patriots all be on your guard;
One kind of devils "go out hard;"
And Greed and Tyranny and War
Among this kind of devils are.

YE 100TH LESSON.

The Army Canteen.

An army whisky hell is just as much a necessity in America as is a standing army, and the sooner we are rid of both the better. No benefit has ever come to this republic, or to any other country, from either. There would be no demand for an army at any time in any nation if the people governed. There would be no wars, no strikes, no disharmony of any kind and no crimes. In our country the only need of armed men is to shoot strikers and the demand for man killers would be nil, but for the continuance of slavery, which has never been abolished, except in its less profitable, and hence less desirable form, less profitable and less desirable on the part of those who "reap where they have not sown"—money makers by the exploitation of labor. And to that end army posts are placed in labor centers and to that end alone.

It will take several hundred thousand regulars and three hundred thousand national guards (state regulars, bloodhounds of corporate tyranny), Pinkertons armed thugs (strike breakers—mercenaries more deserving of being despised than were the Hessians in the British army in the "day that tried men's souls,") thousands of sheriffs and deputy sheriffs, marshals and deputy marshals, to keep up wage slavery for a little while longer, hatching out millionaires. And men wearing khaki cannot be depended on to "do their duty," shooting their fathers, brothers and women and little children, unless besotted—hence the necessity of the army canteen. If soldiers were being put in readiness for duty against a foreign foe, the example of the temperate Japanese pitted against the vodka-soaked Russians would bring such a pressure of public sentiment from all classes of Americans to bear on Congress and the state legislatures as would compel the passage of laws forbidding the location of whisky hells within five hundred or a thousand miles of any army post on the Continent; yes, banish them from America for all time.

The anti-canteen law must not be repealed. Public sentiment forbids. Editorials like the following in the leading dailies voice the growing public opinion. This from the Iowa State Register and Leader of recent date:

"There is one argument that is conclusive to the average mind in favor of the anti-canteen law. Large factories, railway shops and other institutions employing men in numbers have not found it advisable to have saloons of their own or to allow their men to have them in order to avoid the evils resulting from frequenting vicious resorts maintained in the vicinity. If private employers have not been converted to the canteen idea, why should the government set the example?"

"Mr. Dinwiddle predicted in an address that the time will come when the people of this country will rise up and demand that the

officers of the United States army and navy shall be total abstainers. This prediction seems to be aimed at a point in the dim and distant future. But this is to be said for it. If the time ever does come when the officers of the army are total abstainers, there will then be no demand for the restoration of the canteen."

The "dim and distant future!" Why so? The demand of the nation unexpressed in legislation at the present time, but will be expressed soon, is that not only the commissioned officers but the rank and file be compelled to total abstinence or the commissioned officers be dishonorably discharged from the service. The rank and file will be easily kept away from the evil and the evil away from them or army discipline is no discipline at all. The people do not think as they did a score of years ago—have lost reverence and admiration for officials, those of corporations especially drawing large salaries as insurance presidents, etc. And as for army officers (drunk most of the time and devoted to "disorderly" women), habitually idle and dissolute men, can be of no good use anywhere. Why did McArthur take only state troops in his dash across the island of Luzon and dispense with the regulars? The regular army has been of very little use at the front in time of war. In time of peace it is a profitable asset to the red-light districts and the saloons.

YE 101ST LESSON.

Nature's Paramount Law.

Nature is paramount and the survival of the fittest is her law. We accept this as true in reference to primitive peoples. These do not survive under influences hurrying them from primitive, stone-age conditions into the conditions we term "civilized," as in Hawaii, New Zealand and the other Pacific islands, even where only Christian missionaries have come among the native inhabitants. Race suicide is the law on all the islands where civilization moves hurriedly forward to supplant barbarism. Is this law universally applicable? Does it explain our condition of decadence in family life today? One hundred years ago the common people—the ninety and nine of every hundred Americans—were illiterate farther than reading, writing and arithmetic through the simple rules—the curriculum of the district schools—the teachers themselves not being, as a rule, qualified farther. And the limitation was frequently specified in their contracts with school officers. The Bible and Weems' Life of Marion were about the sum of reading matter in nearly all the homes in the states south and north. New England not excepted. No complaint was made by women then that "motherhood is degrading, making of the female a mere animal, and revolting to her higher nature," as the society guild gives it out today. And families were large—twenty children sometimes of one mother—healthy and long-lived mother and children at that. I heard my father tell, when I was a boy, of a farmer in New Hampshire, near where his father lived, who bantered a hatter to set a price for hats for each and all of his boys, not giving the number. After the hatter made his bid, the proud parent marched in his twenty stalwart sons! The hatter magnanimously gave, free of cost, a hat to each. The word coming to the ears of the governor and the legislators of the Granite State of this bevy of brothers a section of the best public land of the state was voted to the family.

Is civilization doing away with the American race as with the Pacific Islanders? It looks so when even the President of our great republic expresses alarm. Roosevelt said in a late address:

"Questions like the tariff and the currency are of literally no consequence whatever compared with the vital question of having the unit of our social life, the home, preserved. * * * If the average

husband and wife fulfill their duties toward one another and toward their children as Christianity teaches them, then we may rest absolutely assured that the other problems will solve themselves. But, if we have solved every other problem in the wisest possible way, it shall profit us nothing if we have lost our own national soul; and we have lost it if we do not have the question of the relation of the family put upon the proper basis. * * * One of the most unpleasant and dangerous features of our American life is the diminishing birth-rate and the loosening of the marital tie among the old native American families. It goes without saying, for the race as for the individual, no material prosperity, no business growth or artistic or scientific development will count if the race commits suicide."

The wife that of her own fault falls in fecundity will ere long be placed in the same category with harlots. She, the mistress of one man, surrounded by conditions proper for the bringing up of a large family of children, if for pleasure-seeking motherhood by her be stifled, she, I say emphatically, is far beneath the scarlet woman, compelled to a life of shame by the betrayal of her confiding love and so made the helpless outcast she unwillingly is. For the recreant wife there is no valid excuse. Her parental instinct so criminally aborted, she should be looked upon by society with abhorrence as a monstrosity.

YE 102D LESSON.

In Accord With Nature.

Yes, be natural. It is natural for adult men and women to join in marriage and establish homes. To do otherwise is unnatural and wrong. The whole end and purpose of a true and healthful social economy is to make it most easy to build the home—establish the family. And the ideal purpose of education is to prepare for the parental office. How far civilized society is off the track today! The whole trend is counter to the home. It tends to immorality. "I support myself; I am independent; I will enjoy life; I will have all the pleasure that is going—all that nature gives and I take no risk. I know too much for that. It is my own business. I have but one life to live, and I'll do my best to have a good time while it lasts."

Who say this? Thousands say it today. Marriage is going out of date. "We don't need to marry—don't have to marry. Marriage is stale. There is nothing in it. It is good to be alone. I'll be 'help-meet' for no man." And under our present order this reasoning is plausible, though vicious and unsound. The woman of the town is the ripened fruit of our unhallowed, despicable, wicked, Sodomized social system. Accursed be the man who rides in his automobile felicitating himself that he has riches won, as all wealth as a rule is won today. He is a wicked man that can do it. No matter if he do bestow great sums to build colleges and establish libraries. It should go to the building up of happy homes. The cost of one automobile would place a family in easy circumstances and a thousand automobiles costing on an average of at least three thousand apiece—three millions for all—are seen on the lake-front and in Washington and Jackson parks, Chicago, every evening—all of no practical benefit—no manner of good. All lovers of humanity are grieved at the present outlook. Within forty years the number of children under ten years of age for every thousand adult women has fallen off from seven hundred to four hundred. And the decrease has only fairly begun in our country. The unsophisticated foreigners have not got on to American ways as yet, so that North Dakota and some other states lately settled by Scandinavians, Germans and the like are not below six hundred. But the decrease will go on, down and down, until deaths far exceed births in number and race suicide be an established fact, if we do not call a halt.

We vainly preach that patriotism demands of each person self-sacrifice; that each should be willing to do his part as his parents and grandparents did theirs—marry and bring up a large family. But men and women will not do so unless it be to their interest. They will move inevitably along the line of least resistance. Let conditions be as favorable for home life as they were a half a century ago and families will be as large as they were then. Children were a help to our parents. Now the word is, "we cannot afford to do justice by our children and bring up a family of ten." And, hence, few are born. We have no statistics of the still-born. But so-called "physicians" (females mostly) have "hospitals" in the cities where many are born, and none born alive. This is lamentably true. And the business of child-murder goes on in all the cities as a "profession" and is winked at by the police authorities—restrained by graft—as they are from enforcing laws against gambling and prostitution. I know positively that this is so in one city at least, in regard to the still-born.

There is but one remedy. Make it good for children to be born. Break up this insane seeking after wealth. It can be done. It must be done. It will be done. Make laws that no unmarried man shall be employed on railroad, or in any line of civil service. Shut out the employment of women where they work for less wages than men, at least. Let no pursuit be kept up by grinding down wages. Reduce the income of employers to the level of that of the employed by making them one—let no industry be other than co-operative. Let the toilers take control. Let speculators step down and out.

Senator Beveridge says: "All who do their best—do a good piece of work—deserve equal credit whether the work be little or big. The architect who builds a house has wrought for humanity as truly as the statesman who builds a government. * * * Who shall say the hod-carrier has not done as much for humanity as the orator or poet? * * * The point is that all useful labor is equally noble. * * * The Master-Weaver understands what we are here for and what we are doing, and that is enough. He has uses for every sound thread and doubtless one is as important as another. 'Vaunt not yourself, O thread of purple, over your fellow thread of white.'"

Ought not, then, each human worker have equal wage, since each presumably has equal needs, a like burden resting upon each and all to bear?

YE 103D LESSON.

Truth and Troth.

These two words in meaning are more important to mankind than any other two words ever spoken or written; yea, than all other words. The Bluebird's tiny fledgeling is transparent. The ex-ray renders opaque bodies subjected to its brightness transparent. We look for the life-to-come to reveal all that is hidden of our lives. "Conceal" is the most baleful of words. Between husband and wife there should be no concealment whatever. Perfect honesty is perfect transparency. With marriage, life begins anew. The past is left behind and should not be recalled. Sufficient unto the day is the evil thereof. But the new day has brought new duties—sacred as the Word of God. In truth and troth rest those duties. Let them be inviolate. These trampled under foot, there is nothing left to be desired but death. How many, many murders result from violated troth! How many suicides! More than from any other cause, and, it may be, from all other causes. To find that her life-companion possesses neither truth nor troth deprives the wife and mother of reason—destroys her being. It is the greatest calamity that can befall humanity.

But why do men and women ever prove false to each other? As often with women the cause is that the man is not companionable. Here should trouble be nipped in the bud by a law declaring the marriage not consummated before the birth or prospective birth of a child and allowing the parties then to dissolve the relation at will; and then and not after. The evils of divorce do not accrue to the child couple. There are no tears for them. Let them be divorced with let or hinderance. But not so where children prattle. Here should marriage crystallize and remain unbroken. Let no application for divorce be legal after this, except for incontinency and for this the guilty be punished—a felon that he is—by our statutes.

Incontinency on the part of men has one sole natural cause, the same as unchastity on the part of women. It is given in the Bill "Let the husband render unto the wife due benevolence and likewise also the wife unto the husband," etc. (I. Cor. vii:3, 4, 5.) Is it possible for this injunction of scripture to be lived up to by both? Yes, the parties are in normal health. That the world may be populated the passion involved is made by nature overmastering. "It is not good for man to be alone." Why is that passion ever set down as shameful? It is essential and honorable, in natural and reasonable bounds within the pale of lawful wedlock.

But the great and lamentable cause of unchastity in the unmarried is enforced celibacy. How enforced? By social anarchy resulting from wage slavery. Let civil service be made the law in all industry and all men and all women as a rule will find refuge in lawful wedlock—will put off the yoke of celibacy and nature will no longer be outraged. The red-light will go out.

What a dreadful report has the physician to make of present conditions! It is an awful state that the public is little aware of. The boarding-house substituted for the home and wife and babe the cause. Diseases the most loathsome are sweeping through society like an old-time prairie fire across the plains leaving only blackness and the dead in its path. How many of the young men of our day are they were compelled to obtain a certificate of physical fitness for the married state, could obtain one from a reputable physician? Very many would fail, and not of their own fault, either, I insist, but so the fault of the economic conditions of society.

Let all men awaken as does the soldier at bugle call; yea, let the long-roll be beaten and all come immediately into line and the battle begin against the destroyers of our sons—the great trust magnates who have closed the door to marriage by their insatiable greediness. restrained from reform by the "Constitution as it is" of our country, let the Constitution be changed and made as it ought to be and the door to early marriage be again opened as it was in the day of our fathers. Then again will Truth and Troth be held sacred, they were by our parents, grandparents, great grandparents, etc., back to the beginning of human history.

Of all the words recorded in the books

These are foremost.—"God is truth."

But what is troth? Rivers and running brooks

Murmur "Truth and troth," O youth,

"Truth and troth, truth and troth, truth and troth, troth,"

Forever and forever:—

All Nature says aloud, that speaks of both,

"United not to sever!"

Clearly the words are one. The first is God;

The second, God incarnate;—

Which means the Highest clothed in flesh and blood.

Their meaning none can fully state.

And who can say what mighty interests rest
 Upon the little vowel "o,"
 Making "truth" "troth;"—they cannot be expressed
 In words. All weal of life and woe!

Without these earth is anarchy. The race
 Of man becomes no more;—
 The world rolls backward, and upon its face
 Only serpents crawl and monsters war.

YE 104TH LESSON.

Life and Aspiration.

If, in early youth, the true purpose of life could be realized in the thought of each boy and each girl, what a magnificent world would our's be! Not necessarily so in respect to brick and stone edifices; for they are not so grand as the true "temple of God"—the minds and hearts of men and women devoted to well-doing. If every one believed that he had a mission—was (as it is the ideal of Christianity) a "son of God"—born for a high purpose—to "leave the world the better, the wiser and the happier for his having lived in it," then would Christ's Kingdom be really come to earth. When Greece was at her greatest height of grandeur, producing her greatest works of art, literature, etc., the many of the inhabitants of her peninsula, colonies and islands, were slaves. But there are today the civilized world over, no chattel slaves. Yet our great men and great women, as a rule, were born and reared in poverty—children of farmers and tradesmen. What is the secret of greatness? It is aspiration.

There is an aspiration that should be common—that all should share. What is it? To be a saviour. What is civilization? A state of mind. If one read the New Testament and become imbued with the spirit of its teaching, he is "enlightened." If he go about to act up to this light, he may be termed "civilized." Civilization is the divine enthusiasm of one that leaves all behind to realize the Christ ideal—the culmination of Greek aestheticism—the realization of the transcendently beautiful. Think of a world of men and women working, like honey bees, for the same end that bees work, i. e., for the good of the common hive or colony—with no thought of self—we then see, with the mind's eye, moral beauty that is perfect beyond what limners can paint a shadow of. I believe that there is a higher civilization displayed in the work of the Salvation Army than is seen in any secular movement—even in art, literature, discovery or invention. The intellect is not the great civilizer; but the heart is.

And happiness has her throne in the hearts of the disinterested workers for humanity. One moment of the life of one of these out-weighs, of joy, an eternity of idle-seeking, after "a good time." Read the following: "Mrs. W. C.— will entertain the K. C. B. Whist Club at her home, — Eleventh street, this afternoon in honor of Miss C. A., whose marriage occurs the first of October." I would not be a member of such a club nor have my wife or one of my daughters a member, for all the gold ever dug from the mines of this mundane globe! No one is alive at all that is not enlisted in some grand cause for the accomplishment of good—and, above all, for the making of the youth into a nobility or virtuous, manly and womanly fighters for the common weal. How grand is devotedness! What a magnificent movement is that signified by the letters W. C. T. U.! How is she exalted who engages in a great cause like this!

The women of this "Union" waste none of their time at whist parties. But woman does not realize her great responsibility—especially the mothers.

All depends on mothers. If mothers were as they ought to be, there would be no wrong in the world. Boys must not be left to grow up at random and on the streets. They must be brought up. And this is the work of the mother. Here is where the new woman may come in. Assert her control over her offspring until they become of age. Until she does so, husbands and fathers will be as they are, as a rule today, "no good."

Man, in the order of nature, is woman's inferior. He is a pigmy; she is a giant. Her influence is immeasurably above his. She has a vote today more potent than the ballot—and the ballot ought to be hers, and one day will be universally. I would not say nay to her voting at elections; but if every young woman keep inviolate a pledge to shun the society of all young men addicted to strong drink or tobacco—that were a vote that would be counted. And if mothers made a specialty of their calling—did their bounden duty in it—the pronouncements of ex-President Cleveland, in a late magazine article, had not been pertinent. The editor of a magazine, commenting on it, says truly:

"This is an age of specialists and to succeed means to do one thing well. To succeed in being the right sort of a mother means that a woman must make something of a specialty of the business. It is a most absorbing occupation, as every true mother well knows, but in spite of all that, there is no better investment in life than boys and girls trained to a noble manhood and womanhood. We have not heard of any results achieved by any club that could compare with this."

YE 105TH LESSON.

Conventionality and Common Sense.

In choosing what to wear and what to eat, there is need to exercise common sense. Dress for comfort and eat to have good blood. All dress alike in style. What convention has ordered this? Who dictate the changeable styles? Is woman's street dress in good taste? Can she pass along the sidewalk and not mop up the filth with her trailing skirt? I am sure all do protest against the tyranny of fashion. Is not the belief universal that a change for the better may be made? Surely America, England, Germany and other states interested in woman's emancipation, will, at some time, soon, at some world's congress of noble women—self-respecting and patriotic—take the subject of dress in hand and formulate a costume lasting and becoming—subject to no change except by convention world-wide. To woman will be yielded the right of the ballot in all American states after a short time, and this step would help to prove her fitness for it.

The efforts will not much longer succeed, of conscienceless people holding the foremost places in society, by the display of wealth, building grand residences and paying magazine editors to present pictured representations and fulsome descriptions in writing of their magnificent homes on the "Hudson," wanting in all things homelike—museums of art—paintings of the "Old Masters" adorning the walls, and costly collections of statues, statuettes, old china, etc., etc. Who have the benefit of the costly collections? Very few. I know several childless rich men who occupy castles costing millions of money, "wring from the hard hands of peasants by indirection." Doors are the more tightly bolted and barred the larger the house. The latchstring never hangs out for the stranger, though he be "an angel in disguise." If common sense had the mastery, only convenient homes would be built and many children would still play about the doors as of old—a wealth of vastest grandeur.

The idle rich must pass their time in some way. They do not read, except it be trash requiring no thought and conveying no instruction—fiction, thrilling narratives of impossible events, largely adverted for

the benefit of the publishers and booksellers. These "novels" soon run their course and are read no more forever—the same presses, having printed other trash of the same sort, that by horn-blowing must be made the rage till the edition is sold—as are those "sold" who buy and read the rotten stuff.

"Euchre parties" and "whist clubs" occupy much of the time of his sort of idle people, since only a paucity of brains is required for card playing. "Mrs. So and So has entertained at cards," says the Daily Bugle, and such and such "prizes" were won. I noticed in an evening paper today a news item that filled up the measure of the meanness of the searchers for pleasure among the idle rich. A well-to-do couple of New Jersey's married people sold their only child for one cent, binding it out to foster parents.

This class known as money seekers "promote" the building of cities while the toilers build them; but the moral advance is the work of men and women that ignore money-getting. Nature and God, some thinkers declare to be not far apart from each other. Indeed, they are as nearly joined as are husband and wife. We call God "Father" and Nature "Mother"—"Father God," "Mother Nature"—so may we say they are dual and yet one—as two joined in marriage are "one flesh." Is it right to go contrary to nature even though we be devoted to altruistic aims? Can we violate nature and so do God's will? We relinquish home ties and go back to tent life to "save our country," as in 1861 to 1865. The Catholic priesthood forego marriage and home and family that they may work for the moral and religious well-being of mankind—and Sisters of Charity do the same! If this be error, it "leans to virtue's side." The principle is grand—self-sacrifice for the common weal!

Every man and every woman should forego society and pleasure that their offspring may have their best service. Rich parents, in the North, leave their little ones in the care of nurses while they go to Florida to spend the winter. This is wrong. The mother should keep in closest touch with her young. It is her chief office. But wealth is enervating and luxury is inimical to child-life. Happier are the children of the middle class than of the wealthy. "Give me neither poverty nor riches; feed me with food convenient for me lest I be full and deny thee and say who is the Lord?" They deny God who so neglect their children in the vain search for "pleasure."

THE 106TH LESSON.

Serious Purpose and the "New Time."

The world needs earnest souls, millions of them. It has no need for any other class. It has no need for gamblers, grafters, "social sets," euchre players, globe trotters, receivers of rents from red-light houses and saloons and opium joints, and gambling hells, etc. To "get rich quick" is what allures to gaming. But it is the broad highway to poverty, as all know. If our states and cities were honestly governed by the men honored by the popular choice, there would be little gaming. Vast sums are bet on elections. Even society women receive presents who come out best at progressive euchre parties. Sam Jones well characterized them in his Chautauqua sermon delivered in Des Moines, Iowa, July 1st, 1905. He said: "And you women who play cards for cut glass vases or diamond rings are as much blackleg gamblers as your son, who in years to come may follow your example and become a diamond flashing faro dealer in Chicago and end his own life in some gambling hell." When so many young men and young women are hurrying to their ruin, how careful ought home people be! How determined in the right! But "social sets" have little common sense; let alone wisdom, patriotism or prudence. What do they

care for the rising generation? What for anything that be semblance of serious purpose for good in any way? This world use for such people and the other world will hardly find for them in the "seventh heaven" that St. Paul had a vision of every man and every woman live to some good purpose and so

"Ring in the Christ that is to be"

that Tennyson anticipates in the above line of his inimitable Our fathers, who landed at Plymouth in 1620 and those who of them to the shores of New England, and the glorious men who out at Nasbey and Marston Moore—the men whom Cromwell Vane and Milton represented—these had a distinct view of the Time;"—so had the followers of Knox and of Fox—so have all souls, like Bunyan and Wesley and Whitfield and Savonarola Tolstoi. Such people, with such minds and hearts, are God's armies of righteousness preparing the way of the Lord making his straight for his second coming:

When Jesus comes, as John portrayed,
And all his glory is displayed,
The New Jerusalem foretold
With gates of jasper, streets of gold
Descending, and Messiah reigns
And man eternal bliss attains,
And all are joined by love supreme
Beyond the wealth of poet's dream,
Are joined by links of God-given law
That to accordance all shall draw,
So that, as one, humanity
Will live in perfect unity,
And isolation be unknown
And selfishness be dead and gone,
Then all shall move in orbits grand
Obedient to God's command,
As move the planets, and one soul
(Though many) animate the whole,
Thus shall we reach the happy station
Where is complete co-operation.
But now we may approximate
The grandeur of the immortal state;
The Commonwealth may gain a height
To bring the Promised Land in sight.
Behold the Pentecostal host
Receive overjoyed the Holy Ghost—
Not less enrapturing the view
Of what the multitude will do;
For have we not the Christian law
The Sibyl and Isaiah foresaw,
The law of love—refreshing fount
Out gushing from the Holy Mount—
The words of Jesus! See the same
Our code in fact as well as name!
The world for full six thousand years
Has been immersed in blood and tears,
Because to Mammon has been given
The homage due to God of Heaven.
Vile Avarice! thou hast sufficed
To bar Humanity from Christ!
For (as great Milton has well told)
"Base hirelings have kept the fold,
And watched the flock to get the fleece;"
But soon their ravings shall cease.

See every soul a priest and king
 And never one an underling,
 And all the poor come to his feast,
 The least are great, the greatest least.

THE 107TH LESSON.

Marriage and Domestic Happiness.

We must educate or we must perish by our own posterity," said a great orator of our father's day. But now it appears that with the advance of the "higher culture" the birth-rate slackens—grows proportionably to population; and posterity is threatened with extinction. What is the matter? Why this decadence? A wrong education surely, for we are as we think and our thought follows in the track of our teaching—as a rule. We hear of "original thinkers," and yet are such or the world would make no advance. We want, in colleges and common schools, teachers of domestic science. The school curriculums should place marriage as pre-eminently a child-rearing institution and the wife in supereminent position—the highest position known on earth; because the most essential, useful and responsible—and established not by convention as was that of President or King, but by nature. It must be taught that, when a woman enters the married state, she has assumed an office and responsibility are of so transcendent an importance that no other station in life equal to it, not even that of commander in chief of armies or admiral of navies.

But a mighty responsibility belongs to men also. Read the following, contained in this morning's (May 30, 1905) press dispatches:

Davenport, Iowa, May 29.—(Special.)—Mrs. Julia Paulson, the wife of a DeWitt barber, took her three children to Silver creek, about 15 miles southwest of town, early this morning and threw them all into the river, rowing two of them, then followed herself. The third child, the youngest, was found alive, lodged in the mud of the creek, by its father's body after the terrible catastrophe. At the inquest held this morning by Coroner Hullinger it developed that Paulson had come home the evening previous, after having been drinking."

O great God Almighty! why in this world of ours is the liquor evil tolerated by a people even half civilized! Is the home thus to be degraded?—the wife to be driven to do a deed like this! Why establish schools and colleges and endow professorships to teach the youth, if the evil of the drink hell is still to be maintained, and that contrary to all law human and divine! Do we not see just what an inferno of every the demon drink had made of that sacred home! O mother, dear, what philosophy instilled in thy mind could have rendered heart invulnerable to the diabolical assaults of a drunken husband's every the demon drink had made of that sacred home! O mother, dear, what philosophy instilled in thy mind could have rendered heart invulnerable to the diabolical assaults of a drunken husband's every the demon drink had made of that sacred home! I pause appalled before this terrible tragedy. May that no mother or wife may ever again be subject to such an environment as drove the wife, Julia Paulson, to despair.

Yes, it is a great reformation that must come in before ideal marriages and ideal home-life prevail generally. Boys must learn wisdom and what now is taught them on the street, in day school, Sunday-school, church or by the example of parents before society may be regarded as civilized, which it is not now in city or country, in America or Europe or anywhere else on our mundane earth. Mankind at large are savages in so far as their social condition is concerned today. They can be only savages while husbands and fathers, wives and mothers, are home in the evenings "having been drinking"—and often do not get home before morning. This truth is patent to every man who has brains and no sane person will be found to dispute it.

Then what is the duty of all? No one need be a saint to declare it. Satan himself could make it known, as he did to the prostrate host of his legions in hell:

"Awake! Arise! or be forever fallen!"

Get out of the liquor habit! Get above the tobacco habit! Give your thoughts to home, and spouse and little ones and relinquish the idiotic notion that this life is not one most serious. You, father, made her life unbearable who drowned herself and babes to get beyond your cruel neglect. Had you stayed at home evenings, spoken, only kindly, words of love to the mother of your children, and done nothing that would not make her love and praise you ever and then mourn you sincerely if called to enter the spirit world before her—this tragedy would never have been enacted.

Mothers are not altogether to blame for the race suicide that is destroying the "old American stock," according to President Roosevelt. When men have learned self-control and by their votes have rid our country of "licensed wrong" will come in the better day. What says Commercialism? It says:

"Put it strong: License wrong;
Hoist the sign: BEER AND WINE—
Strike men down in this town;
Curse the lives of their wives;
Make them slaves; dig their graves;
Poison youth; murder Truth;
Fill the air with despair;
Put it strong: License wrong!"

YE 108TH LESSON.

The One and the Many.

The one does not exist for the many; but the many exists for the one. The individual does not owe allegiance to King and country; but King and country owe allegiance to the individual. It is so in nature. The part stands not for the whole; but the whole for each part. Let any part of the body be wounded, the combined strength of the whole is directed to restore the part to normal healthfulness. The whole must be weakened if any part is made weak. The grand structure must not have in its walls a rotten timber. Men are slowly coming to see this as regards society. What care was bestowed on the education of Helen Keller!—deaf, dumb and blind. Society is more solicitous at present for the defectives than for others. But all children are dependent on society for their mental, moral and all other development that shapes them for usefulness. And the many (society in general) is the keeper, trainer and responsible developer, guardian and protector of every individual; more and more are we coming to realize the responsibility of the many for the welfare of the one. We of Iowa send inebriates as we do the insane to an asylum for cure and reformation. The many should hold the one to the path of right-doing, and by education make of him a true man.

According to New Testament philosophy, the above is true. In the first Christian community in the order of time and the first in the order of merit, the many cared for the one and "distribution was made to every man according as he had need." And today the working-men's unions in holding that "an injury to one is an injury to all"—just as an injury to a finger is an injury to the whole body—reaffirm the doctrine of St. Paul, who says: "Whether one member suffer, all the members suffer with it; or the one member is honored, all the mem-

rejoice with it. Now ye are the body of Christ and members in particular," so, too, of the Commonwealth.

This is the promise of the twentieth century, that no child of average mental ability shall grow up unlettered and unprepared to fill an honorable position, as a member of the social body. No individual shall be uncared for by the social organization. Not a defective brick being found in the building, the Commonwealth will compare in beauty of architecture with the grandest and be pronounced the more perfect—the Parthenon, as it stood crowning the Acropolis in the day of Athens' greatest glory not excepted.

Think of the anarchy of today. Read the following news item, found in this morning's paper (October 4, 1905), showing how demoralizing are conditions prevalent in cities:

"In a fit of demoniac temper Charles Dexter, a star catcher on the Des Moines baseball team, stabbed and perhaps fatally wounded H. Q. Bateman of the visiting Milwaukee team at 8 o'clock last night at the corner of Fifth and Locust street. Bateman is at Mercy hospital in a precarious condition."

The stabbing was the result of a drinking bout in which Dexter had partaken freely until he was in an ugly humor. In company with Bateman and a number of their companions, Dexter had visited a number of saloons preparatory to leaving the city last night at 9:30 o'clock. Dexter and Bateman drew aside from their companions and for a moment seemed to be in a rather heated discussion, but no heed was paid to it. Their voices grew louder and from their tones it was evidenced that some disagreement over the payment of hack fare was the bone of contention. Then Bateman was heard to hurl a profane epithet at Dexter. With an oath, Dexter drew a huge pocket knife from his pocket and plunged it straight into Bateman's bosom, cutting a gash six inches in length and several inches in depth. * * * Bateman was able to talk only in a few short sentences before his wound overcame him.

"Charlie and I were drinking a little," he said, gasping. "I didn't look for it at all. We had a little trouble about a cab fare, or something, and I called Dexter some name more in fun than anything else. I wasn't looking for trouble, but 'Dex' pulled out a big knife and jabbed me before I could get out of the way." * * * He and Dexter have been long time friends."

Here we look on the stage—the curtain raised—society licensing the distribution of a liquid poison so demoralizing;—and this scene nothing of note compared with the general demoralization resulting from the same cause. But a new social order is approaching. No taverns then—no drinking hells, no tobaccoist dens, no gambling resorts, no red lights burning under police protection, no college cities, here is neutralized the good the professors do by the evil of the censored hells—and why licensed? The mulct tax! All the thousands collected, as Judas collected his twenty pieces of silver, do not weigh in the balance as much as to offset the one awful deed, the effect of drink above cited, and that so insignificant in the red glare of the millions of burning crimes produced by the same curse!

And who is to blame? Not the one who stabbed his friend; not the barkeeper who sold the drug—no, the people—society as a whole is to blame. The boy struck the knife into the bosom of his friend because of the liquid poison that was given him for his money. And for the mulct tax the people licensed the sale of the damning, mind-destroying, poverty-producing, misery-compelling poison is merely the agent of the city. The awful results of drink are not the act of God or of the individual, but they are the act solely of society; so, if this boy die from his wound his mother can only blame for the crime the people—the whole people of the city. The guilt is common, or, rather, the blame belongs to the majority of the people of the State and of the

United States—"Savagery" branded on the cheek of Des Moines, of Iowa, and of Uncle Sam.

THE 100TH LESSON.

Love—the Essential of Life.

For liberty men have been ever ready to die; to obtain education have devoted years to books, travel and study, and for wealth are bound to toil at some pursuit all their days. And it has been voted by mankind universally that these aims are the primary purpose of human existence and when we have gained these ends there is nothing left to be desired. But this trinity that all so devoutly worship is to man as the shell is to the oyster. It is a shield. The essential entity of human life is character and the heart of character is love.

Neither liberty (as we count), nor education nor wealth had Jesus Christ. One or other of two propositions in reference to him is true: Either such a being once lived and we have presented to us in the New Testament an account of his life and character, as they were in fact, that has led millions, past and present, to believe that he was a divinity—supernatural—a God-man, or the very God by whom the world was made—or he is a creation of art, like the divine work of Phidias. Which is true?

Now, either view presents him as perfect. Both set him before us as the ideal "perfect man"—love the divine essence of his nature. Does modern philosophy verify this conception of his essential nature? Yes; civilization advances only toward love as its ideal. Love is divine in the modern as in the ancient conception of truth. The human being whose character is not under the dominion of love as the predominating passion of his soul is a savage, though he be a Czar richer than Croesus and the most learned of mortals. An orthodox minister lately said: "The invisible God came to dwell among us in the form of a man and willed to make himself known by the single sign: Love." From the aesthetic standpoint there is and can be no other than this view of Jesus. The artist says: "I will fashion the ideal God come down to dwell among men to be their God and they his people." God is love. Empedocles declared hundreds of years before Alexandria became the metropolis of Greek learning and the seat of the eclectic (Neo-Platonic) philosophy. The best ethical thought of Greece, Judia, Persia, Egypt, India and China, it is believed by some thinkers, is found collated and recorded in the Greek script comprising the volume entitled the "New Testament," as was formed of ivory and gold, the Minerva of the Parthenon. Be this as it may, the New Testament will not be outgrown before a better moral code has taken its place, and that will be only when we have distanced the ancients in the stadium of art. Such, indeed, is the contention of the votaries of modern science and the authors of the "higher criticism."

Of the two propositions concerning Jesus, presented above, the church is committed to the first and modern science and criticism to the second. The disciples of the latter cannot be silenced as were Gallileo, Bruno, Servetus and others in the past. But we are forced to admit that those of the former do not "sell all and give to the poor," nor are they "one as he and the Father are one" as Jesus prayed his disciples to be.

Why may we believe that Christianity was not primitively a superstition, as now it is in Russia, not to come nearer home? It emanated from enlightenment. It was the mature fruitage of the highest ancient thought inspired of God, as is all truth. He is Truth. And after St. Paul, Christianity had as advocates the most learned, viz: Justin the Martyr, Clement of Alexandria, and Origen Adamanthus. I believe the great truths can never be outgrown that have been derived deductively from the proposition, "God is love," and which mod-

ern scientists denominate "altruism." We can say truly, "God dwelt among us revealed by the single sign, Love" If, indeed, it be true that God is love. The author of the "Positive Philosophy" arrived at the grand conclusion that altruism will become the religion of all mankind when they have reached the plane of true civilization. "He that dwelleth in love dwelleth in God and God in him." How beautiful! We grasp the idealism of Plato when we perceive the significance of the metaphorical language of the Greeks as presented in the New Testament. All is ideal—aesthetic—artistic, beautiful, yea, sublime. "No man hath seen God at any time. If we love one another, God dwelleth in us." And it is no bolder metaphor to say, "He was in the world and the world was made by him," than the words, "Ye are the temple of the living God."

YE 110TH LESSON.

Aristotlean Ethics and the Christian Ideal.

Aristotle wrote of man as he is. His work is a photograph of the real, while the New Testament philosophy is an ideal portraiture of man, not as he is, but as he ought to be. Aristotle placed happiness before men as the real object of human effort. The New Testament places altruism as the ideal object of civilized and Christianized human effort. The Athenian teacher photographs the past and present order of life; the Alexandrian Greeks looked forward to a higher civilization when barbarity would be dethroned and love be crowned;—when man's moral ideals would reach the same lofty height of grandeur that the intellectual ideals of the Greeks had ascended to—that is to say, perfection—the watchword of that great people in aesthetic endeavor—yea, in endeavor in every line—sculpture, painting, poetry, oratory, architecture, and in manliness, as displayed in the Olympic games, and in deeds of heroism and daring on the battlefield. And their historians and philosophers have never been surpassed. But the intellect and not the heart was made most of. The New Testament places the heart in the van and not the intellect. To be child-like, led by emotion, and that emotion, love, is the Christian ideal. But the Stoics taught that anger and resentment must be rendered nil, and, too, the Neo-Platonists did the same, as the New Testament shows.

Now we have come upon the time when we must coolly determine what is truth. In this we must be men and not children. It is not that we accept any conclusion with eyes shut as we swallow doctors' stuff. But, on the contrary, we must "prove all things and hold fast the good." Are the altruistic the superior motives? Is it better to labor for other's good and ignore self? Or is it wiser to say, "If each look out as best he may for himself all will be well to do, as a rule?" I used to tell my pupils in the schoolroom, "If each one of you be quiet the rest will be still." If each do his duty by his family and himself—why, of course, none will be uncared for. But the fallacy is that without a standard of duty it cannot be measured correctly. Rome destroyed Carthage in obedience to what she believed to be her duty to her own; and big fish eat little fish for the same end. Man's needs measured by greed is the law of barbarism—the law of the world today. Is the world barbarian? My contention is that we can reach a civilized stage only when we conform to the law of love as presented in the New Testament, and as crystallized in the social organization—the first Christian Church (Acts iv:32-35).

And, further, this result is the culmination of Truth. Now this doctrine of love, it has been believed for a period of almost nineteen hundred years by the church, was a direct revelation from God through his son Jesus and his inspired apostles. It was, I believe, a revelation from God. God is truth. And no man has ever uttered a truth that

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And, further, this result is the culmination of Truth. Now the doctrine of love, it has been believed for a period of almost nineteen hundred years by those who have received revelation from God through Jesus Christ. I believe, a revelation that has never entered a true-

was not divinely inspired. The deification of love is Greek; the New Testament is Greek; few truths in that Book are not Greek—and found in Greek philosophy. Altruism is Greek. What have we in any line of worth or beauty that is not Greek? Not even the New Testament itself. It was written in Greek letters and words, and the higher philosophy therein revealed is, I repeat, no other than Greek. Modern science has rendered Semitism nil; but what is purely Greek is as true to truth today as are the triumphs of ancient Greek architects, sculptors, poets, orators—indeed, the New Testament ethics is the perfection—the culmination of Greek thought—philosophy—deductive reasoning—the ultima thule of wisdom—unquestionable truth!

All reform, social and political, religious and ethical, moves forward on the altruistic highway. It is altruism that has brought about the teaching of the blind to read—yea, the dumb, deaf and blind—the Laura Bridgemans and Helen Kellers. The insane and the feeble-minded owe to altruism their deliverance from a state worse than death; the prisoner his release from chains, the rack, the knout, thumb-screws and the stake; the slave from his fetters and lash; the people from Kings;—and it will redeem society from greed and graft and finally bring in the United States of the World, the end of wars,—a universal Christian Commonwealth, of which the first Christian Church organization was the forerunner and ideal.

No thinker of today—none of the nineteenth century—has ever held the contrary view to that above presented. Of course, popular ignorance in spite of the public school, still raises his unkempt head, and cries in stentorian tones: "Crucify him! Crucify him!" when the teacher of truth rises up to speak as "one having authority and not as the scribes."

YE 111TH LESSON.

The Doctrine of Equality.

"I mean not," says St. Paul (II. Cor. viii; 13, 14) that other men be eased and ye burdened but by an equality that now at this time your abundance may be a supply to their want, that their abundance may be a supply to your want, that there be equality, as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." This doctrine of equality is, therefore, no modern heresy. It is the essence of Christianity. In production each should do an equal part, health and strength being equal—the strong bearing the burdens of the weak. By no artificial device of "money investments" should the able-bodied be exempt from contributing by his own labor of hand or brain, an equivalent, at least, for what he consumes.

And no man has any just right to an income greater than the average amount that the productive labor of each adds to the common product. What is the average product of each worker? Find out this and you have found the amount that may rightfully be given in return for the honest toil of a human being—no more—no less. I do not care what any man does, what office he holds, what his condition may be, he can acquire no just right to any more than an average share of the common product divided between all.

All there is of wealth is produced year by year. I count as wealth only food and raiment—the essentials of life. As the fathers built with little effort their snug, warm cabins in the woods, so could all soon provide for themselves permanent shelters from the storm and cold. But it requires constant labor, as the seasons come and go, to provide our food and clothing. But little can each do to make large the bulk of this common product. The income of each should be substantially the same. Each requires, for subsistence, an equal amount with every other person. The veriest tramp consumes as much as Mr.

Rockefeller—his hunger being appeased with healthful food and his body made comfortable with sufficient clothing—the quality not considered. Since each must of necessity consume his essential share and can consume no more, he has no right of control or ownership of any more—unless to hold it in trust for other's use. Nothing belongs absolutely to any man beyond what nature actually requires for the sustenance of his life. All beyond is not his; for others must consume it or it be left to perish of natural decay. It is not his because he has no manner of use for it, and he must look on and see others use it or see it perish unused. To all belong all the essentials of life and to each his essential share. It should flow to him automatically—it of course, being presumed that he has done his part toward producing it. If not, it is the fault of society and not of the individual.

And this is the heart of the whole labor contention—the responsibility of society for the conduct of the individual. The environment is at fault if the individual fail—as if the football player do not come up to the standard requirements of his profession, his training is regarded as deficient—his natural qualifications being normal. In civil life, as in the army, all depends on drill. Men are made what they are by the company they have kept—by the influence of companionship and by the teaching they have directly received—from society at large and in school, college, etc. All depends on schooling—on the thoughts we have acquired or the trade that we have learned. If we have drunkards in our midst it is the fault of society for permitting the poison to be sold and distributed among the people as well as for their “bringing up.”

What should be done, then? Square our social and political economy with nature. That is all. Give to each the acknowledged right to what he must have. What is already in existence of essential products is and can only be common. What is not in existence and that must be produced, it is the equal and bounden duty of each to equally help to produce it. But whose business is it to see to it that each keep step with the rest and do his duty in this battle for existence? It is the business of society, as in the army the result of system.

There can be no great men without a constituency to appreciate and second the efforts of the great—no Shakespeare where there are none to applaud and no theaters—as among the American or Australian aborigines. Even the wise men of Salamanaca would have prevented the western voyage of Columbus but for the better thought of Isabella the Queen. The Maid of Orleans was burned as a witch by her devout and learned English captors. No man can be independent of his surroundings; and conditions make men what they are. All our tramps of today would have been industrious citizens a generation earlier. There were no tramps in America prior to 1878. “Specie resumption” was the egg from which they were all hatched.

YE 112TH LESSON.

The Rising Tide of Christianity.

A stream can rise no higher than its fountain-head, and man can go no farther than the boundary line of human nature. All human movements spring up naturally. There are two seemingly counter movements, one we call “mutual aid,” the other “self-help,” or as modern scientists term them, “altruism and egoism.”

The sentiment of mutual aid belongs to some lower animal orders as well as to man, as with bees and ants. And in some orders of man below man it is, to a limited degree, manifest, and in some kinds of birds and even in reptiles and fishes.

The sentiment of self-help, amounting to utter selfishness without regard or pity for the fate of others, has arisen out of the struggle

for existence. It gave rise to carnivora. Animals began to eat each other rather than perish of hunger. So men became cannibals and even civilized men today destroy myriads of birds, beasts and fishes to obtain food. Yet there are human beings that do not choose to eat flesh. The people of India, four hundred millions, are vegetarians and abhor the taking of life.

Patriotism has grown out of the natural sentiment of mutual aid and is the most positive expression of that sentiment. "It is sweet to die for one's country" is an old Roman maxim. See the thousands so dying today, Japanese and Russians; the Japanese especially are voluntarily offering up their lives in obedience to that sentiment. That same sentiment, too, is rapidly expanding until now thousands are ready to proclaim, as did a noted patriot of the American Revolution, Thomas Paine, "The world is my country." It is coming, the United States of the World! Already we have The Hague tribunal, the nest-egg of a world-congress to which all international disputes will be referred for settlement, putting a period to wars. Indeed, this destructive and sanguinary Eastern war may prove to be the last to be ever recorded in history.

The easiest and cheapest way of doing is the way that will be followed. Nations cannot much longer afford to go to war at so great cost of life and property when arbitration is so cheap and no lives lost or property squandered. Steel-clad ships of war are more frail, comparatively, under present conditions, than old-time wooden ones were under old-time conditions. And how wasteful of life and money! It is almost a murderous act now to invite, in time of war, enlistments in the navy, nor will the nations dare much longer to incur such useless expense as the building of ships of war and loading them down with great guns that cost more than will support a family a year to fire one but once. Such waste is intolerable, nor will it much longer be tolerated.

How has the sentiment of mutual aid gained on that of self-help since my first remembrance sixty odd years ago! It abolished chattel slavery; it has bound the workers together in a great trades union; it has built up innumerable fraternities, created free schools everywhere and drawn out millions from the private purses of individuals to endow colleges and establish free libraries, erected by state aid all kinds of eleemosynary and reformatory institutions. In a word, the world of society is becoming Christ-like with amazing rapidity "going about doing good," and yet we hear it said by thoughtless pessimists that "Christianity is dying out!" What a lie! The second coming of the Master seems to be right at the door.

Why is it so? There is a cause for every effect, and no effect is without its cause. The cause in the present case is that labor-saving inventions and the advance of science have so increased production and made distribution so effective that plenty, and more than plenty, a super-abundance, is assured for all—an abundance which if not speedily consumed must inevitably perish. There is no longer a motive for selfishness. The cause of its existence eliminated, the monster must die. What rich men are thinking of now is how to get rid of their surplus wealth so as to do the most good therewith. Society will help them do so and they will be glad of the help. Why do hogs push and crowd each other in the pen full of corn more than can be eaten by them? They do so because they are by nature hogs. But man endowed with reason will drop the bestial instinct under twentieth century conditions. So I believe.

YE 113TH LESSON.

Ethics and Theology.

Another word for "ethics" is (as defined in these lessons) "*moral-ity*." Whoever has read the New Testament knows that it is a *book of morals*. And theology, as embodied or defined in creeds, that have

divided "believers" (I may not say "Christians") into hundreds of once warring sects, is not found in the Sermon on the Mount nor in any teachings or discourses of the "Carpenter's Son." Ye old school-master of ye olden time would have his writings as free from theology that divides as is the Sermon on the Mount. He is free to say, if there is any other religion than the religion of love and well-doing, the author ignores it in his thought. "Belief" and religion are not one nor akin. "Credo" is the war club of Bigotry—the deadly weapon of ecclesiastical tyranny; and its victims sent untimely to their deaths have been millions. The character of Jesus cannot be too highly estimated, if only the "weightier matters of the law, judgment, mercy and faith," be held fast. Do not slight his example and his life of self-sacrifice for formalism and creedism—but hold fast, rather, the duties he has enjoined on all—devotion to the common welfare, and not long prayers on the street corners or elsewhere, except in our secret chambers.

But difference in esteem for his life and character is not what has divided Christendom into sects—not that at all. What then? Not anything that today is worthy to be considered—only hair-splitting metaphysics that monks and schoolmen of the dark ages indulged in—their time being of no value. The absurdity of their contentions is now seen. Aesthetically, the ideal Jesus is perfect. If one picture to himself a perfect character—is it not to be wholly devoted to the common welfare and would not his thoughts immediately revert to Jesus as the highest example of this devotedness? What is man's duty to himself? Is it not to have no thought of self, except as an offering for the common weal? "But this," does the reader say, "is too lofty a requirement for men to live up to." Jesus did fulfill it. And whether he be man, Son of God, or very God, he commanded, "Be ye perfect." Jesus is the ideal standard by which to measure human duty—all men being required to rise to the "measure of the stature of the fullness of Christ."

Why does the author say of Jesus, "Aesthetically perfect?" He says so because it is true and will not be questioned even by metaphysicians. It is admitted by all that the ideal of perfection of character was presented in that of Jesus. So may we study him as do artists, the Apollo Belvidere, and other divine remains of Grecian art, architecture, poetry, oratory, history, philosophy, etc. I insist that no estimate of his character was ever too high, because to live a life of self-abnegation and devotion to other's good as he did is to live as "God manifest in the flesh." Now it requires no argumentation to convince mankind that such a life is the true life, and that all ought to live it.

Naked cannibals on an island in the Pacific believe that they are the only enlightened people on earth. Our fathers, with fire and faggot, and wholesale massacre, tried to enforce the belief, on the unbelieving, that they alone possessed the truth. What now do we think of the burning of Servetus and Bruno, and Huss, and the massacre of St. Bartholomew, and of the hanging of Quakers on Boston Common? We think it was all wrong. And still we cry "heretic"—and the "Orthodox" will shut out the Unitarian—not permit him to co-operate with them in Christian work, nor to join their ministerial associations in the cities—an echo of the old burning proclivity of the "I-thank-God-that-I-am-better-than-thou" order of reactionists.

All narrowness is, in this age, an anachronism. It is out of the order of time. It is of the past. It must not be truly said of the church, "the blind leading the blind," both falling into the ditch. The church must become a school—a college—a stoa—devoted to the science of righteousness—"selling all and giving to the poor," "going about doing good," "casting out the devils" of hoggishness, making "all things common,"—the ideals of its philosophy, as Jesus and the early church set the example. Let the church unfurl the original

care for the rising generation? What for anything that bears semblance of serious purpose for good in any way? This world uses for such people and the other world will hardly find for them in the "seventh heaven" that St. Paul had a vision of every man and every woman live to some good purpose and so

"Ring in the Christ that is to be"

that Tennyson anticipates in the above line of his inimitable Our fathers, who landed at Plymouth in 1620 and those who followed them to the shores of New England, and the glorious men who went out at Nasbey and Marston Moore—the men whom Cromwell and Vane and Milton represented—these had a distinct view of the Time;"—so had the followers of Knox and of Fox—so have all souls, like Bunyan and Wesley and Whitfield and Savonarola and Tolstoi. Such people, with such minds and hearts, are God's armies of righteousness preparing the way of the Lord making his straight for his second coming:

When Jesus comes, as John portrayed,
And all his glory is displayed,
The New Jerusalem foretold
With gates of jasper, streets of gold
Descending, and Messiah reigns
And man eternal bliss attains,
And all are joined by love supreme
Beyond the wealth of poet's dream,
Are joined by links of God-given law
That to accordance all shall draw,
So that, as one, humanity
Will live in perfect unity,
And isolation be unknown
And selfishness be dead and gone,
Then all shall move in orbits grand
Obedient to God's command,
As move the planets, and one soul
(Though many) animate the whole,
Thus shall we reach the happy station
Where is complete co-operation.
But now we may approximate
The grandeur of the immortal state;
The Commonwealth may gain a height
To bring the Promised Land in sight.
Behold the Pentecostal host
Receive overjoyed the Holy Ghost—
Not less enrapturing the view
Of what the multitude will do;
For have we not the Christian law
The Sibyl and Isaiah foresaw,
The law of love—refreshing fount
Out gushing from the Holy Mount—
The words of Jesus! See the same
Our code in fact as well as name!
The world for full six thousand years
Has been immersed in blood and tears.
Because to Mammon has been given
The homage due to God of Heaven.
Vile Avarice! thou hast sufficed
To bar Humanity from Christ!
For (as great Milton has well told)
"Base hirelings have kept the fold,
And watched the flock to get the fleece;"
But soon their ravings shall cease.

See every soul a priest and king
 And never one an underling,
 And all the poor come to his feast,
 The least are great, the greatest least.

THE 107TH LESSON.

Marriage and Domestic Happiness.

must educate or we must perish by our own posterity," said orator of our father's day. But now it appears that with the decline of the "higher culture" the birth-rate slackens—grows proportionably to population; and posterity is threatened with extinction. What is the matter? Why this decadence? A wrong education, for we are as we think and our thought follows in the wake of our teaching—as a rule. We hear of "original thinkers," and such or the world would make no advance. We want, in homes and common schools, teachers of domestic science. The curricula should place marriage as pre-eminently a child-institution and the wife in supereminent position—the highest position on earth; because the most essential, useful and responsible—established not by convention as was that of President or Pope by nature. It must be taught that, when a woman enters married state, she has assumed an office and responsibility of so transcendent an importance that no other station in life or in it, not even that of commander in chief of armies or admiral

mighty responsibility belongs to men also. Read the following item in this morning's (May 30, 1905) press dispatches:

Des Moines, Iowa, May 29.—(Special.)—Mrs. Julia Paulson, the DeWitt barber, took her three children to Silver creek, about six miles southwest of town, early this morning and threw them all into the water. Two of them, then followed herself. The third child, the youngest, was found alive, lodged in the mud of the creek, by its father after the terrible catastrophe. At the inquest held this morning, the coroner Hullinger it developed that Paulson had come home the previous evening, after having been drinking."

God Almighty! why in this world of ours is the liquor evil? Why by a people even half civilized! Is the home thus to be destroyed—the wife to be driven to do a deed like this! Why establish colleges and endow professorships to teach the youth, if the drunk hell is still to be maintained, and that contrary to human and divine! Do we not see just what an inferno of the demon drink had made of that sacred home! O mother, what philosophy instilled in thy mind could have rendered thee invulnerable to the diabolical assaults of a drunken husband's ungodliness! I pause appalled before this terrible tragedy. That no mother or wife may ever again be subject to such an event as drove the wife, Julia Paulson, to despair.

There is a great reformation that must come in before ideal married life and ideal home-life prevail generally. Boys must learn wisdom and what now is taught them on the street, in day school, Sunday-school or by the example of parents before society may be as civilized, which it is not now in city or country, in America or Europe or anywhere else on our mundane earth. Mankind at large are as savages in so far as their social condition is concerned today. We are only savages while husbands and fathers, wives and mothers, are in the evenings "having been drinking"—and often do not wake up before morning. This truth is patent to every man who has eyes and no sane person will be found to dispute it.

Then what is the duty of all? No one need be a saint to declare it. Satan himself could make it known, as he did to the prostrate hosts of his legions in hell:

"Awake! Arise! or be forever fallen!"

Get out of the liquor habit! Get above the tobacco habit! Give your thoughts to home, and spouse and little ones and relinquish the idiotic notion that this life is not one most serious. You, father, made her life unbearable who drowned herself and babes to get beyond your cruel neglect. Had you stayed at home evenings, spoken, only kindly, words of love to the mother of your children, and done nothing that would not make her love and praise you ever and then mourn you sincerely if called to enter the spirit world before her—this tragedy would never have been enacted.

Mothers are not altogether to blame for the race suicide that is destroying the "old American stock," according to President Roosevelt. When men have learned self-control and by their votes have rid our country of "licensed wrong" will come in the better day. What says Commercialism? It says:

"Put it strong: License wrong;
Hoist the sign: BEER AND WINE—
Strike men down in this town;
Curse the lives of their wives;
Make them slaves; dig their graves;
Poison youth; murder Truth;
Fill the air with despair;
Put it strong: License wrong!"

YE 108TH LESSON.

The One and the Many.

The one does not exist for the many; but the many exists for the one. The individual does not owe allegiance to King and country; but King and country owe allegiance to the individual. It is so in nature. The part stands not for the whole; but the whole for each part. Let any part of the body be wounded, the combined strength of the whole is directed to restore the part to normal healthfulness. The whole must be weakened if any part is made weak. The grand structure must not have in its walls a rotten timber. Men are slowly coming to see this as regards society. What care was bestowed on the education of Helen Keller!—deaf, dumb and blind. Society is more solicitous at present for the defectives than for others. But all children are dependent on society for their mental, moral and all other development that shapes them for usefulness. And the many (society in general) is the keeper, trainer and responsible developer, guardian and protector of every individual; more and more are we coming to realize the responsibility of the many for the welfare of the one. We of Iowa send inebriates as we do the insane to an asylum for cure and reformation. The many should hold the one to the path of right-doing, and by education make of him a true man.

According to New Testament philosophy, the above is true. In the first Christian community in the order of time and the first in the order of merit, the many cared for the one and "distribution was made to every man according as he had need." And today the working-men's unions in holding that "an injury to one is an injury to all"—just as an injury to a finger is an injury to the whole body—reaffirm the doctrine of St. Paul, who says: "Whether one member suffer, all the members suffer with it; or the one member is honored, all the mem-

ers rejoice with it. Now ye are the body of Christ and members in particular," so, too, of the Commonwealth.

This is the promise of the twentieth century, that no child of average mental ability shall grow up unlettered and unprepared to fill a honorable position, as a member of the social body. No individual will be uncared for by the social organization. Not a defective brick being found in the building, the Commonwealth will compare in beauty of architecture with the grandest and be pronounced the more perfect—the Parthenon, as it stood crowning the Acropolis in the day of Athens' greatest glory not excepted.

Think of the anarchy of today. Read the following news item, found in this morning's paper (October 4, 1905), showing how demoralizing are conditions prevalent in cities:

"In a fit of demoniac temper Charles Dexter, a star catcher on the Des Moines baseball team, stabbed and perhaps fatally wounded H. Q. Bateman of the visiting Milwaukee team at 8 o'clock last night at the corner of Fifth and Locust street. Bateman is at Mercy hospital in a precarious condition."

The stabbing was the result of a drinking bout in which Dexter had partaken freely until he was in an ugly humor. In company with Bateman and a number of their companions, Dexter had visited a number of saloons preparatory to leaving the city last night at 9:30 o'clock. Dexter and Bateman drew aside from their companions and for a moment seemed to be in a rather heated discussion, but no heed was paid to it. Their voices grew louder and from their tones it was evidenced that some disagreement over the payment of hack fare was the bone of contention. Then Bateman was heard to hurl a profane epithet at Dexter. With an oath, Dexter drew a huge pocket knife from his pocket and plunged it straight into Bateman's bosom, cutting a gash six inches in length and several inches in depth. * * * Bateman was able to talk only in a few short sentences before his wound overcame him.

"Charlie and I were drinking a little," he said, gasping. "I didn't look for it at all. We had a little trouble about a cab fare, or something, and I called Dexter some name more in fun than anything else. I wasn't looking for trouble, but 'Dex' pulled out a big knife and jabbed me before I could get out of the way." * * * He and Dexter have been long time friends."

Here we look on the stage—the curtain raised—society licensing the distribution of a liquid poison so demoralizing;—and this scene is nothing of note compared with the general demoralization resulting from the same cause. But a new social order is approaching. No savagery then—no drinking hells, no tobacco dens, no gambling resorts, no red lights burning under police protection, no college cities. Here is neutralized the good the professors do by the evil of the censored hells—and why licensed? The mulct tax! All the thousands collected, as Judas collected his twenty pieces of silver, do not weigh in the balance as much as to offset the one awful deed, the effect of drink above cited, and that so insignificant in the red glare of the millions of burning crimes produced by the same curse!

And who is to blame? Not the one who stabbed his friend; not the barkeeper who sold the drug—no, the people—society as a whole is to blame. The boy struck the knife into the bosom of his friend because of the liquid poison that was given him for his money. And for the mulct tax the people licensed the sale of the damning, mind-destroying thing of hell. The barkeeper who sold them the soul-destroying, poverty-producing, misery-compelling poison is merely the agent of the city. The awful results of drink are not the act of God or of the individual, but they are the act solely of society; so, if this boy die from this wound his mother can only blame for the crime the people—the whole people of the city. The guilt is common, or, rather, the blame belongs to the majority of the people of the State and of the

United States—"Savagery" branded on the cheek of Des Moines, of Iowa, and of Uncle Sam.

THE 109TH LESSON.

Love—the Essential of Life.

For liberty men have been ever ready to die; to obtain education have devoted years to books, travel and study, and for wealth are bound to toil at some pursuit all their days. And it has been voted by mankind universally that these aims are the primary purpose of human existence and when we have gained these ends there is nothing left to be desired. But this trinity that all so devoutly worship is but man as the shell is to the oyster. It is a shield. The essential content of human life is character and the heart of character is love.

Neither liberty (as we count), nor education nor wealth had Jesus Christ. One or other of two propositions in reference to him is true. Either such a being once lived and we have presented to us in the New Testament an account of his life and character, as they were in fact, that has led millions, past and present, to believe that he was a divinity—supernatural—a God-man, or the very God by whom the world was made—or he is a creation of art, like the divine work of Phidias. Which is true?

Now, either view presents him as perfect. Both set him before us as the ideal "perfect man"—love the divine essence of his nature. Does modern philosophy verify this conception of his essential nature? Yes; civilization advances only toward love as its ideal. Love is divine in the modern as in the ancient conception of truth. The human being whose character is not under the dominion of love as the predominant passion of his soul is a savage, though he be a Czar richer than Croesus and the most learned of mortals. An orthodox minister lately said: "The invisible God came to dwell among us in the form of man and willed to make himself known by the single sign: Love. From the aesthetic standpoint there is and can be no other than the view of Jesus. The artist says: 'I will fashion the ideal God come down to dwell among men to be their God and they his people.'" God is love. Empedocles declared hundreds of years before Alexandria became the metropolis of Greek learning and the seat of the eclectic (Neo-Platonic) philosophy. The best ethical thought of Greece, Judaea, Persia, Egypt, India and China, it is believed by some thinkers, found collated and recorded in the Greek script comprising the volume entitled the "New Testament," as was formed of ivory and gold, the Minerva of the Parthenon. Be this as it may, the New Testament will not be outgrown before a better moral code has taken its place and that will be only when we have distanced the ancients in the stadium of art. Such, indeed, is the contention of the votaries of modern science and the authors of the "higher criticism."

Of the two propositions concerning Jesus, presented above, the church is committed to the first and modern science and criticism to the second. The disciples of the latter cannot be silenced as were Gallileo, Bruno, Servetus and others in the past. But we are forced to admit that those of the former do not "sell all and give to the poor," nor are they "one as he and the Father are one" as Jesus prayed his disciples to be.

Why may we believe that Christianity was not primitively a superstition, as now it is in Russia, not to come nearer home? It emanated from enlightenment. It was the mature fruitage of the highest ancient thought inspired of God, as is all truth. He is Truth. And after St. Paul, Christianity had as advocates the most learned viz: Justin the Martyr, Clement of Alexandria, and Origen Adamanthus. I believe the great truths can never be outgrown that have been derived deductively from the proposition, "God is love," and which mod-

Scientists denominate "altruism." We can say truly, "God dwelt among us revealed by the single sign, Love" if, indeed, it be true that God is love. The author of the "Positive Philosophy" arrived at the same conclusion that altruism will become the religion of all mankind when they have reached the plane of true civilization. "He that dwelleth in love dwelleth in God and God in him." How beautiful! We grasp the idealism of Plato when we perceive the significance of the metaphorical language of the Greeks as presented in the New Testament. All is ideal—aesthetic—artistic, beautiful, yea, sublime. No man hath seen God at any time. If we love one another, God dwelleth in us." And it is no bolder metaphor to say, "He was in the world and the world was made by him," than the words, "Ye are the temple of the living God."

THE 110TH LESSON.

Aristotlean Ethics and the Christian Ideal.

Aristotle wrote of man as he is. His work is a photograph of the man, while the New Testament philosophy is an ideal portraiture of man, not as he is, but as he ought to be. Aristotle placed happiness before men as the real object of human effort. The New Testament places altruism as the ideal object of civilized and Christianized human effort. The Athenian teacher photographs the past and present order of life; the Alexandrian Greeks looked forward to a higher civilization when barbarity would be dethroned and love be crowned;—when man's moral ideals would reach the same lofty height of grandeur that the intellectual ideals of the Greeks had ascended to—that is to say, perfection—the watchword of that great people in aesthetic endeavor—yea, in endeavor in every line—sculpture, painting, poetry, oratory, architecture, and in manliness, as displayed in the Olympic games, and in deeds of heroism and daring on the battlefield. And their historians and philosophers have never been surpassed. But the intellect and not the heart was made most of. The New Testament places the heart in the van and not the intellect. To be child-like, led by emotion, and that emotion, love, is the Christian ideal. But the voices taught that anger and resentment must be rendered nil, and, so, the Neo-Platonists did the same, as the New Testament shows.

Now we have come upon the time when we must coolly determine what is truth. In this we must be men and not children. It is not that we accept any conclusion with eyes shut as we swallow doctors' stuff. But, on the contrary, we must "prove all things and hold fast to the good." Are the altruistic the superior motives? Is it better to labor for other's good and ignore self? Or is it wiser to say, "If each look out as best he may for himself all will be well to do, as a rule?" I used to tell my pupils in the schoolroom, "If each one of you be quiet the rest will be still." If each do his duty by his family and himself—why, of course, none will be uncared for. But the fallacy is that without a standard of duty it cannot be measured correctly. Rome destroyed Carthage in obedience to what she believed to be her duty to her own; and big fish eat little fish for the same end. Man's needs measured by greed is the law of barbarism—the law of the world today. Is the world barbarian? My contention is that we can reach civilized stage only when we conform to the law of love as presented in the New Testament, and as crystallized in the social organization—the first Christian Church (Acts iv:32-35).

And, further, this result is the culmination of Truth. Now this doctrine of love, it has been believed for a period of almost nineteen hundred years by the church, was a direct revelation from God through his son Jesus and his inspired apostles. It was, I believe, a revelation from God. God is truth. And no man has ever uttered a truth that

was not divinely inspired. The deification of love is Greek; the New Testament is Greek; few truths in that Book are not Greek—and found in Greek philosophy. Altruism is Greek. What have we in any line of worth or beauty that is not Greek? Not even the New Testament itself. It was written in Greek letters and words, and the highest philosophy therein revealed is, I repeat, no other than Greek. Modern science has rendered Semitism nil; but what is purely Greek is a true to truth today as are the triumphs of ancient Greek architects, sculptors, poets, orators—indeed, the New Testament ethics is the perfection—the culmination of Greek thought—philosophy—deductive reasoning—the ultima thule of wisdom—unquestionable truth!

All reform, social and political, religious and ethical, moves forward on the altruistic highway. It is altruism that has brought about the teaching of the blind to read—yea, the dumb, deaf and blind—the Laura Bridgemans and Helen Kellers. The insane and the feeble minded owe to altruism their deliverance from a state worse than death; the prisoner his release from chains, the rack, the knout, thumb screws and the stake; the slave from his fetters and lash; the people from Kings;—and it will redeem society from greed and graft and finally bring in the United States of the World, the end of wars—a universal Christian Commonwealth, of which the first Christian Church organization was the forerunner and ideal.

No thinker of today—none of the nineteenth century—has ever held the contrary view to that above presented. Of course, popular ignorance in spite of the public school, still raises his unkempt head, and cries in stentorian tones: "Crucify him! Crucify him!" when the teacher of truth rises up to speak as "one having authority and not as the scribes."

YE 111TH LESSON.

The Doctrine of Equality.

"I mean not," says St. Paul (II. Cor. viii; 13, 14) that other men be eased and ye burdened but by an equality that now at this time your abundance may be a supply to their want, that their abundance may be a supply to your want, that there be equality, as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." This doctrine of equality is, therefore, no modern heresy. It is the essence of Christianity. In production each should do an equal part, health and strength being equal—the strong bearing the burdens of the weak. By no artificial device of "money investments" should the able-bodied be exempt from contributing by his own labor of hand or brain, an equivalent, at least, for what he consumes.

And no man has any just right to an income greater than the average amount that the productive labor of each adds to the common product. What is the average product of each worker? Find out this and you have found the amount that may rightfully be given in return for the honest toil of a human being—no more—no less. I do not care what any man does, what office he holds, what his condition may be, he can acquire no just right to any more than an average share of the common product divided between all.

All there is of wealth is produced year by year. I count as wealth only food and raiment—the essentials of life. As the fathers built with little effort their snug, warm cabins in the woods, so could all soon provide for themselves permanent shelters from the storm and cold. But it requires constant labor, as the seasons come and go, to provide our food and clothing. But little can each do to make large the bulk of this common product. The income of each should be substantially the same. Each requires, for subsistence, an equal amount with every other person. The veriest tramp consumes as much as Mr.

Rockefeller—his hunger being appeased with healthful food and his body made comfortable with sufficient clothing—the quality not considered. Since each must of necessity consume his essential share and can consume no more, he has no right of control or ownership of any more—unless to hold it in trust for other's use. Nothing belongs absolutely to any man beyond what nature actually requires for the sustenance of his life. All beyond is not his; for others must consume it or it be left to perish of natural decay. It is not his because he has no manner of use for it, and he must look on and see others use it or see it perish unused. To all belong all the essentials of life and to each his essential share. It should flow to him automatically—it of course, being presumed that he has done his part toward producing it. If not, it is the fault of society and not of the individual.

And this is the heart of the whole labor contention—the responsibility of society for the conduct of the individual. The environment is at fault if the individual fails—as if the football player do not come up to the standard requirements of his profession, his training is regarded as deficient—his natural qualifications being normal. In civil life, as in the army, all depends on drill. Men are made what they are by the company they have kept—by the influence of companionship and by the teaching they have directly received—from society at large and in school, college, etc. All depends on schooling—on the thoughts we have acquired or the trade that we have learned. If we have drunkards in our midst it is the fault of society for permitting the poison to be sold and distributed among the people as well as for their “bringing up.”

What should be done, then? Square our social and political economy with nature. That is all. Give to each the acknowledged right to what he must have. What is already in existence of essential products is and can only be common. What is not in existence and that must be produced, it is the equal and bounden duty of each to equally help to produce it. But whose business is it to see to it that each keep step with the rest and do his duty in this battle for existence? It is the business of society, as in the army the result of system.

There can be no great men without a constituency to appreciate and second the efforts of the great—no Shakespeare where there are none to applaud and no theaters—as among the American or Australian aborigines. Even the wise men of Salamanaca would have prevented the western voyage of Columbus but for the better thought of Isabella the Queen. The Maid of Orleans was burned as a witch by her devout and learned English captors. No man can be independent of his surroundings; and conditions make men what they are. All our tramps of today would have been industrious citizens a generation earlier. There were no tramps in America prior to 1878. “Specie resumption” was the egg from which they were all hatched.

YE 112TH LESSON.

The Rising Tide of Christianity.

A stream can rise no higher than its fountain-head, and man can go no farther than the boundary line of human nature. All human movements spring up naturally. There are two seemingly counter movements, one we call “mutual aid,” the other “self-help,” or as modern scientists term them, “altruism and egoism.”

The sentiment of mutual aid belongs to some lower animal orders as well as to man, as with bees and ants. And in some orders of mammals below man it is, to a limited degree, manifest, and in some kinds of birds and even in reptiles and fishes.

The sentiment of self-help, amounting to utter selfishness without regard or pity for the fate of others, has arisen out of the struggle

for existence. It gave rise to carnivora. Animals began to eat each other rather than perish of hunger. So men became cannibals and even civilized men today destroy myriads of birds, beasts and fishes to obtain food. Yet there are human beings that do not choose to eat flesh. The people of India, four hundred millions, are vegetarians and abhor the taking of life.

Patriotism has grown out of the natural sentiment of mutual aid and is the most positive expression of that sentiment. "It is sweet to die for one's country" is an old Roman maxim. See the thousands so dying today, Japanese and Russians; the Japanese especially are voluntarily offering up their lives in obedience to that sentiment. The same sentiment, too, is rapidly expanding until now thousands are ready to proclaim, as did a noted patriot of the American Revolution, Thomas Paine, "The world is my country." It is coming, the United States of the World! Already we have The Hague tribunal, the nest egg of a world-congress to which all international disputes will be referred for settlement, putting a period to wars. Indeed, this destructive and sanguinary Eastern war may prove to be the last to be ever recorded in history.

The easiest and cheapest way of doing is the way that will be followed. Nations cannot much longer afford to go to war at so great a cost of life and property when arbitration is so cheap and no lives or property squandered. Steel-clad ships of war are more frail, comparatively, under present conditions, than old-time wooden ones were under old-time conditions. And how wasteful of life and money! It is almost a murderous act now to invite, in time of war, enlistment in the navy, nor will the nations dare much longer to incur such useless expense as the building of ships of war and loading them down with great guns that cost more than will support a family a year to fire one but once. Such waste is intolerable, nor will it much longer be tolerated.

How has the sentiment of mutual aid gained on that of self-help since my first remembrance sixty odd years ago! It abolished chattel slavery; it has bound the workers together in a great trades union; it has built up innumerable fraternities, created free schools everywhere and drawn out millions from the private purses of individuals to endow colleges and establish free libraries, erected by state aid all kinds of eleemosynary and reformatory institutions. In a word, the world of society is becoming Christ-like with amazing rapidity "going about doing good," and yet we hear it said by thoughtless pessimists that "Christianity is dying out!" What a lie! The second coming of the Master seems to be right at the door.

Why is it so? There is a cause for every effect, and no effect without its cause. The cause in the present case is that labor-saving inventions and the advance of science have so increased production and made distribution so effective that plenty, and more than plenty, super-abundance, is assured for all—an abundance which if not speedily consumed must inevitably perish. There is no longer a motive for selfishness. The cause of its existence eliminated, the monster must die. What rich men are thinking of now is how to get rid of their surplus wealth so as to do the most good therewith. Society will help them do so and they will be glad of the help. Why do hogs push and crowd each other in the pen full of corn more than can be eaten by them? They do so because they are by nature hogs. But man endowed with reason will drop the bestial instinct under twentieth century conditions. So I believe.

YE 118TH LESSON.

Ethics and Theology.

Another word for "ethics" is (as defined in these lessons) "morality." Whoever has read the New Testament knows that it is a book of morals. And theology, as embodied or defined in creeds, that

divided "believers" (I may not say "Christians") into hundreds of once warring sects, is not found in the Sermon on the Mount nor in any teachings or discourses of the "Carpenter's Son." Ye old school-master of ye olden time would have his writings as free from theology that divides as is the Sermon on the Mount. He is free to say, if there is any other religion than the religion of love and well-doing, the author ignores it in his thought. "Belief" and religion are not one nor akin. "Credo" is the war club of Bigotry—the deadly weapon of ecclesiastical tyranny; and its victims sent untimely to their deaths have been millions. The character of Jesus cannot be too highly estimated, if only the "weightier matters of the law, judgment, mercy and faith," be held fast. Do not slight his example and his life of self-sacrifice for formalism and creedism—but hold fast, rather, the duties he has enjoined on all—devotion to the common welfare, and not long prayers on the street corners or elsewhere, except in our secret chambers.

But difference in esteem for his life and character is not what has divided Christendom into sects—not that at all. What then? Not anything that today is worthy to be considered—only hair-splitting metaphysics that monks and schoolmen of the dark ages indulged in—their time being of no value. The absurdity of their contentions is now seen. Aesthetically, the ideal Jesus is perfect. If one picture to himself a perfect character—is it not to be wholly devoted to the common welfare and would not his thoughts immediately revert to Jesus as the highest example of this devotedness? What is man's duty to himself? Is it not to have no thought of self, except as an offering for the common weal? "But this," does the reader say, "is too lofty a requirement for men to live up to." Jesus did fulfill it. And whether he be man, Son of God, or very God, he commanded, "Be ye perfect" . . . Jesus is the ideal standard by which to measure human duty—all men being required to rise to the "measure of the stature of the fullness of Christ."

Why does the author say of Jesus, "Aesthetically perfect?" He says so because it is true and will not be questioned even by metaphysicians. It is admitted by all that the ideal of perfection of character was presented in that of Jesus. So may we study him as do artists, the Apollo Belvidere, and other divine remains of Grecian art, architecture, poetry, oratory, history, philosophy, etc. I insist that no estimate of his character was ever too high, because to live a life of self-abnegation and devotion to other's good as he did is to live as "God manifest in the flesh." Now it requires no argumentation to convince mankind that such a life is the true life, and that all ought to live it.

Naked cannibals on an island in the Pacific believe that they are the only enlightened people on earth. Our fathers, with fire and faggot, and wholesale massacre, tried to enforce the belief, on the unbelieving, that they alone possessed the truth. What now do we think of the burning of Servetus and Bruno, and Huss, and the massacre of St. Bartholomew, and of the hanging of Quakers on Boston Common? We think it was all wrong. And still we cry "heretic"—and the "Orthodox" will shut out the Unitarian—not permit him to co-operate with them in Christian work, nor to join their ministerial associations in the cities—an echo of the old burning proclivity of the "I-thank-God-that-I-am-better-than-thou" order of reactionists.

All narrowness is, in this age, an anachronism. It is out of the order of time. It is of the past. It must not be truly said of the church, "the blind leading the blind," both falling into the ditch. The church must become a school—a college—a stoa—devoted to the science of righteousness—"selling all and giving to the poor," "going about doing good," "casting out the devils" of hoggishness, making "all things common,"—the ideals of its philosophy, as Jesus and the early church set the example. Let the church unfurl the original

Christian standard and all men will gladly march beneath its folds. Let "Bear ye one another's burdens" be inscribed on it in glowing letters.

YE 114TH LESSON.

Association and Division.

Association is love; division is hate. Association is Christian; division is anti-Christian. The grounds of association among Christians are fundamental; of division, indifferent. Indeed, the reasons for union of all the religions of enlightened peoples, European and Asiatic, are unanswerable when candidly and dispassionately considered; for standing apart and antagonizing each other the reasons are illogical and unsound. All division is wrong. All mankind should be one people; all religions one religion; all nations one nation—the United States of the World. Egotism is all that holds men apart. "I am better than thou" is the shibboleth of each. It is idiocy.

No man naturally is better than another man and no religion is better than another religion. They are all good. Christianity as Christian nations display it and practice it today is no better than Mohammedanism, no better than Confucianism, no better than Buddhism. And they are all the same fundamentally—Mohammedanism branched off from Orthodox and Catholic Christianity in the sixth century of the Christian era—a reform in respect to the drinking of wine and a protest against demigodism. "God is one," said Mohammed. It is a good religion and not so intolerant as the Orthodoxy of Russia. There is no good reason for Mohammedans and Christians standing apart. In respect to temperance, the Mohammedan is ahead of his Christian brother. And his plurality of wives may not be any more to be lamented than Whitechapels and abandoned daughters, as in all Christendom we see. And as to China and Japan in so far as their learned are concerned, they would as well send missionaries to us as we to them. But of the unlettered or ignorant multitude, the religion of that class is no better in one country than in another. It is only superstition anywhere. What the world wants is the schoolmaster and the temperance reformer. We need Mohammedan missionaries here to lead us to give up wine and all strong drink—not perhaps so much in America as in Russia. But we are termed a "Christian people" and the amount of alcoholic beverages consumed here in the United States per capita is as great, if not greater, than in Russia, though we, as church members, have given up the evil habit.

There is no reason for Christian sects standing apart. But they will never unite except by individuals associating,—the pews taking the lead. "Chief priests and elders" will never lead off—never get out of the ruts. It must be done by the people—and not by starting a new "society" which will be another sect, another division. Let the Y. M. C. A. and the Y. W. C. A. drop the Y. M. and the Y. W. and leave only C. A. ("Christian Association"). Every church will become a part of the C. A. as soon as the bars put up in the dark ages are let down.

If the church were what it ought to be and will be, all men and all women would be as anxious to "join the church" as young men and young women are to "go to college"—yea, more anxious; for the good the church should now and will one day impart is superior to that imparted in college—more vital to the common welfare. If the church imparted that good today, the people would be as anxious to get at it as veterans and their widows are to obtain pensions. The people are not fools. They know a good thing in sight. The reason they shy past the church is it isn't up to date.

We are on the eve of a great reformation. Our boys and our girls

must have placed about them better environments than exist at present, both in the home and at large. Schools have greatly improved since I was a boy. The churches have improved. But it is a mistake to say that homes have improved. They have not. They have moved away from nature. The schools will become better still. So will the church. And as soon as woman has equal rights with man politically she will go back to her place in the home. Her "club" will be a domestic institution. Her children and the mother and father and grandmother and grandfather will be its members. It will be literary, aesthetic and ethical.

YE 115TH LESSON.

Devotion to Duty.

Let the people take into their own hands the initiative in all things essential to the moral, religious, social and political well-being of society. We have reached the period when one may say, and so express what every patriotic person ought to say, viz: "I am willing to unite with any church or association of persons who have the common welfare at heart, to work in my own way, untrammelled, for the moral training of the rising generation and the general good." When the venerable Bishop Tuttle, presiding at the Episcopal Conference at Omaha, January 20, 1905, said: "I hope the discussion of scholastic and theological questions may not impair our devotion to duty to Christ. Do not discuss these questions here. Allow your neighbor to think his way and you think yours," his were significant remarks.

What is devotion to duty to Christ? Assuredly, it is to be devoted to the work the Master had in hand. What was that work? It was to "do away with sin." "No drunkard shall inherit the Kingdom of God." If those who prepare Sunday-school lessons would confine their attention to showing the grand position taken by Jesus and his immediate followers and the compilers of the New Testament generally against the vices of the age in which they lived and taught—the same that poison our social fountain today, instead of their wasting precious time over scholastic and theological questions, the Sunday-school would occupy the place it ought. Let a list of sins condemned in the sacred writings be prepared and the evils and dangers of a life of "seeking after pleasure"—the dreadful consequences of such a life in this world and the world to come—be shown from the Bible and by citations from the writings of old-time poets and philosophers and of modern thinkers, awakening in the minds of the young a horror of evil-doing and an ambition to stand high in the world as moral and useful men and women—then would the Sunday-school become a great and useful factor in the education of the people. At present it is only an echo of mediaeval, scholastic and monastic drivel, the so-called "lessons" printed and scattered broadcast being the dregs of ignorance, prepared by shallow-brained egotists, as a rule.

It is time the people took the matter of saving boys and girls "from sin" into their own hands, the old priestly methods having ceased to be satisfactory, the clergy being more bent on collecting their salaries or resigning their charges if offered better pay elsewhere, than on the work of the Master, which was to "purify unto himself a peculiar people zealous of good works," to "take away the sin of the world." The commercial spirit is rampant everywhere—a devil to be cast out. A reformation more needful and important than that of the fifteenth and sixteenth centuries is imminent. It is right at our doors, I trust. It will not be theological. It will be moral—"salvation from sin" its shibboleth, as it was of Christ, and, too, of his apostles of the first century. The coming religion is that of well-doing—the crying "Lord! Lord!" being relegated to the past.

What is in the Bible worthy attention today excepting what has a bearing toward social betterment and character building? Not anything. Biology and Geology have cleared the library shelves of all the old mediaeval tomes of theology based on "Adams' fall"—as deeply burying them out of sight as Vesuvius buried Herculaneum and Pompei or as old Time has buried the hidden ruins of the ancient cities of Egypt, Persia and Greece. How all sensible men and women smile when they read the news dispatches of the ceremonials and other mediaeval rant of the Orthodox priests of Russia hurled against the Japanese ships of war and battalions! How many battle-ships has that superstitious nonsense saved to Russia? How many battles won?

There is in Russia one Tolstol. He has dared to say openly and fearlessly what the present age believes. But organized tyranny, ignorance and bigotry stand in the way of reform. Yet the bell will soon sound the hour of the final close of the dispensation of ancient darkness, tyranny and priestly nonsense, fraud and deception. It will

"Ring out the falsehood of the land,
Ring in the Christ that is to be."

YE 116TH LESSON.

The Falsity of Our Civilization.

Public opinion today is founded on falsehood, because it is founded on tradition, and the past is a lie. What was thought true formerly is not thought true now. We have got by it—outgrown it. No truth not aesthetic is absolute. The clothes worn by us in childhood are not suited to us in manhood. They do not fit—are outgrown. The thoughts of the boy, though "long, long thoughts," are not those of the man. We have changed, and so, too, our thoughts. And so are we freed from the ideas of the past. We are not the same—have become "new creatures"—changing with the change of environment. Nothing of our workmanship is the same and our own workmanship has helped produce a change of the environment, necessitated by our discoveries. Names of things, outgrown and obsolete, are applied to things new. We say "carriage." It is not the "one-horse shay." Our "carriage" today is the automobile or palace car.

We name our religion the same that our fathers named theirs. Is it the same? The church (denomination) is called by the same name as was that of old; but it is different from the old. Our schools are not the same. New wine in old bottles! Are you a Presbyterian? Yes. But John Knox would not fellowship you; John Calvin would disown you. "But if they were with us today," you say, "they would believe as we do." So Beecher said. You a Catholic? Hardly of the old school. France is a Catholic country. But not as of St. Bartholomew's bloody day.

Do we not see that the old bottles are unfit to hold the new wine? Traditional ideas are in the way—old habits of thought. We hold on to the lines with a death grip; but the horse is running away with us. Better drop the lines, fold our arms and at the first turn of the road jump out. Get into a motor car. Give up the outgrown vehicle.

We keep the Sabbath not as our Puritan fathers kept it. We have not the "fear of God before our eyes" as had they. We think not as our fathers thought of God. But we use the same language in reference to His work. We say, "God created the heavens and the earth and all things therein"—the same old formula of speech—true—a fact. But we do not mean what the fathers meant when we speak the same words they spoke. We mean evolution. We must change our form of expression or say nothing if we would be truthful.

We know that the old cosmology is out of date. It is false. We say, "the sun rises and sets." Our fathers believed the sun did rise and set. We know that is but seeming. It stands still in relation to our world. The world moves. Our language is false. So is every definition—every word we say.

Are all things outgrown? Art is not. Beauty—the Apollo Belvidere by the old master Phidias—is not outgrown and superseded. It never will be. It never can be. "It," says Gillies, "is universally felt and acknowledged to be the sublimest figure that either skill can execute or imagination conceive." It is perfect. Beauty is never old. Perfection is never outgrown. So of the moral teachings of the New Testament. So of the real character of Jesus Christ—the highest conception of Greek aestheticism—the ideally "perfect man" morally as was the ideal Apollo, the favorite divinity of the Greeks, perfect in physical form, clothed in marble (the Apollo Belvidere)—as was the Moses of Michael Angelo clothed in bronze, and as was the Minerva of the Parthenon, clothed in ivory and gold—so was the Christian or moral ideal of the Alexandrian Neo-Platonists—ideally "God manifest in the flesh"—aesthetic creations—all perfect of their kind.

But this language of ye old schoolmaster of ye olden time is not traditional. 'Tis, however, pertinent to the twentieth century. Is it true? He that holds fast to mediæval tradition will answer, "no." He that is emancipated from the slavery of tradition and lives in the twentieth century of thought a free man, will answer "yes." How great is the falsity of our civilization! Men afraid to speak the truth—afraid of public opinion—traditional falsehood—making use of language that means not what the same words once meant! The whole a phantasmagoria—an allegorical representation, but literally a lie!

YE 117TH LESSON.

The Life to Come.

Is man immortal? Does the soul or spirit of man live on and on forever? It has been said that until some one has lived that long we cannot say positively that 'tis true that man is immortal. We may know only that life is prolonged after the period we term death. Do we know this? This much we do know, viz: that all life is one—a unit. It is force. Does it belong to the same class of energies as are conserved? or is it outside of the forces that belong to matter? Two opinions prevail. One is that matter produces life. The other, that life belongs outside of matter and holds matter in the hollow of its hand and molds it as the potter molds clay. How can matter exude a force that prevents its dissolution for a period and not illimitably? Why does death occur at all, if the force that preserves the body from dissolution for even a day is inherent in matter? If life is chemically produced why does it ever fall, if the cause of its production is continuous?

Yes, and life is the one all-comprehensive energy of nature and is the only entity. Matter is a manifestation of that energy. Matter is motion. Diversity is in the manifestations or motions. Behind and moving all is God—defined Intelligence, Infinite Force, Infinite Love, Omnipotent Energy. Matter is not a thing per se; but God is All and In All. Nature is only a manifestation of Him—His voice.

First it was believed that the world is the all of nature and the fixed stars and planets and our moon and sun only lamps to give light to earth and man. Next came the thought that matter is all and mind an outgrowth of matter but inferior to it, as the stars to the earth in the old belief—and the mind of man the ultima thule of intelligence, unless on some other planet the chemistry of nature has produced a greater intellectual light. But the thought that took pos-

session of the great minds of old (in Egypt, in India, in Persia, and in Greece) of an universal spirit, All and In All, is re-establishing itself rationally in the minds of our later thinkers who are coming to place again a just estimate on the old theogony.

But what is the mind of man? Only a drop from the infinite ocean of mind. That drop when released from the earth-environment, or confinement, expands infinitely and becomes omniscient and omnipresent—substantially the ocean of mind, as does a drop of seawater become substantially the ocean of water, possessing all the ocean's elements—every property that the ocean possesses. What has telepathy revealed? Thought transference around the world? Psychic facts go to show that we may be both "in and out of the body," as St. Paul intimated, when he said, "whether in or out of the body I cannot tell." What was learned by the ancients from their experiences and from their observations of old-time psychic phenomena—voluminous accounts of which fill ancient scrolls—we have now come to know as scientific truth, viz: Significant dreams, appearance of spirit-forms of the dead, as of Jesus, Moses, Elias, Samuel, etc.

The summing up of the whole matter is that life is of God and that "God is within you," "ye are the temple of the living God," as the Bible says. We are indeed gods sojourning a little while on this planet. It required in the womb of Nature millions of years of gestation for man to be born of Mother Earth ("of the earth earthy"). But time with God is nothing. Those years were but a moment. The life from God took hold of the whorls of ether ("dust of the earth"), and so God created man in His own image—"in the image of God created He him and breathed into his nostrils the breath of life"—according to the truth—his earth-life beginning in the moneron—single cell—and the Divine Commission given him was to "multiply and replenish the earth and subdue it." And he is, in obedience to God's command, bringing all its parts into symmetry, leveling its mountains and its hills, "making its rough places smooth," as the God-given energy in all its manifestations shapes matter, forming crystals and drops and globes and all living forms, symmetrically beautiful.

"The universe knows," as many years ago it was revealed to me by intuition to write. The very hairs of our heads are numbered by Him, the Universal Spirit, the One who alone is—I Am—the All Comprehensive "in whom we live and move and have our being"—God.

YE 118TH LESSON.

Nature and God.

What is nature as manifested and known elementally? The chemist defines nature as made up of seventy or more primary elements, termed matter, and a substance filling all space, termed ether, and forces termed attraction, magnetism, electricity, etc., and the force termed life, which, in sentient beings, manifests an additional force termed intelligence. And it is now known that the sun and all the planets and fixed stars are made up of about the same primary elements of matter as is our planet. Those primary elements, singly and variously combined, form the solid earth with all it contains.

But the chemist is balked to account for life itself. He is aware that it is force. But is it produced by "chemical combinations of matter." He has not yet so produced it in his laboratory. Still there are those who believe that he will ultimately succeed in chemically producing life. Life and matter have, as we know, in some way been joined or united. By some means the force called life laid its hands on matter to shape it into living forms, vegetable and animal;—or the material elements, in some way, produced life. Why may

not the chemist organize the same conditions that prevailed primitively and so enable life to lay hold of matter again, as in the beginning (if it did so), or why may he not so combine the elements as to produce it—if produced at first chemically, as Strauss and Haeckel believe it to have been produced in the first place.

Have we as yet secured, satisfactory, scientific evidence to warrant our saying positively that life and intelligence exist independently of matter and above and outside of it as we would gladly believe?

It is believed by many scientists that we have. What we term "psychic phenomena" has been made record of in all literature from the beginning of time to the present, the phenomena being no longer denied, but their meaning has not yet been settled to the full satisfaction of all scientists. Yet scientists of the highest standing who have given years to the investigation of this particular phenomena declare it demonstrated fully to their satisfaction that "we survive the change called death." Ghosts appear. Is their appearance subjective or objective? The victim of alcoholism sees phantom snakes. His visions are surely subjective. Hamlet sees the ghost of his father. Was the appearance subjective? Jesus appears to His disciples. Was it a subjective phenomenon that convinced Thomas? I speak of those occurrences as real, because they are, at least, true to human experience. Yes, ghosts do appear objectively and houses are haunted. If the particular narration of Peter's release from prison be an invention of the Greek narrator, it is not untrue that such phenomena have taken place. This is conceded now very generally. No well-informed person denies it. So, too, of dreams. There are significant dreams. "Spirit rappings" and "table movings" by occult or unknown forces are facts no longer questioned. And science has about settled their meaning as defined by Richard Hodgson LL. D. (see *Proceedings of the Society for Psychical Research*, Vol. 13, page 406). "Human intelligences have," he says, "survived the change called death and have directly communicated with us, whom we call living." This is also the testimony of Sir William Crookes, president of the society; W. F. T. Myers, Minot J. Savage, and others in all parts of the world—men of superior intelligence and learning, so that now I believe with positive certainty that Jesus did rise from the dead—as positive a certainty, perhaps, as was entertained by St. Paul himself. There is no room in my mind for skepticism regarding the certainty of an after life and the existence of God. He is the "All and In All." Earth-life is a word spoken by Him. Planets, suns, all things visible and invisible are habiliments of an universal soul—the soul of the universe holding like relation to all forms of matter and substance that the soul of man does to his body. All the movements of atoms, molecules, planets and suns—all expressions of energy are manifestations of intelligence—(God)—the sum total of all things, as soul is of man.

Without soul, man is nothing. The universe without God is non-entity. God is "All" and "In All." There is no void. Beyond his presence nothing is. "Of him and through him and to him are all things," as written in Greek, the product of Greek thought, that beyond, in the realm of philosophy and the field of theogony modern science has in nowise strayed, and may never do so. The research of the old-time thinkers seems to have been exhaustive in this content. The greatest minds that have adorned this planet formulated the philosophical truths of the New Testament. Philosophers they were and poet-sages not only of Greece, but of Egypt, Persia, India and Cathay. How invaluable a treasure-house of ancient thought is the New Testament!—treasure it contains unequalled in beauty, as is the Apollo Belvidere, and never to be surpassed in usefulness to mankind.

YE 119TH LESSON.

Science and Soul.

How far forth does science show the nature of the human soul or mind or intelligence? It is not yet unanimously determined by the savants of science, as ye old schoolmaster of ye olden time has already noted, whether the soul, mind, or intelligence is an independent force or entity holding matter in the hollow of its hand and molding it, as the potter molds the clay, or whether it is not a "chemical expression." The German philosophers, Strauss and Haeckel, hold life and its manifestations to be the result of "special, organic, chemical combinations of matter." This is the materialistic view which of late is losing its hold on the minds of thinkers who reason scientifically; that is, inductively. The many facts of biology, psychology, history, etc., brought together and properly weighed, have compelled the best reasoners to hold to the spiritual view—that mind is an entity capable of molding matter—that matter is merely its raw material out of which spirit has built up various forms of life—the life-principle being the essence and the material part, the shell.

In biology, all goes well with the materialist till he has reached the moneron. There he is baffled. Here he has discovered a living creature, purely mind without bodily organs—a mere drop of jell-like substance—all stomach, all eye—no part distinguishable from the whole—a unit in all respects. If a particle, suitable for consumption, as its food, comes near enough to be utilized by it, it stretches out a portion of its jell-substance as arms, and embraces the wanted food-particle, drawing it within its substance-matter, mixes it with its body of albuminous material, where it is digested and assimilated. It moves about in the water, for that is its home, extemporizing fins, so to speak, as it did arms in reaching for food. It is mind, soul, intelligence, controlling and shaping its jell-body to suit its convenience. It is a simple cell, but as cell, it is incomplete, wanting a nucleus—"a simple granule of protoplasmic substance" (Haeckel)—the beginning of life as with the human embryo. Man starts, in his mother's womb, on his earth-journey, from almost the same humble stage;—and so, too, do all living things, animal and plant, thus begin life on this planet. And plants are thought by some to enjoy life and to be, in a measure, conscious.

There is an ocean of life as of water. We know where to locate the ocean of water; but where place the ocean of life? The scientist places it in the ether, as he does all matter. Ether is not matter, but substance, filling all space. The last word of science is that matter is motion—whorls or eddies in the ocean of ether—seventy or more different varieties of them are the different original kinds of matter that the chemist has counted. Mind is force—intelligent force emanating from the Omnipresent, Omnipotent, Omniscient "All and In All"—God.

Now, when death (so-called) takes place, mind returns to the ocean of mind. ("The spirit returns to God, who gave it.") There it comprehends all things, for God cannot be divided into finite bits. The scientist has found ample facts to suggest or warrant this theory in telepathy and other psychic phenomena, modern and ancient. Spirits have returned to earth. If not why so general a belief in ghosts? Nothing is better substantiated than the appearance of apparitions, as Moses and Elias appeared. Had not such a belief been common, would Hamlet or Macbeth have been written by Shakespeare? Would the accounts in both the Old and the New Testaments have been written of angel visitants?—the appearance of Moses and Elias on the Mount of Transfiguration, etc.? If men had never been warned in dreams of coming events, would all history be so full of such accounts? Would men, like Lincoln, tell of having these warnings? I have myself had significant dreams. Do I, in my inner conscious-

ness, know the future? or am I told of coming events by Angel Guardians that "bear me up in their hands lest I dash my foot against a stone"—as the ancients believed. There are too many evidences of spirit guardianship to be gainsaid by truth-lovers. If all persons would be frank today as in old times, few would not certify to this truth. Xenophon, when retreating with his ten thousand Greeks, was told in a dream that he would succeed in crossing, what all believed an impassable river. He did pass it, and his army was thus saved from destruction. All ancient history is full of testimonials of this kind that the true scientist may not disregard; and most men and most women have had like experiences, that make the intuition of an after life a confirmed certainty to them. Yes, science has about demonstrated (I think it has fully done so) that man has a life beyond this present earth-life—a life of infinite freedom and infinite knowledge of the past, the present and the future.

YE 120TH LESSON.

Mind and Matter.

The origin of varieties is not accounted for in any theory of evolution or how incipient organs—as fins for instance, had their start. But, if true that the moneron extemporizes arms to reach after food-particles by extending a portion of its jell-body to embrace them, does not this intelligent action account for the origin of varieties; that is to say, by mind-force?—assuming that mind is the being and matter its working capital subject to mind-control, as the mind of the moneron controls its jell-body to extemporize arms, fins, etc. Who can measure the possible potency of mind-force? It is found that in man there is "sub-consciousness" or mind within mind—the power and extent of its action as yet unmeasured and not understood fully. The author of the volume entitled "Evolution, Its Nature, Evidences," etc. (Professor LeConte of the University of California), suggests that there may be "still other and perhaps greater factors of evolution than are yet dreamed of in our philosophy."

What more than the power of fixing permanently improvised arms, fins, etc., is wanted to give rise to varieties? We know that the body inside the shell of the mollusk is soft, and that the mollusk has mind. This mind-force or will-power, operative as in the moneron may have been sufficient to produce incipient fins, useful in the start, in the primitive creature without a shell that became a fish as are the arms of the moneron. Let me transcribe the paragraph referred to from Professor LeConte's book (Evolution, page 270). He says: "Mivart has drawn attention to another difficulty in the way of natural selection as an explanation of even useful organs. Darwin does not, of course, attempt to account for the origin of varieties. As we have already seen, he assumes divergent variation of offspring as the necessary material on which natural selection operates. He who shall explain the origin of varieties will have made another step in completing the theory of evolution. But not only does not natural selection explain the origin of varieties, but neither can it explain the first steps of advance toward usefulness. An organ must be already useful before natural selection can take hold of it to improve it. It cannot make it useful, but only more useful. For example, if fins commenced as buds from the trunk, it is difficult to see how they could be improved by natural selection until they were of considerable size and, especially until muscles were developed to move them. Until that time they would seem to be a hindrance to be removed by natural selection, instead of a use to be preserved and improved. It would seem that many organs must have passed through this incipient stage in which their use was prospective. * * * These are not objec-

tions to evolution. * * * They only show that we do not yet fully understand the process; but that there are still other and perhaps greater factors of evolution than are yet dreamed of in our philosophy."

Ye old schoolmaster of ye olden time hesitatingly offers the theory of the potency of mind-force over matter, as in the moneron, as a factor of evolution to account for the origin of varieties. Now, if what the materialist, Haeckel, admits to be the nature of monera—the beginning of sentient being—be true, it seems to ye mind of ye old schoolmaster of ye olden time that not only is thus the problem solved of the origin of varieties of living creatures, but also of the superiority of mind over matter and the materialistic doctrines that mind is a force produced by "chemical combinations of matter" is set forever at rest as false.

So does God stand outside of nature (so-called i. e. the material universe)—determining its course and animating matter, for He is the All of Intelligence. Think how mind-force has made man—his material body—of the "dust of the earth"—built up his being from the single cell in the womb of Nature, through a gestative period of millions of years, to the measure of a Shakespeare or a Washington or a Lincoln! That omnipotent force is evolving the men of the future, when "the earth shall be full of the knowledge of the Lord as the waters cover the sea" and all shall have reached the "measure of the stature of the fullness of Christ." Man, as when he was only the single-celled moneron—still reaches out extemporized arms to grasp—not just food particles, but the ideal of perfection—the setting up of God's Kingdom of love and universal harmony and peace on earth. Not before that end is reached has the tree of life got its growth—has the end of evolution on this planet been fully reached.

YE 121ST LESSON.

The Unreal and the Real.

I write for the one and not for the many. The one is he or she who in the morning of life with the untried future in view, like the sun rising, now reads the words imprinted on this page. Do you ask, dear reader, what will your life destiny be? God and His good angels "that bear thee up in their hands lest thou dash thy foot against a stone" only know. And they do know. I have had proof of this satisfactory to my mind. When a boy eight or nine years old, gathering hazelnuts on the peninsula where beautiful Syracuse, Indiana, has her lovely seat by the lake, I looked at my hands and, the words: "Those fingers write books," came involuntarily from my lips. This is a psychological fact that scientists may account for as they will. I can only account for it by saying that the Bible is not to be disbelieved in its presentation of the ancient belief of angel guardianship, as when Jacob saw the heavenly visitants as his body lay incumbent on the desert sands and his head pillowed on stones. "And he dreamed and, behold, a ladder set up on the earth and the top of it reached to heaven, and, behold, the angels of the Lord ascending and descending on it." A true message from God the angels communicated to him, unfolding before him all the future for thousands of years for him and his race. "And thy seed shall be as the dust of the earth and thou shalt spread abroad to the west and to the east and to the north and to the south and in thee and thy seed shall all the families of the earth be blessed." While it is true that our future is no secret to our spirit-friends, it is unknown to us unless those heavenly guardians reveal it to us as they did mine to me.

What is the real and what the unreal? A statue exists first in idea. So, too, does the grand temple, though it require many years

to complete the edifice. The temple of Karnac, in upper Egypt, was, it is written, fifteen hundred years in building and it took the Persian conquerors three hundred years to tear it down. Boy! Girl! You will never do or be beyond what you aspire to do or be! Columbus set out to find a new land, and he found it; but not without strenuous effort. He had been told by his angel guardian that he would discover an Eldorado. I tell you, young reader, that you may do a great amount of good, so that thousands will place flowers on your grave. But this must be the fruit of aspiration. We admire a bed of lovely roses. They are beautiful. There is a beauty that shone from the faces of Lincoln and Socrates—a subtle beauty. Mind-beauty exceeds all other beauty and mind-force is the mightiest of all forces, and it is the most subtle of all—electricity is more intense than any power less subtle—as water, steam, or air. The more subtle the force the more intense. The mind is the real ego and not the perishable body. Our personality is imperishable. It lives positively and really on and on, beyond the earth-life. The dead live in their works as well which “do follow them,” keeping remembrances of them alive for evermore, whether their names are forgotten or not—remembrances of the good done by them.

A Hymn to the Dead.

We see the dead; we know them—touch their hands;

While they enfold us in their loving arms—

Obeys their voices; list to their commands;

It is their fire our freezing bodies warms;

'Tis theirs all that we have; whatever stands,

Endures, is valued, benefits or charms,

The dead bestowed upon us in their lives;

Lay earth to earth, what is it still survives?

The good that they have done—this, this is ours;

It stands eternal and will not fall down;

But name the good they've done—built Babel towers?

Acquired on fields of blood the conqueror's crown?

Wrenched states from states and added powers to powers?

And filled the world with woe and their renown?

Not so, not so—a grander work they did,

More lasting than the firmest Pyramid.

'Tis to the dead we owe all that we have!

Our institutions and inventions all;

Without their work none would be living save

The acorn-eating savages. The wall,

Betwixt the living and the dead—the grave,

Hides nothing from us that we would recall;

The living are afar—the dead are near;—

The living are unseen; the dead appear.

All that have fallen for their country's sake,

They stand before us in our glorious laws;

The saints that graced the scaffold and the stake.

They live immortal in the people's cause;—

'Tis only by self-sacrifice we break

The power of Evil and win God's applause;—

His workers toil and suffer and expire—

And they alone are bidden: “Come up higher.”

YE 122ND LESSON.

The Ideal and the Real.

What books are read? Not history, not biography, not works of science or philosophy, except by the few. The city librarian will tell you that fiction is read and that there is demand for little else. Some one says to you "Pilgrim's Progress is a lie, because there never were those people—Christian, Giant Despair, Greathheart, etc., and hence the work ought to be regarded a fraud, a deception." Another says "I do not believe that Socrates ever spoke as Plato reports he did. Plato did not begin writing his dialogues before nineteen years after the death of Socrates and he has not said that any shorthand notes of the sayings of the philosopher were taken, while Socrates himself wrote not a word. What a lie, then, is it all!" And a champion of the "later criticism" says: "Yes, and Jesus had been put to death forty years before any of his words were reduced to writing."

Now, I ask is Pilgrim's Progress less true, or the dialogues of Plato, or the New Testament and the Old, in their teachings fundamentally, of ethics, of philosophy, or of religion, if there never was a Giant Despair or a Socrates or a Jesus or a Moses or a Joshua or a Jonah and mediaeval theology, by science, is rendered nil, the doctrine of evolution proven true and the story of Adam and Eve a myth? In the light of the same present it is indifferent whether they ever lived or not. The lessons are the same. Who will say that the ideal is less true than the real—Uncle Tom's Cabin than John Brown's raid? Both had the same influence and direct purpose in view, the preparation of the public mind for slavery's abolishment. And did not Mrs. Stowe do as great a work as did John Brown?

And as to the Christian religion, that of the thirteenth century and of the twentieth are not at all the same, nor the religion of today and of even fifty years ago. But the Christianity of the first century of the Christian era and of the present day are the same; for the two periods are alike in learning,—in the Augustine age of Rome, Grecian enlightenment being at its maximum. Alexandria was then the metropolis of learning, eclipsing both Athens and Rome, and the Neo-Platonists revolutionized the religious opinions of mankind.

The real and the ideal are one. We accept only reality. Dickens, Thackeray, Sir Walter Scott and hundreds of other romance authors have prepared substantial food for all minds. All true ideals are real. And all greatness is ideal. Grant, to the world, is the ideal Grant; the real Grant is non-existent. "There was a real Grant, was there not?" do you ask? He was, but he is not. There were a real Washington and a real Lincoln; but only the ideal persists. Few of the billions of the dead are ever remembered.

Hero worship is worship of the ideal—and so is all worship. The Pagan gods were all ideal. No one denies this, and no knowing one ever did deny it. Of course, the ignorant held the gods to be real. I do not say our God is ideal. Who has defined the Infinite whom the finite mind cannot comprehend? "Who by searching can find out God?" Yet, "the fool hath said in his heart there is no God." The scientist says: "He is the Unknowable." But God exists, undefined and incomprehensible, in the minds of most men and, I confess, in mine. The New Testament says: "God dwelleth in you." "I will dwell in them and walk in them." "Ye are the temple of the living God." "God is Truth." How indefinite, then, is our idea of God! No less than of infinite space.

There is a real Jesus "at the right hand of God." But our Jesus—if we be Christian—where is he? We have in us the "mind that was in Christ." This is a figure of speech, of course. Take it as literal and we are Christ, for the mind is the being. "Let this mind be in you which was also in Christ Jesus." (St. Paul.)

Now, this is my contention: that if we have in us the mind of

the Master we are his disciples, and that "religion, like virtue, must be manifested in acts and character and not by words; by a simple mode of life and the reduction of wants to the minimum with perfect indifference to the enjoyment of wealth and position." (Plato.)

Such is the life and character imputed to Jesus in the New Testament.

YE 128RD LESSON.

Religion and Truth.

Of the many religions that have come down to the modern world from the past, what may, without question, be placed to their credit—account in Truth's record-book? So much of ethics as the long experience of mankind has verified as helpful; so much of their teachings in regard to the after-life as psychic facts have revealed in the past and verified in the present. There is no truth of mind or matter that has not been a revelation from God. The question awaits answer, however: "How much by facts weighed and measured inductively by the most capable minds? And is there truth recorded in any book, or ever will be or ever has been or can be not so revealed?" The modern scientist answers to this last interrogatory, "No." But believers in the old cosmology answer "yes." Be this as it may, "yes" or "no," now that all peoples are brought under one roof—united in one family, the diversity of beliefs will pass away and one way of thinking religiously, philosophically, ethically and scientifically will come in, a unity of thought universally arise and all human beings be "of one mind and one heart," as were the primitive Christian disciples.

We talk familiarly of religion as though knowing intimately the nature of it; and, yet, who can define it? What is religion? In all countries there are religions, we say. Yes; but who is able to tell us just what the thing is we term religion? This man has religion, it is said; another is irreligious. What is the difference of the one from the other? If you say the one is good and the other bad, do we know wherein they differ religiously? It is said that the Duke of Alva and Oliver Cromwell were religious and that Thomas Paine and Robert G. Ingersoll were irreligious. Were Alva and Cromwell only good and Paine and Ingersoll only bad? Many regard him religious who gives up his mind and actions, to be controlled by the mandates of priests, and ceasing to be dominated by his own individuality he performs, or joins in adherence to, ceremonies ostensibly to please invisible spirits, but really as marks of the enslavement of his mind to superstition. If this defines religion correctly, then I dare say religion will be outgrown and pass to the eternal shades with the passing of barbarism and the dawning of enlightenment and civilization.

There is, however, an opinion extant (and that opinion is shared by ye old schoolmaster of ye olden time) that religion is a divine earnestness—devotion to right doing as one sees the right—a complete emancipation of its possessor from all selfishness and his devotedness to pursuits for the amelioration of suffering, the destruction of poverty and wrong and the bringing in of a condition of universal love and brotherhood among men. That was and is pre-eminently Christianity as practiced in the first place by Jesus himself and his immediate followers, as we learn from the New Testament and as is practiced by his true disciples ever. Now, this religion knows nothing of "doctrines." It has no creed that one word does not define and no God that the same one word does not also define. And that one word is love. "He that loveth not, knoweth not God; for God is love." (I John iv:5.)

And this transcendental religion is the only religion that will or

can possibly survive the destruction of barbarism. It will become universal—the only religion of mankind at no distant day. In one country it will be called Catholicism, in another Protestantism, in another Buddhism, in another Confucianism, in another Mohammedism, in another Zoroasterism, in another Orthodox Greek, etc., and in all, finally, Christianity, for that it is. There will be “one fold and one Shepherd”—the ideal “perfect man,” Jesus, who will draw all men unto him, foliage, flower, and fruitage of ancient Greek aestheticism, outmatching the grandest conceptions of Phidias—the beautiful Shepherd, more transcendent in ideal loveliness than was ever before conceived of any other, even of the gods, whether presented in the *Iliad* or by poet, painter or sculptor, of any age or clime. Jesus is the “living Christ,” not an Apollo of cold Parian marble,—but the “Son of God,” that love alone stands to represent; for He is love as God is love;—and Jesus is seen in living souls and in deeds of love and mercy; for, according to the New Testament account, was it not he that said: “As ye have done it unto one of the least of these, my brethren, ye have done it unto me?” Is he not incarnate in every hungry, thirsty, naked or imprisoned soul? “I was an hungered and ye gave me meat, thirsty and ye gave me drink, naked and ye clothed me, in prison and ye visited me.” We see him every day whenever we see one who has not “place whereon to lay his head.” We find him whenever we find suffering, which, if relieved, it is him we have helped—the very Christ, the Son of God, though a tramp. This is true. Let us love and serve Humanity, for in Humanity, Jesus, the Christ, is incarnate. So I believe and so I teach; let others believe and teach as they will.

YE 124TH LESSON.

Party Spirit and Reform.

Party spirit is the bane of reform and the curse of mankind. The Russian and the Jap are not at outs personally. Each, by the environment, is forced into an endeavor to kill the other, for the sake of party. “Be ye one,” said Jesus to his followers, “as I and the Father are one.” The Russian would make the world one—a Russian world, the Japanese a Japanese world, the American an American world, the Briton a British world, the German a German world, and the Frenchman a French world, etc., etc. So with religions. Party spirit keeps the people apart and at war. “Ye must become as little children to enter into the Kingdom of God.” All will be one then. The white man says: “I am better than a negro.” Yet eighty per cent of the blacks of America, according to statistics, have in their veins a portion of the white’s blood. “Would you marry a nigger?” Tillman asks? I would be married to the mother of my child, white or black, is my reply. Party-spirit and race antagonisms are unnatural. “What race do you stand for?” do you ask? My reply is: I stand for the human race. “Whom would you marry?” you ask. That is my own personal affair, I reply. But children’s being born outside of lawful wedlock, is the affair of the public. The only party that should hold our everlasting and unqualified allegiance is the home party—the mother of my children and my children.

But do you ask: “What religion do you hold to?” I answer: All religions. “Are you a Roman Catholic?” Yes. “A Protestant?” Yes. “An Orthodox Greek?” Yes. “A Mohammedan?” Yes. “A Jew?” Yes. A Buddhist? Yes. “A Zoroastrian?” Yes. “A Confucian?” Yes. “Why so?” Because they all are one ethically. Politically they stand apart. I heard a Hindu-Buddhist preach in Des Moines, Iowa, at the close of the Columbian exposition at Chicago. His sermon was not different from that of a Christian minister. The

good in them keeps all religions alive. No man will help support what has nothing of good in it. Why are churches, mosques, synagogues, temples of worship built? It is because men see good in what they represent. It is not party-spirit alone that builds them. Religion is universal and it is everywhere the same. There is but one religion and there is but one people on earth; that is to say, according to the truth and to nature. Politically and socially, there are many of both.

What is reform? It is a coming back to the arms of mother-nature. "Ye must become as little children." Study and learn the meaning of this sentence. It is the key to all reform. Little children are natural. That is all. Coming back to nature, I repeat, is reform.

What good is party? No good. It is the cause of all wars—all antagonisms. The anarchist is right that would see all existing governments dissolved—all corporations—none remaining of the old except the family—the home. But, must we not have states? Yes. We would have the United States of the World.

Is not the ballot our hope? No. What is? Public opinion. No machinery is used as a rule to enforce it. The machinery of government is ever arrayed against it. Public opinion does not beget wars and Kishineve massacres. What does? Party spirit. The Jew is a strict partizan. His partizanship begets the same in others. "He that taketh the sword shall perish by the sword." That is what ails the Jew. He is a narrow partizan. Abolitionism in America was a good thing. The Abolition party was the opposite. So is Socialism a good thing; but the Socialist party antagonizes Socialism. So, too, of Prohibitionism and the Prohibition party. Party spirit is always bad.

Did not the Abolition party oppose the election of Abraham Lincoln, both in 1860 and 1864? Yes. But Abolitionism freed the slaves. Did not the Republican committee of the Sixth Congressional District of Iowa pay the campaign expenses of the the Socialist party speakers in 1904 and so defeat Reese, the Labor candidate? Yes, I am told so. Did not the Democratic state committeeman in 1892 come forward with offers in Iowa to pay the campaign expenses of a Prohibition speaker? Yes. I was that speaker. The offer was not accepted.

Let every one declare: "I am a reformer." And let him say also: "I belong to no party." Party spirit has destroyed many a free state. It never created one. It is the bane of liberty and of reform.

YE 125TH LESSON.

The Serpent and the Adder.

Charles City, Iowa, Oct. 30.—Special: A little after 6 o'clock tonight A. H. Treat, a prominent business man, while drunk, shot his wife and daughter. Two bullets struck his wife, one in the temple, the other in the right breast, the last penetrating the lung. The little girl was shot through the arm. It is not known at the present time how serious the wounds of Mrs. Treat are.

After committing the crime, Treat barricaded himself in a room in a flat adjoining the one occupied by his family and defied arrest. Sheriff Fluent and Marshals Braende and Bluhm broke in the door. Treat escaped to a balcony on the second floor. The officers approached at the rear of the balcony and opened fire. Treat returned the shots, discharging his weapon three times. Whether or not Treat was killed by the shots of the officers or whether he shot himself is not known, but he was nearly dead when the officers got to him and died soon after.

Treat has been in the marble business here for many years and owns two or three large buildings. He has been a hard drinking man and was crazed from drink when he committed the deed.—Press Dispatch.

"Who hath woe? Who hath sorrow? Who hath wounds without cause? They that tarry long at the wine. At the last it biteth like a serpent and stingeth like an adder." (Proverbs, xxiii:29-33.) The evil effects of strong drink are known to all. Money-making and tradition stand ever in the way of reform. No evil is greater. Yet for scarlet-fever families are quarantined. Why is not the saloon quarantined? Why is it permitted to be entered? "Great is Diana of the Ephesians!"—is all the answer that can be given. If the people were sane, not a building would be left standing twenty-four hours where intoxicants are dealt out as a beverage. Why so? Because by the laws (in Iowa and other states) those places are declared to be nuisances—places unprotected by law, as was Cain. And he that putteth the cup to his neighbor's lips is no less a murderer than was Cain. The curse of God is upon him. "And now thou art cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand." And Cain said to the Lord: "Every one that findeth me shall slay me." He became a nuisance. It is the duty of every one to destroy a nuisance—to "abate" it—and that without formality of proceeding—except to destroy it on sight. The old common law process was by stoning—as women were stoned for adultery in Judea of old—and that was the method of our fathers in dealing with nuisances—they stoned the buildings where women and men held their carnivals of shame. It is the method inaugurated in Kansas by Mrs. Carrie Nation against saloon nuisances—perfectly legitimate is her proceeding with her hatchet and she cannot legally be held to account for it. The common-law process for the abatement of nuisances is fully justifiable where the officers of the law do not take hold to abate them, as in Iowa they do not.

If public sentiment in Iowa held the ground, as it should, the illegal traffic would not last a day; nor would a saloon building or drugstore where intoxicants are sold as a beverage be left standing twenty-four hours. It is lawful to destroy them and no attorney or judge or magistrate will deny it. The law gives them no protection. And the so-called "mulct tax" is not legal—it cannot be, and no court will so determine. One possessed of a grain of common sense must see that "illegality" is not legal and the mulct law states in express words that the mulct tax does not render "legal" the sale of ardent spirits as a beverage in Iowa. The statute says:

"Nothing contained in this chapter, so far as it relates to the mulct tax, shall in any way be construed to mean that the business of the sale of intoxicating liquors is in any way legalized, nor as a license," etc. (Iowa Code).

Common sense declares that the voice of the people in Iowa is law—that a constitutional amendment presented by the legislature clearly before the people, no misunderstanding of its meaning and intent having arisen—discussed fairly and passed by a majority of thirty thousand votes—is legal, and that the voice of the people is the voice of God, as in this vote it surely was. It is not, was not, and can never be neutralized or vetoed by the action of a clerk in not recording the words in the right book at a certain time or in a certain form as ordered and the court that placed the action of a subordinate above that of the people (and no doubt his wilful and corrupt action) gave a tyrannical and false decision, and so, too, the people of Iowa decided, removing from office the unjust judge responsible for the wicked and illegal act.

The people who voted for the prohibitory amendment are the better class of citizens and will join in no, even seemingly, riotous proceedings; but those who support the liquor trust are the riff-raff of society, nor may we except the politicians; because only for political ends

and money did opposition to the amendment occur. Haddock and Logan were murdered and the murderers only nominally punished—all by liquor men and for liquor men. But a tidal wave of popular indignation is approaching that will wipe out of existence the so-called "liquor business" and the corrupt political rings that support it.

YE 126TH LESSON.

The Omnipotence of Ideas.

It is remarked by scientists that the whole effort of nature in the evolution of sentient beings has been to develop brain-power. Step by step, little by little, has been the increase of brain-growth. With man the brain has reached its maximum of development. For us now to build up, by exercise of the brain, mind-strength, mind-capacity is to follow along nature's path. It is the natural thing to do. It is the proper work of man. Animals below man have but one thought. It is of food and drink. Few of the lower order of creatures know how to lay up for a coming day. Man does this. But beyond this he has another work to do. It is his work alone of all creation to solve the problems of nature. Fortunate is he who may give undisturbed his whole life to study. It is for this that man is born. And it is in this pursuit, we must believe, he will be employed, in the spirit-world.

And what a force is thought! Nothing else to equal it. It is the controlling engine of the being man. It alone moves him to action. Tell me what his thought is and I will tell you whether he will write his name on the bright pages of his country's history or not. Nothing can keep him down if he have received within his mind a divine thought. He will be what the thought makes of him. Is it Watt? He sees the lid of the teakettle lifted by a force. "If that little expanding steam do that, what may not a huge boiler of confined steam do?"—he asks himself. The thought controls him. He would utilize that force by a proper mechanism. Had he read of Herro's rotary engine? It was invented two thousand years earlier than the world was ready for it. No matter. Watt's invention was radically different and made at a time when mankind might utilize it.

Fulton would apply steam to the navigation of rivers and seas. How the thought held him to his task! In spite of scoffs and contumely, he succeeded. But the thought that takes hold of a boy, as it did of Franklin in his youth, is the most valuable of all. Once entrenched in the soul of a boy or girl it will "hold the fort"; not only that, but it will overcome all opposition in its onward march. It will make him, or her, great. Oh, if this thought could take hold of every young mind, old Athens' greatness would be outdone by the whole human race! What books would be written! What paintings executed! What statues carved from marble, shaped from ivory and gold or cast in bronze! What temples constructed! Commendable ambition! "I will," says he of the capacious soul, "write my name high up on the declivity of aspiration's mount! Future ages will remember me with gratitude and love." Does such a thought enter the mind of the competent only? Or does the belief that one can and will succeed in a noble career create the capacity to succeed?—make competent the mind for the task? I believe it does make competent the mind. Let the boy say: "I will," and follow it out without faintheartedness, and his future greatness is assured.

Now, what is the competent teacher's task? It is not just to solve problems in mathematics or to instruct in languages, philosophy, etc. No; that is the smallest part of his task. His real office is to awaken in the minds of the youth under his tutelage the undying hope of becoming good and great. Given this hope—this aspiration and be-

lief—that the end may and can and will be achieved by the aspirant and the teacher's task is completed. The boy or girl will do the rest. Nothing can keep the aspirant from success—no obstacle so great that he will not surmount it.

Who would not, like the Condor, seek
To gain the Andes' loftiest peak?
Could he thence on wings arise
And soar toward the azure skies,
And pass pale Cynthia in his flight
And on the morning star alight
And there amid effulgence dwell
For longer time than tongue can tell!

This is the picture of a hope, an aspiration which, if it enter the soul of a young person will lead him or her on to greatness. It is commendable—it is Godlike.

YE 127TH LESSON.

The People On-Coming.

The grand passion that filled the heart of Thomas Jefferson is, of all motives, most praiseworthy. The same it is that led the man of Gallilee to the cross. His was a profound desire for the welfare of humanity. His was a deep feeling of disapproval of the selfishness of the rich. How fervid were his denunciations of the hardheartedness of the time. He would do away with poverty. His kingdom, or church on earth, was the ideal commonwealth.

Now, I am sorry that "those who believe" have not always manifested the same benevolent spirit as animated the minds of the primitive disciples. I am astonished that Christian men do not go farther today toward the realization of the ideal Christian commonwealth.

What is the "one thing needful" to insure the common welfare? It is to so amend the system of distribution of the common product that each will receive "according as he has need." This is the one essential wheel in the machine of social economy that needs repair. When that has been put in proper shape the Kingdom of God will have come down literally to earth. What is an equitable distribution of the common product? And how may it be reached? These two questions, properly answered, will fill up the measure of political and social economy.

No man, not even Ingersoll, himself, could say that the needs of humanity ought not be satisfied even in as unflinching and certain and kindly a manner as prevailed in the society of the primitive followers of Jesus Christ. All that was peculiar in that method was that it assured to each his natural due. It came to him, as does the pension to the American veteran—not in the form of "charity," but as his right. What, then, is wanted? Each to receive of the common product "according as he has need," as the investor in stocks and bonds receives his dividend. It is the common dividend from inheritance as though granted by will to us by inventors—the common dividend resulting from increased production due to machinery of all kinds.

And, above all, this is the one essential and vital thought. I affirm distinctly that the social compact implies this end as the one essential thing—the one object of organized society; all other objects being of minor importance to this.

And all that is required to fulfill the purpose of the Christian order is that each shall draw unhindered—yea, automatically—his portion. But today the cupidity of the evil disposed leaves the widow

and the orphan a stinted share of the great and oversufficient product—the granaries bursting with their gorge of wheat and the widow hungry for bread! I insist that plenty should bless all; for plenty abounds in the land. And it is unchristian to give a stinted portion to those who need; but the aged, the widow, the fatherless, and those dependent on the common bounty, should be as well provided for by society as is demanded of natural protectors—sons, husbands and fathers.

Society today will not see any human being perish of want. Kelley's men crossed the continent fed by the common bounty. But with such vast production—ample for all to live in comfort—yet millions suffer from destitution. What use to have invented labor-saving machinery, if the many receive no benefit, but, rather, hurt from it? Products piled mountain high; but the channels of distribution clogged.

The handiwork of each immediately exchanged for the handiwork of others and no tax paid by the laborers for the use of machinery, or for the use of land, except to the commonwealth, will call out the fullest exertions of all the physical and mental powers of mankind and multiply wealth in the possession of all beyond computation. Speculation will be of the past. Every man will, by the sweat of his own face, and not by that of others' faces, eat bread. All dividends on stocks, bonds and mortgages are wrong. Tribute paid by individual to individual, except for service rendered—the very labor of his hands or brain—is unjust. No man can have claim on another, except as return of work for work—the work of thy hands or brain for that of mine. Fair exchange of the products of my labor for the products of thy labor is all that the law of God allows.

Much was said by the ancient philosophers about "living according to nature." And the phrase—"according to nature"—is the watchword of progress and reform. What is the share of each of the common product, "according to nature?" It is the same. Vanderbilt's the same as the day laborer's—food, fuel, shelter, clothing and bed. No more has any human being—"according to nature."

It is gratifying to the mind of the Christian patriot to see the great progress the world is making toward the end foreseen by Jesus so many centuries ago—the triumph of love over greed. That was the work he gave his followers to accomplish. Step by step the advance is made.

Instinctively the toilers know that invention is a good thing. The printers are thrown out of work by the printing machine; farm laborers by the reaper and mower, and the market for horses is killed by the electric motor; yet patiently the suffering is endured, as the mother the pains of child-birth—a new order is being born. The many must ultimately reap the benefit of all labor-saving inventions. Short-sighted statesmanship would close the department stores by legislative act. The department stores are all right; but it is not right that they should be the property of a speculative syndicate. They must be co-operative concerns belonging to those for whose service they are set up—the community's. Co-operation must take the place of private speculation. The department stores should be depots of exchange of all products of labor.

Those dependent on capitalists for employment will soon be a majority of the people. They soon will become the ruling class. They will follow only men of their own guilds. They distrust the lawyer class. And well they may. The allegiance of the lawyer is given to those who control the money supply and not to the toilers. His mind is held to the past; and precedent is his criterion of reform. He looks backward and not forward.

If all the law books of all the barristers were made a bonfire of the world would be better off.

YE 128TH LESSON.

The Dog in the Manger.

The rage to accumulate wealth in private hands is a mania—is a foul disease. This all thinking men know. It ought to be cried down. It ought to be put a stop to. How the Good Teacher of Judea nearly nineteen hundred years ago denounced the rich! And Isaiah the prophet, three thousand years ago, did the same. Why did they do so? Why did Jesus say that the rich could have no place in His Kingdom? It is plain. The reason is transparent. No man can be very rich without others as a consequence being very poor. There is no surplus. There is only a pittance for each which each must consume or the wealth perish of natural decay. No one can have any more than his natural share. He may stand over more, like the dog in the manger, and prevent the rightful owners who must consume it or perish and the product perish also unused, prevent them consuming their rightful share. No wonder Jesus denounced the rich—no wonder that no rich man could find even standing room in His kingdom or church, but was forbidden to enter its sacred boundaries.

We may see what was the meaning of the Master's words by what construction his disciples put upon them. Soon after his crucifixion they gathered themselves into a society—a community meant to prefigure his Heavenly Kingdom. "All things were common." It will do for us to meditate on this. What was common? The essentials of life. Why common? Because nature says so. Jesus only declared (and his disciples recognized) the ordinance of the God of nature.

Since what each must have and must consume or both the consumer and the things to be consumed perish, why should they not be placed within easy reach of the living, why should any lack? That was the point. It was to place within easy reach of each the essentials of life, that the primitive Christian church united. Defer for a while distribution to all men "according as every man has need," will not starvation stalk abroad? Then "charity" steps in. That is artificial. "Charity" is the rich man's passport to heaven. It is counterfeit. St. Peter will not accept it at the gate. Give man his natural rights—not "charity."

What I cannot possibly make use of is not mine. It is by nature his who must use it or perish. Then I am a demon to withhold it from him. Am I a saint if I give it to him? That is "charity." It is the devil's password.

The true word is love—not charity. Faith, Hope and Love—the greatest love. How the language of the Bible has been perverted. By whom? By "robbers of widows' houses." "Woe unto you scribes and Pharisees, hypocrites! For ye devour widows' houses and for a pretense make long prayers; therefore ye shall receive the greater damnation." What of old was "the Kingdom of God?" The Church. "Scarcely," said Jesus, "can a rich man," etc. All know it by heart. It is changed now. Scarcely can a poor man enter a modern church. How many poor are connected with the fashionable churches? Very few, indeed.

But we have no need of either rich men or poor men. We want only men. Not votaries of self; but men who believe in justice and right. Such men demand that statute and natural law be harmonized and made to coincide. What by nature is common, be so by statute also. The essentials of life are common by nature. Woe to him in the last day to whom it shall be said: "I was an hungered, and you gave me no meat; I was naked, and you clothed me not." Why are the dogs of the law set on the destitute? Who dictated the passage of tramp laws? It is wrong that we have tramps in the United States. But the wrong is in the laws. God's laws never made

a tramp. Laws passed by the Congress at Washington since the surrender of Robert E. Lee to Ulysses S. Grant at Appomattox produced the American tramp. Those laws were dictated by gold and bond speculators. The laws that gave rise to millionaires gave rise to tramps. Bad laws created both; good laws will abolish both.

YE 129TH LESSON.

The Cannibalism of Speculation.

What pushes forward the English in Africa? Why is the great dam built across the Nile? Why a railroad from Cairo to Cape Town? For the benefit of the English people? Does poverty disappear proportionately to the extension of English power? Are there fewer poor in England today than centuries ago? Is poverty on the increase? On the decrease? Or is it at a standstill in Great Britain? What interest does the British government take in the amelioration of the sufferings of the laboring class? Survey Ireland. Are there many poor in that fertile island? Look at Wales, Scotland, London—all over the British islands—are not the great majority very poor?

The great majority of British subjects are very poor. The object of British and American "imperialism" is not the betterment of the condition of the toiling millions. The object is to secure large dividends on stocks, on investments of money—speculation. It is millionaires striving to become billionaires. There is a fixed purpose of the speculative class to hold the many slaves. Slavery has never been abolished. The saying, "A slave cannot breathe in England," is a lie. None but slaves do breathe in England; for those who toil for subsistence are so great a majority of the population of Great Britain as to leave the few who are masters a mere exception to the rule. Count the subjects of the British King. What is the condition of his four hundred million Hindu subjects? Slaves. What of the millions of natives of Africa under his dominion? Slaves. How of the native Australians? Of the natives of all of Britain's islands, including the Emerald Isle? Abject slaves. Count the slaves—five hundred and seventy-five millions. How many are not pinched with want? How many may count life worth living? The native British subjects number, say, twenty-five millions. Of these, twenty-two millions are dependent on the few for subsistence—are dependent, toiling slaves. Perhaps five millions of all her six hundred millions subjects are well-to-do. Five hundred and ninety-five millions are oppressed with poverty and are subject slaves of the five millions. All legislation is devoted to the benefit solely of the five millions.

Nominally the American government is "of the people, by the people and for the people." The Constitution of the United States was established to "promote the general welfare." But really it is a government of corporate wealth, by corporate wealth and for corporate wealth. The Constitution, as interpreted by the supreme judiciary, was established to "promote the welfare of trusts and combinations of speculators and money lenders." Our government and institutions have reached the condition to be properly defined "Anglo-American." The mighty American engine and train have been switched off the track of "general welfare," laid by our forefathers, and is run on the line of special privileges for the few—the British line.

How has this been brought about? Two words express it, namely: "Foreign influence." Who are the foreigners who have revolutionized our government? They are agents of British capitalists. Where do they reside? In Wall street, New York. The great moneyed institutions there located are British. And those great moneyed institutions rule America. The secretaries of the United States treasury

from McCulloch to Shaw are and have been merely British agents. We are back again on the same ground occupied by the Tories of our colonial days—subserviency to England. And, lastly, we have swung around to where the British and American flags are one. Our navy is a branch of the British navy. We hold the Philippines as Britons for the benefit of Britain. We must henceforward fight the battles of England. We must hold China out of the grasp of the bear. We must help the lion rampant.

While the brawny toilers offer life for country, the vile speculators prey upon the toiling many, suck the life-blood of honest industry, eat the very soul of liberty, destroy the people's homes and the happiness of families, control by corrupt means the printing press, pulpit and bar, break up society and do the damned deeds of evil. They are assassins of prosperity, destroyers of peace and happiness and plenty.

The people cannot and will not bear these wrongs but for a brief period. Then will they throw them off. "How long, O Lord! How long?" is the ejaculation that now we hear on every hand.

A great army must be kept up—our sons sacrificed to enable the millionaires to become billionaires. The poverty of the many will be increased, the millions will become merely tramps, fed by the bounty of their merciless millionaire lords and masters.

Already we murder thousands of men, women and children with our machine guns. As did the English in Southern Egypt, so did we in Luzon. "Make way for speculators," we cry. "Make way for trusts and millionaires, and billionaires, and make way with the freedom and the happiness of the many."

YE 130TH LESSON.

A Free Lance.

No man, as a rule, that depends on his pen for a livelihood, can poise a free lance. But one exception can be named of men in this country who have gained great prominence. That man was Robert G. Ingersoll. I am far from holding his beliefs, either religious or political; but his example of wielding a free lance did great good. The one man that has done most for free thought for mankind is the great Tolstoi. For more than a hundred years the Revolutionist, Thomas Paine, distinguished both in America and France for his devotion to the common welfare, has been, metaphorically speaking, roasted alive on the gridiron of priestly rancor, so that no one dared mention respectfully the name of the fearless defender of liberty and equality, lest he, too, be calumniated by the "chief priests and the elders" and their "rigidly righteous" backers, as was the Christ crucified by the same class and for the same reason—his fearless denunciation of falsehood and imposture.

We loudly boast:

"Free speech, free pen, free soil, free men," when nothing can be farther from the truth. There is no freedom of speech, no freedom of the pen, no freedom of the soil, and no free men in America. We move like fish in schools or shoals. You can advocate any ism, religious or political, from Agnosticism to Greenbackism, inside your own clan; but stand alone opposed to the barbarism of the age in which you live, as did Jesus to the barbarism of the ages, you will meet the same welcome he met.

"Free soil!" When not a day passes in any city of the United States that men are not imprisoned for no crime but poverty.

Yes, we have fallen on a time
 When poverty's become a crime;
 An evil angel is abroad,
 The enemy of man and God;
 This Lucifer would e'en restore
 Base barbarism as of yore,
 And clanking fetters for the poor!

Not a square foot of ground is left free on this mundane earth for the poor wayfarer to tread upon unmolested.

"Free men!" Not when, as in Colorado, good men in time of peace, are forcefully carried out of the state by carloads, like cattle, and dumped in the desert by military despots in obedience to the demands of corporate greed and tyranny, and a corrupt court sanctioning the same.

The schools or shoals of sharks are the combines of exploiters. They have swallowed our national and state governments. No law is passed contrary to their dictation and interests. Not a word is uttered in the halls of legislation, on the stump, in the pulpit, or through the press uncensored by their paid attorneys. They own the ruling powers—the courts, the churches, the press, editors and contributors—creatures of the exploiters of the many. What has the national government done to benefit the working class? One thing it has done and is doing for them, it is digging irrigating canals and reservoirs in the valleys of the mountainous west—thanks for this! But beyond this service, its efforts are directed only to the creation of billionaires.

"A free lance!" Show that you have ability to skin the people alive and some insurance or railroad, or mining, or banking syndicate will pay you a yearly salary of fifty or a hundred thousand to serve it. He that would serve the common people who produce all things of good, to be taken possession of by exploiters, must do so as Jesus Christ served them, as Robert Emmet served them, as John Brown served them. Very well! It pays better to do as these did and die as they died than to be the Judas to betray the Master, though he receive all the pieces of silver and all the gold ever dug from the mines and minted, and all the diamonds that Kimberly has produced and Golconda, and all the pearls of the seas and rivers. Jesus is incarnate in humanity: "As ye have done it unto the least of these," etc. He that betrays the people—"the common people"—who "heard him gladly," betrays the Christ.

Within the decade just passed, the method of "editing" papers has entirely changed. The "editors" now do all the writing on social, economic and political-reform questions, and even gratuitous contributions on those subjects by the people are received, if at all, very reluctantly. Only such as do not offend "business men" (corporation and trust kings, saloon keepers, and the owners of rooms rented for immoral purposes) are admitted to their columns at all. Extracts from other periodicals are preferred to original contributions. To hoodwink the masses is their purpose; deception the means—the end reaction toward bureaucracy—plutocratic rule. Hence the unanimity of the metropolitan daily press in favor of the "Galveston plan" of municipal despotism—a conspiracy to murder American democracy and make an end of free institutions on the American continent and, finally, the world over.

YE 131ST LESSON.

The Law and the Gospel.

We do not say that all that has been in the past was evil. On the contrary, we say that all that has been was good, because it was what had to be before the better could appear. It was like the old

law, but "after the law came the Gospel"—"He came not to destroy the law; but to fulfill." The nations will be born into "newness of life." Of course, the life that was was the gestative life. It was preparatory to the higher life. Soon will we have a new birth of freedom. Soon will we have the true equality of men and women. Soon will we have a new civilization. Now are we barbarians. Soon will we be a free and enlightened world. Then there will be no more wars. Then will one flag float over all—the starry flag of the United States of the World. That flag will be unfurled, not by the speculative class—the class that lives off the toil of others—but by the toilers themselves. None but toilers ought to vote; for no other men and women should be but toilers. I would have every able-bodied man live by the labor of his own hands. That is what the emancipation of labor means. It means that the burden of toil shall be shared equally, and that no one shall by any artificial device escape having to bear his equal portion of the common burden. It is not that I, or any one else, shall live without labor; but that all shall do a like part of the common task.

There can be nothing worse than what we now see—the able-bodied shirking their share of labor, or receiving for compensation of their little toil a greater share of the common product than falls to the lot of those who do the greater part of the work. No man can have an equitable right to anything that is not the product of his own toil. To say that it was produced by his ancestors is false; for the products of labor that are of any value are perishable and must be renewed year by year.

The idea that wealth can be handed down is false. Nothing can be handed down from one generation to another that is of any real utility—nothing that can keep life and warmth in the human body. Outside of unjust law, equality exists.

We declare war against the existing social system. We mean to destroy it, root and branch. God said to Adam: "By the sweat of thy face thou shalt eat bread." We declare that each and all of his sons must share alike this duty and obey alike this command. The one purpose of the labor movement is to lift all men to an equality. How? By doing away with the idlers.

There is no use for the laborers to try to maintain their natural rights under existing conditions. If they appeal to the courts, they find no relief. Why? Because the binding decisions of the courts have come down from the past, when all labor was enslaved, and they are altogether against the toilers. They contemplate labor as enslaved. So labor has no legal rights.

The state ruled by speculators and lawyers protects them not. They can have no protection until they protect themselves. How may they do this? By means of a combined political movement. They must elect to office only men of their own class—sworn to be true to them. A great political movement of labor by labor and for labor is near at hand. God speed the moment when the toilers shall be one! God speed the moment when they shall stand together in politics with the same persistence as they now stand together in a great strike for higher wages!

The power to transform the world is in their hands, if they will only use it. And the workers are coming to know their power. Soon they will use it. Already a change has come over all social relations. Nothing is as it once was. Great aggregations of capital leave nothing to individual enterprise. All business is becoming controlled by the executives of trusts and combines. So the new that will make labor master contemplates only the mastery of all trusts by the people. The combined people will advance to the control of all interests. They will of necessity have to do so—not led to it by any theorizing, but driven to it by circumstances beyond their control.

I only anticipate what must inevitably be. Can the old condition of things be restored? No; the world has outgrown the old order. Men must and will co-operate, either in private trusts or, gathering and consolidating their interests until finally one interest will control i. e. the public interest—one gigantic public trust comprehending all businesses. Will not the people maintain their right to rule? or will plutocratic rule be accepted as final? and by the "Galveston plan" the few rich take and hold control everlastingly of cities, states and nation? We are advancing. Soon a universal trust, with all men and all women equal shareholders in it, will have grown up. This is nationalism.

But it is only fulfilling the prophecy of the Acts of the Apostles. It is only making world-wide the Pentecostal society. The church of Jerusalem was the epitome of the church of the twentieth century. All things revolve and circle in orbits. So the old church organized in Jerusalem on the day of the Pentecost comes again in sight. But it is now about to comprehend all men within its fold.

YE 182ND LESSON.

Society's Barnacles.

It is a law of biology that, if in the life struggle one organism fixes its abode on another, there is hardly a limit to the degradation that awaits it. Thus the barnacle crab begins life swimming through the ocean, having a segmented body, three pairs of legs and one eye. He leaves off his roving ways, attaching himself to the soft, hinder parts of a distant relative, the hermit crab. Here he does nothing but absorb the juices of his host. Soon he loses his eye, then his limbs, then the segmentation of his body, his head, his intestines, his everything. He grows too lazy, and sinks too low even to eat. Around his mouth he develops a bundle of roots which spread through the soft body of the hermit as roots of a plant through the ground. He absorbs nutriment like a plant, and hence all the animal structures even the intestines abort, and the purple saculina—that is its name—has sunk to the level of mere unconscious existence. Host and parasite started alike.

And it is the same with parasitism in the social world. But what is parasitism? It is the living off the juices of another or others. Whoever gathers the proceeds of others' labor without giving the equivalent in the proceeds of his own labor is a parasite. Every millionaire rich-man, no matter how he came by his riches, is a parasite. He has sucked the life-blood of labor until he has become swollen to fatness. Every one that has gathered an undue proportion of the fruits of others' toil has come by it through parasitism. The speculative class are parasites on the bodies of the toilers. They are the barnacle crabs attached to the soft, hinder parts of a distant relative—the working class and doing nothing, but absorb the juices of his host. This is literally true.

It is an awful thing to contemplate. Barnacles rule this "free government." All laws are made by them and the court decisions they dictate. The host, the working class, whose juices the speculators suck, are shamefully legislated against. A standing army is built up to coerce and shoot them down, if they wince under the blood-sucking. The barnacles are gods and lords. The victims sucked till their skins are empty and dry are a "dangerous class."

Would to God they were dangerous to the barnacle speculators! I would they might destroy and get free from the barnacle, blood-sucking, speculative class. How the barnacles are themselves enervated; and, worse yet, they are destroying society itself. Why have

we saloons? Why have we houses of ill fame? They exist because of the barnacle speculators.

Says William D. Gunning, in his instructive book, "The Life History of Our Planet," from which I quoted in the beginning of this essay: "Man is poor. Let him toil and mull every day of his life and every tolling hour of the day still he is poor. If some higher intelligence could look in on the tolling millions of Massachusetts, grinding and spinning and weaving in the mills, boring and blasting and pounding in the quarries, in the sweat of their brows torturing the unwilling earth for its grain, in sweat and in grime torturing metals in the furnace, a cloud of sadness might pass over his brow as he thought that for all this tolling and mulling, after clothing their nakedness and feeding their hunger, there was left just three cents a day to each toiler. This is the average surplus earning in Massachusetts."

And yet Massachusetts is the most wealthy of all the American states. So the wealth of a nation is not the wealth of the tolling many of that nation, but of the few barnacles—blood-sucked into their aborted bodies. Three cents a day the average gain of the toiler—nine dollars a year! How many years will it take him to become worth a million? Divide a million by nine, and we have one hundred and eleven thousand one hundred and eleven years, one month and ten days! Is it right that the few grasp all and the many nothing? Who are our great heroes, our noble men? The sons of toil. How seldom does the son of a millionaire distinguish himself by many qualities? A Roosevelt in a thousand years!

Degeneration! Every speculator is a degenerate. A degenerate from what? Why, from the true standard of manhood.

Are we a Christian people? Is every rich man, every millionaire an Ananias? He is if he withhold the giving into the common treasury what Christ commanded him to give and what has been stolen from the public—from the toilers who produce all the wealth. But how may this be returned to the people? How given back to the producers?

By a proper system of taxation, by the abrogation of special privileges and monopolies, by the destruction of all incorporate bodies except one, the state itself. Make all the benefits of machinery common. Let the individual own and possess exclusively only what by nature is his.

YE 183RD LESSON.

Capital Versus Labor.

A world-wide trust has been formed. It has in view the enrichment of the few and the enslavement of the many. It is the gold trust. "Profits of capital rise with the fall of wages, and fall with the rise of wages." That is the law. This trust we denominate the "money power." Its head is the international banking trust, which comprehends all other trusts. It is the governing power the world over today—not less in America than elsewhere—England for instance. The welfare of the many is not had in view by any government. Only moneyed interests—only investments of capital is the end of all legislation. The Boers were conquered to give the British control of the gold and diamond mines of South Africa. For whose benefit? Not the common people's. Who whipped the Boers? Tommy Atkins. He suffered much.

Tommy, now the war is over, would be glad of employment—not in handling the gun, but in handling the pick. He would come in numbers beyond the two hundred thousand that came to lay

own their lives fighting the Boers, bringing with him his sweetheart wife. He would light the home lamp and dig out of the ground the gold. But he could not be corralled in a compound. He could not be worked as a Cooley for a Cooley's wage. He would have a fair share of the output of the mines. So eighty thousand Chinamen have been contracted for in China and shipped into South Africa. When Tommy, having laid down his gun, would gladly do this work. Tommy must stay at home and walk the streets of London all the night long, having no place whereon to lay his head, and have free breakfast at the Salvation Army barracks, and, as for dinner and supper, he may go hungry. This will be the situation always, while big dividends from mining stocks are paid to Lombard street usurers; but these would not accrue under conditions of home building and fair wages to British workingmen. So Chinamen are shipped in and so England is preparing by means of greed—the greed of those who most need the gold—is preparing revolution.

It is Greed that has destroyed the ancient monetary system of Christendom and placed gold on the throne for the same end that Chinamen were brought to the Rand, viz: big dividends in Wall and Lombard streets. No patriotism, no humanity, no philanthropy, no Christianity—only greed. It will end in revolution. The gold trust has made the other trusts inevitable. Greed has done its work. Rockefeller is the first and will prove to be the last American billionaire. Greed has ripened and borne its fruit. It is not good fruit. The tree will be hewn down and cast into the fire. The Chinaman will be shipped back to his native home in the Celestial kingdom to stay there. Tommy Atkins will return to South Africa—not to hunt with his gun for Boers, but to make farms and crush quartz rock. No dividends will accrue thereafter to Lombard street idlers. South Africa will have the benefit of the farms and of the mines—not the De Beers alone—not the few so-called "capitalists," but the many toilers. And the people of America will own the wealth of America. The wealth will be equitably "divided up." Yes, we will divide up." Mr. Rockefeller and the millionaires will "take their medicine" and disgorge. Not just "the majority of the wealth will belong to the majority of the people;" but all of the wealth will belong to all of the people and never another millionaire cumber the ground, but all men and all women and all children will be well to do. This is the condition that immediately confronts the United States of America and the United States of the World. Tradition will be ruthlessly trampled under foot. "Behold I make all things new," God has said. The time is at hand for the inauguration of the "new heaven and the new earth." The "old heaven and the old earth have passed away" and there is "no more sea." God bless forever the good old Bible that inspires us with so much of hope and that has made our country what it is and preserved to us of antique thought the grandest of altruistic and moral ideals born of the aestheticism that produced works of unsurpassed beauty and perfection in art and literature—models for all time.

YE 134TH LESSON.

Patriotism Versus Speculation.

What is the duty of the individual regarding wealth? Each thinks that he has a perfect right to go along the path of custom. If he live in a land of slavery he may, like Washington, own slaves and get rich off their enforced toil. If he live in a land of speculative "business" he, as a Christian man, may take advantage of favorable conditions to become a millionaire. It matters not how many suffer want, he has a moral right to take advantage of the necessities of

others to employ them at starvation wages and pile up his profits off their labor.

It seems to me that the true man will "go mad," as did John Brown, and strive, by all means, to break down the existing order of things, as he tried to break down the wicked order of his day. We must not sit still and see injustice grind humanity to powder between the upper and the nether millstone of selfishness and greed. No matter if it is the custom, we must change custom and inaugurate fair play.

But we spent hundreds of millions of dollars and thousands of lives to help the poor and oppressed of Cuba.

Well, why may we not do something for the millions of the poor of our own country? Why not Uncle Sam establish schools in the South to do away with the ignorance there of the blacks and the whites alike, as in Cuba, Porto Rico and the Philippines? Why not give employment, in peaceful pursuits, to all who want work and wages? We can pay men to shoot other men. Why not set them to work in the shops and on the farms as well? It has not been customary for governments to employ labor except in building forts or in shooting men. But may it not be proper to make it customary? May not governments employ men in pursuits of peace as well as of war?

The trouble is, there is a speculative class. That class is the devil of our civilization. It ought to be put down, wiped out, abolished, forever put an end to. That class is enriched by wars. The calamities of war ought to bring suffering and loss alike to all. It is this class that rules the state, and not the people rule who toil and fight. The many bleed and pay the taxes, while a few speculators get rich. So wars exist because they make speculators rich.

Who furnish the money to carry on war? The speculators say they do. How do they furnish it? Do they give it gratuitously? Miss Gould, a kind-hearted, patriotic American girl, gives \$100,000. How much do the speculators of Wall street give? They do not give; they take. It is per cent that they are after. They buy bonds with currency—untaxable bonds that return interest. Then they expect to bank on the bonds—expect to get back in bank bills from government that prints and endorses them and accepts them in exchange for other bonds and for taxes as much as they give in currency for the bonds.

That is what the speculators do to "help carry on wars." They, in the end, get back ten dollars for one.

Perhaps the people will do a little honest thinking, when they see their sons slain in war, taxes increased, and millionaires become billionaires—bond owners growing fat and the people lean—they will ask whether the government may not be made to assure the "greatest good to the greatest number," as the fathers meant it should.

Shall the banks issue their notes for money, buy bonds with "currency;" that is to say, their own bank notes, and on the bonds issue other notes, buy with them other bonds and issue notes on them as before, and so on, increasing the interest-bearing debt as the banks increase their notes and profits? That is the way that wars are carried on by the help of Wall street.

What benefit to the country is the currency issued by the banks? None whatever. They only put it out on loans. Let the government ignore the banks and put out its own paper money, legal tender. Borrow not one cent of the banks. Greenbacks accepted by the producers are a loan without interest.

Let property be no more sacred than life. Why should our sons die for their country, and the speculators grow rich "for the country?" Let property be squandered, as well as life. Can my boy's life, lost on the battlefield, be given back to him with interest at the end of the war?

With no more war debts to cumber the ground, there will be no more wars. Not "On to Richmond;" but "On to The Hague!" will be the cry in case of international disputes. The usurer is the instigator of all the wars among civilized peoples today. "No more bonds, no more wars," as the boy said who was given whisky to "bring him to consciousness when he had fits." The whisky out, he said: "No more whisky, no more fits."

YE 185TH LESSON.

What is Just?

A wonderful change is taking place in the ideas of mankind as a result of the increased intelligence of the masses, consequent upon extended education, the common schools reducing illiteracy to the minimum. The common rights of man are more considered than ever before. Government, however, does not fully reflect advanced opinion, because the governing class is not the many. But this situation will not last long. Public opinion is bound to become crystallized in laws and institutions sooner or later. Everything must be logical—that is what may be called evolution—movement in logical order.

Is it logical that the conditions of war demand of the individual to give his life and not in the same way his property? But all are expected to give of property—each about the same. But war takes not an equal portion from each of sacred life-wealth. The richest give all.

See how this is exacted: the best men must go to the field. These tender all. But do the "richest men" (so-called) come forward and make a like tender of all their property?

Am I obscure in my language? Who is in fact the richest man? Positively not he who has the most money and property; but he who has the greatest fund of true manhood—health, strength, intelligence—these three. He is the richest man, though he may be as poor in property as was Jesus Christ.

But has not the government the same right to say, "None will be required to give of money to support the war but a select few"—the (so-called) "richest men," as it has to say, "None shall go to the front but the choicest of our youth?"—those richest in manhood?

Ah, which is superior, manhood or money? Life or property?

But the youth volunteer and the money-giver does not volunteer—the youth to give his life—the money-giver his property.

The money-giver ought to volunteer to give his money as the young men do their lives.

If the youth did not volunteer they would be drafted.

The government takes only the best fitted—the healthiest—the best qualified physically. Why does it not say also: "I will take the money to support the war of only the wealthiest men?" This is what ought to be done. No man ought to be compelled to give a cent to support the war but the wealthiest, as no man is compelled to serve but the healthiest.

It takes from the top down of manhood—why not so of property? Is money superior? The rights of property above the right of man?

Would not the government do right to say: "If the surplus above a million dollars of wealth owned by the individual citizens be sufficient to support the war not a cent will be exacted of any one worth less than a million dollars; but every cent beyond and above the million mark will be taken for the support of government, till no one person can be said to be worth more than that sum?"

When that sum is exhausted then from each worth above five

hundred thousand dollars, take all in excess of that amount. If that be not sufficient to meet the demands of the occasion, then from each worth two hundred and fifty thousand take all in excess of that amount. If not sufficient, take from each worth over a hundred thousand dollars, and so on, down till no man is left worth over five thousand dollars; when, if the enemy be not subdued and our cause victorious, it may be time to hang out the white flag.

Such a system of taxation as the above would be as just as it is to draft the individual, exacting his life for his country. And it would have the effect of equalizing the possessions of the people. But under the system of bond issues and taxation as practiced now, the poor bear all the burdens. The stamp tax comes off the many and taxation of imports does the same. As it is today, the rich grow richer as the effect of wars—the poor poorer.

Indeed, a just system taxing only the rich would put an end to all wars. The war with Spain, if it had borne down alone on Wall street for support would not have been declared.

Suppose upon the declaration of war by the President he had called for seventy-five thousand men and two hundred millions of money. Suppose it had been understood that if both men and money were not forthcoming voluntarily in a given time a draft of both would be made, and as to the money what is outlined above would be carried out—would not the money have been volunteered as well as the men—rather than that the leveling process be put in effect?

Every intelligent person will say this is just—take the wealth of the wealthiest, as well as the lives of the healthiest, for the common defense.

As long as we have rich men in America who owe their all to their country, we should not borrow money for war purposes any more than we hire mercenary Hessians to fight our battles for us when we have millions of stalwart young men of our own able to carry muskets.

Let the millions of our "common men" that have to carry the muskets get together at the ballot box and take control of the government, change the laws and Constitution, if need be, so as to have justice done; then will all bonded debt be wiped out and the rich made to bear all the burdens of taxation until we have reached the equality the fathers designed this republic to stand for.

It ought to be plain to every man with a grain of patriotism in his heart and of sense in his head that bond issues and the taxing of the poor are, like gold standard, the spawn of effete monarchies and aristocracies, where all the burdens fall upon the poor. Let us go on with the work that Jefferson so grandly began and in a considerable way carried out—rid America of the blight of the Old World curse—ancient wrong and mediaeval tyranny.

YE 136TH LESSON.

The Law of Growth and Decay.

Toward what are we drifting? It is said by the author of the "History of European Civilization"—Guizot—that during the Dark Ages, when there appeared to be no law, and universal anarchy seemed to prevail, our present order was evolved. The law of progress, unseen and unrecognized by the people of that age, lifting up to a higher level the tide of civilization, as the moon influences the ocean's waters, made the Christian world what it now is. The order of birth, growth, decay and death of nations is in accordance with a fixed and immutable law, as with individuals.

Is the United States now in its period of youth, growth and ad-

vancement, or has it passed into its decline? There is wonderful progress in inventions that increase material wealth; but millionaires abound on the one hand and tramps on the other. Pauperism is increasing; marriages are becoming less frequent in ratio to population; families are growing smaller and smaller, and children fewer and fewer. Of course, this implies decay. Is the increase of material wealth and its centralization in few hands about to do for us what it did for ancient Rome—destroy civilization?

I do not want to take a pessimistic view of things; but if the good sense of the masses—the religious instinct, patriotism and public spirit—do not lead them to call a halt all will be lost. There must be a radical change made in our social order to save us. The old order is outgrown, as in France prior to 1789. Nothing short of a radical social reorganization—a reconstruction of social relations, an overturning and rebuilding of the structure of so-called society will suffice. The change from our present order to the new that is to be, must be as great as was the change in France from the old to the new, produced by the revolution.

Definitely speaking, the new order will give: First, free lands; second, free tools; third, free money.

"Free lands, free tools and free money" are the ends that must be sought by the friends of man—the true reformers of today.

What need to argue the necessity of free lands when "bonanza farming" is becoming the system of agriculture in the West and soon will be the common system of the United States? Already only one-third of the actual plow-holders own, free from incumbrance, their farms. One-third are encumbered by mortgages that amount to an extortionate rent, and one-third are renters. Land monopoly must be brought to an end.

That capitalists are cormorants preying on labor is made plain by the following from Ricardo's "Economy and Taxation," p. 74-75. He says: "It has been my endeavor to show throughout this work that the rate of profits can never be increased but by a fall in wages." And John Stuart Mill (Political Economy, vol. 1, p. 511) says: "We thus arrive at the conclusion of Ricardo and others that the rate of profit depends upon wages—rising as wages fall and falling as wages rise."

The profits of investments in the tools of production depend then upon how great a per cent may be held back from the grasp of the creators of wealth. Hence, to emancipate labor it is essential that the tools of production be free. Whatever shall be paid for the use of lands, tools and money must be paid into the common treasury and not to private individuals. We pay today to capitalists interest averaging annually not less than 6 per cent on \$33,000,000,000. The amount of the yearly tax paid by the producers of America for the use of money is \$1,980,000,000. The interest may be reduced to 1 per cent and the people be relieved of an annual interest burden of \$1,650,000,000, reducing the annual tribute paid for the use of the tool money to \$330,000,000, and this will be paid to the government in lieu of other taxes.

But what does it mean to free the "tools of production?" First, it means government ownership of railroads, the biggest "tool of production" that has fallen under private and corporate control. Divert the cash paid to railroad corporations to enrich the Goulds and Vanderbilts into the national treasury. Then we must build up co-operative manufacturing and so do away with private capital employing labor.

But what is the end of all this?

"Bear ye one another's burdens and so fulfill the law of Christ." That is and ever has been the labor movement—the fulfilling of the law of Christ. All things will one day flow like a great river in the channel of the common weal—the condition of the first Christian society—the primitive apostolic church.

YE 137TH LESSON.

What the People May Do.

The grand illustrations of Dante's Paradise by Gustave Dore, rise in memory,—the multitudes in clouds and circles, myriads of angels—so I see the mighty multitudes of angelic beings—souls of the millions that have suffered from the oppression of Dives. Are they not "legions of angels" fighting on the side of the people for the cause of Christ—for the setting up of his glorious kingdom among men—the re-establishment of the Pentecostal commonwealth, that shall become world-wide and bring in the glorious "second coming" of the Divine Master? The grand reformation of the fifteenth century was not so important a movement for the advancement of mankind as is the great "labor movement" now under way in all civilized countries.

What the people may do, if they will, is the task of ye old school-master of ye olden time to show, and when that is shown, the seed is planted that will bear fruit. Who may not predict that the great advancement made during the past half century in all civilized lands along the line of invention increasing an hundred fold the production of the essentials of human existence on earth will not compel an equal advance along the line of social improvement? What is the use of increased production if the producers be not benefited? Are the toilers of England better off now than they were centuries ago? It is admitted that they are worse off. Time was in England when the common people were very much better off than now. And yet it is said that today machinery produces in England alone as much as could have been produced by a billion of men with the old machinery of a century ago—produces of articles of human comfort and necessity. Those products are shipped abroad for the benefit solely of the speculators who have bought stock in the manufactories—and the toilers that manipulate the machinery are not better off than the toilers of old, when they sat in front of the hand-loom to throw its shuttle in old England.

Who cannot see that if speculative investments are put aside and the manufactories are conducted co-operatively, the producers will then get all the benefits of invention? Who cannot see that they will be better clothed and better fed and better housed, when they get all they produce, than when, as now, they do not get a tithe of their product? And are they not able to conduct the business—to manage the buying and selling through their unions as well as the business is done now by "companies limited" of sordid speculators? The trades have no more use for capitalistic "bosses" than have domestic animals for blood-sucking flies. The truth is the bosses have proven to labor about as fatal as the tsetse fly is to cattle in central Africa. The social body has no manner of use for private speculators. It has no manner of use for any kind of private transactions. Everything must be hereafter done co-operatively and nothing between individuals. We will borrow no money of "capitalists;" we will not work for "capitalists" for wages; we will not sell our labor products to "capitalists;" we will not buy goods of "capitalists;" in short, we will have no dealings with "capitalists." It is our purpose to abolish that order of individuals. Let it be fixed in the minds of all men that man and his fellow man will stand in the relation of brother to brother, and all business will be carried on co-operatively under the aegis of a fraternity. Such a thing as competition will never again be heard of and the word "speculation" will become obsolete.

But this sort of society will destroy "individual enterprise." Yes, it will destroy it. What is and ever has been individual enterprise? It is individual enterprise that floods Africa with alcoholic liquors. It is individual enterprise that fights "prohibition" in civilized Amer-

ica, Europe and Australia. It is individual enterprise that distributes opium—that forces it on China. It is individual enterprise that established African slavery, carrying it into all the colonies, in the fifteenth, sixteenth and seventeenth centuries. It is individual enterprise that has oppressed the people in all climes and at all times. But what will we put in the place of individual enterprise? Christian co-operation, brotherly love, love of country, love of humanity, the common welfare. Private enterprise is the effort of man to over-reach his fellow man. The James brothers of Missouri were men of "enterprise." The Bender family of Kansas was an "enterprising family." We will abolish private enterprise.

What else will we do? We will abolish the slums. How? We will see that every family has a comfortable home. Who will build the homes? Who does build them? Labor. And labor will still build them. But who will own them? The community. Will not capitalists own and rent the flats as now? No. Whatever is paid of rent will be paid to the community. Whatever is paid of money interest will be paid to the community. Whatever is paid of profits on goods purchased, will be paid to the community. Whatever is paid of fare on railroads or street cars will be paid to the community. No man will monopolize anything but what is his by natural right. A home will be his. But a bonanza farm will not be his. The lands will not be monopolized. The tools of production will not be monopolized. And the money of business will not be monopolized.

YE 138TH LESSON.

Confidence in the People.

Who are the people? Everybody. In what respect ought we have confidence in them? In respect of public spirit and good intentions. It is not the poor man or the rich man especially, but all men individually, we may rely upon. When the fife and drum were heard in 1861 who came forward to join the ranks of the army? All. There were exceptions, but not of any class. We had no classes, but only the masses. I speak from my own personal knowledge and observation. I know that the rich men of today, pioneers of Iowa, were poor fifty years ago. They have lost none of their public spirit. What one is at twenty he is in character all the balance of his life. The intentions of all are good—is the rule of life.

Not of the burglar, surely? No; he is demoralized, hence he is an exception to the rule. Fifty years ago we read of John Murrell. He was a highwayman. It was said: "He robbed the rich that he might give to the poor." It was thought that his intentions were good. And, if the "end justified the means," he was not a bad man. I believe that John Murrell was no worse a man than he who lets buildings for immoral purposes today; than the employer who said to his employees, "If you refuse to sign petitions for saloons to be licensed in Des Moines I will fire you from your job." The wrong is in the motive. This employer, a very rich man, said: "It is thirty thousand a year in my pocket to have saloons opened in the city—profits to me on rents of the buildings. He that gets his living at my expense is not my friend if he refuse to sign the saloon petitions, and he shall be discharged from my employ." He that places private interest above his love for the common weal is a bad man.

Our fathers could not have a log-rolling or house-raising without a jug of whisky and, on election day, many of them got "full" and showed their zeal for Jackson or Clay by fist-fights. They were not the less patriotic. No one is so unlettered or besotted as not to understand when his rights are in jeopardy. And he who gives his vote for a treat to a cigar or a dram of liquor is no worse a

man than he who distributes the bribes or pays the cigar and liquor bills. Men learn more by hearing than by sight—by the ear than by reading. An unlettered slave woman in the rear of Vicksburg in 1863 was heard praying for the success of Grant's army. She knew what the war meant. May not telepathy be a potent agency in bringing all to a common understanding?—psychological wireless telegraphy. Thought waves flow around the world on the ocean of ether as do the wireless messages on the ocean of electricity. What matter, then, whether one's grandfathers were voters or whether voters now can read understandingly the Constitution or not?

Egotism carries some men clean off their feet. They build larger houses than their neighbors, and too large for their own needs. Money they reckon the measure of manhood and moneyed interests the higher interests. To conserve and promote money-getting they would let go democratic institutions and establish, instead, "government by commission"—the Russian order. If our fathers were competent to institute so grand a system of government of cities, states and nation, as they did, we are surely competent to administer and patriotic enough to preserve it.

The blacks, born since Lincoln issued the great charter of 1863, are not more illiterate than were the whites of all the states in the eighteenth century and to the middle of the nineteenth. Nor is southern prejudice against the people of African descent any more intense today than was the prejudice against them even in Massachusetts seventy-five years ago. Josiah Quincy, in his diary entitled, "Figures of the Past" (1883), says:

"There was one question that could not be avoided after the establishment of railroads: 'What are the rights of negroes in respect to this new mode of locomotion?' And the general voice of the community replied in the usual chorus: 'Neither here nor anywhere have they any rights which a white man is bound to respect.' The prejudice against persons of color can be faintly realized at the present time. No public conveyance would carry them; no hotel would receive them, except as servants to a white master. If a negro presumed to enter Boston Common he was liable to be pursued and stoned by a crowd of rough boys. After the Providence railroad opened to New York, scenes of riot and violence compelled the assigning of a special car to colored citizens."

"Will we be patient? Will we wait a while?" The white man will come to be right; give him time.

YE 139TH LESSON.

The Enfranchisement of Woman.

Ought woman vote? I would not compel her to vote; neither would I stand at the polls to keep her away. It is for each woman to determine for herself whether she ought to vote or not, as it is for each American freeman. Of course no one is compelled to vote. Who can say, when the most ignorant men of all nationalities and colors have the right to cast a ballot when they see fit, that the majority of women are not as well qualified for the exercise of the right of suffrage as are the majority of men? Indeed, if one visits our public high-schools and sees that more girls are in attendance than boys, can he doubt that the next generation of women will be better qualified, by liberal education in the schools, to vote—if education is what is needed—than a majority of the men?

Formerly men were held in bondage to kings. They won the right to rule through the popular voice, by means of the sword. Women, during the period of fierce wars, suffered, but did not directly handle the sword, save in exceptional cases, as when the Maid

of Orleans saved France. But women have been at the head of nations as queens. Who has ruled England better than Elizabeth or Victoria? Could not a woman fill the chair of chief magistrata of the United States, or of governor of a state as well as the throne of England? And if she is competent for the highest offices, is she not competent to cast a ballot?

Of course the same reasons may be given why women should vote as are given why men should. There can be no difference. She does all that men can do—fills most of the trades and professions that her physical constitution does not render impracticable—even the profession of the law. If she is capable of interpreting the laws she surely is of helping to make them. There is no good reason why she should not vote any more than why men should not. All should be given the same rights, and the same means of preserving their rights. Woman has been legislated against always, because she has had no direct voice in framing the laws.

Every movement toward greater privileges for woman has been beneficial to society. The greater freedom the more virtue.

There should be no difference whatever between the rights and privileges of the sexes. Where necessity compels, as in Germany, the men all being drafted into the army, the women do most of the outdoor work on the farms. Woman can be a drudge and slave, and men are willing that she shall be. But the ignorant are never willing to give her her just rights, privileges and franchises. Why? Because woman has been too weak and too much handicapped to contend for her rights with guns, swords and pistols. "Might makes right" is still the law of the uncivilized world, and the world is yet uncivilized from pole to pole.

It seems strange to me that every state legislature does not make haste to do what every man ought to see is the only manly thing to do—give to the mothers, wives and daughters of the people the same rights, privileges and franchises that belong to the fathers, husbands and sons. It is amazing, the apathy and dilatoriness of men in doing what duty prompts. But what compulsion does not drive them to, they are yet slow to do. There is but one reason can be given for this neglect to do what clearly ought to be promptly done and that in slang phrase is "we don't have to." So do men yet bow before might; so do men disregard right.

Then the women can only say that the reason the common rights of humanity have not been theirs, is that they have not been able to compel by force and bloodshed their acknowledgment by the stronger sex. You might as well preach to the demons of hell about "doing justice" as to preach to barbarians—which all men are who are only actuated by the motive "we do because we have to."

When, then, will women have guaranteed them their just and acknowledged rights the same as men? The only answer is, when men cease to be barbarians—when the law of "might makes right" ceases to be operative, and not before. Mothers, govern your sons by reason, and not by the rod. Teach them to do right because it is right, and not because they are compelled to by fear of punishment. You, yourselves, Oh, mothers, are alone to blame that men whom the mothers gave body and mind to, are the barbarians that they are. They still do as they did at home, just what they are driven to do, by the whip of compulsion—by fear—and not what they are led to do by a sense of justice and right.

Water cannot rise higher than the fountain-head—men cannot be other than as their mothers have taught them, and all men are what their own mothers have made them physically, mentally and morally. Woman, you are the life and soul of all that is human—you hold the supreme control of all the affairs of this world. If you only realized your importance—realized, as you will one day, the superiority of your natural position to that of man and the power now in your hands to change all things, you would in a little while rectify all the

THE CITIZEN AND THE STATE.

ings of society by merely teaching your boys good manners.

While man is nothing compared to woman, when considered in reference to the divine arrangement, he has by artifice made his other a slave. And only because of his superior physical strength; because he is able to master her with his fists—because he can choke her with the grip of his ponderous hand.

Woman! The highest office on earth is that Mary filled—mother of the Great! Be true to nature, then are you true to God. Bring up great men and great women. Think only of your little ones. Do your duty by them. That office alone comprehends—is above and beyond and greater than—all other offices, privileges and franchises conceivable. But you should not be deprived the lesser privilege of the ballot. Yet, O woman, were your eyes again opened, you would perceive that your nakedness is not want of rights and privileges, but it is the want of a due appreciation, on your own part, of the grandeur of your God-given office of mother of the great. It is the highest office in the gift of God.

THE 140TH LESSON.

The Citizen and the State.

The burden of maintaining the commonwealth rests on the shoulders of the laboring class. All debts are paid in products of toil. Money is but the check for products. National debt represents idleness of the privileged few, pensioned by interest received quarterly on bonds. The greater the debt the greater the number of these pensioned idlers and the greater the burden to toil. And, of course, the more the toilers are compelled to pay the poorer the many become and the richer the few. The burden of all wars rests on the shoulders of the common people. The speculative and moneyed class profit by wars financially. And few of this class give their lives in their country's defense. Where the people are greatly oppressed by the burden of the state's greatness, as in England, they become demoralized. London surpasses in barbarism the native tribes of Central Africa. No savage tribe in the world exhibits the drunkenness, debased squalor and immorality of the city of London. Women crowd the drinking bells the same as men, and there is a hell of drunkenness and debauchery in every block.

The gold of South Africa will go only to enrich further the already rich. While, in our American mines, white men are employed at a wage not below four dollars a day, in the Transvaal mines, richer in gold than the mines of Colorado, the workers, native blacks and imported Chinamen, receive six dollars a month.

Eighty thousand Chinese were brought in within a year to do the work that ought to employ the labor of eighty thousand Englishmen at a pound a day, which would, if these had brought with them their wives and children, have added to the permanent population of South Africa of whites, four hundred thousand men, women and children. And what a debt does the British government owe the young men who did the fighting in the Boer war. But how ungrateful is England to the working class that alone pay the debts of their country and fight and die for her!

Now the greatness of a country consists not in her mighty ships of war; her standing army—her might on land and sea—but in the virtue, intelligence and happy condition of her people. Let the laboring people of England awaken to see that their pretended greatness, implied in the words, "Rule Britannia!" means only the impoverishment, debasement and enslavement of her millions and the enrichment of a class, and they will, with one voice, declare themselves freemen, repudiate the past, wipe clean the slate and turn their attention to building up the greatness of the masses and abolish the classes—

Kings, Lords and Speculators—and make common the wealth of the nation, and so establish a true commonwealth.

American millionaires are an eating cancer on the bosom of the state that must be cut out with the scalpel of the popular will. No man has or can acquire a natural or a just right to any more of earth's products than will afford him and his a comfortable living; and all above this is common property. There is but one gleam of hope for mankind and that lies in the stubborn resistance of the toilers to the domination of so-called "rich men" in politics and religion. I say religion because the clergy of most denominations open the Kingdom of Heaven's gates to the rich alone, contrary to the Master's words: "Scarcely shall a rich man enter the Kingdom of God," etc. The state, devoted to the enrichment of the few and the impoverishment of the many, as are all so-called "civilized states" today, is the enemy of the common welfare.

There is for the patriot no middle ground. A "conservative" in politics is either an imbecile or a criminal. Men riding in the parks in automobiles (of the same class of society with the woman who complained that eighty thousand dollars a year is too meager an income for the support of her and her children) must be set to work earning their living by honest labor. In short, all men and all women must occupy the plane of perfect equality. Both poverty and riches must be done away and all people left well to do, that each family may own a home and be privileged, without let or hindrance, to give their children the advantages of the best schools in the land and charity and the poorhouse be abolished, every table common, every widow and every orphan child the wards of all the people, no more mothers and their daughters toiling in laundries, sweat-shops or factories or clerking in stores, the living for the family being made by the adult men alone.

When artifice no longer holds pre-eminence will Christ's Kingdom come in. What is that artifice? It is wealth in name only. Real wealth serves of itself to preserve life: food, shelter, raiment—products of labor and of nature—produce of the soil, seas, lakes, rivers—that enables the world to be populated by human beings. All equivalents of wealth (so-called) are Satanic. They are the yoke of bondage of the millions. "Render unto Caesar the things that are Caesar's." But what things are his? Nothing of good. Money, "the root of all evil," is his. It is an artifice. Mankind are enslaved by this fiction. Notes, bonds, mortgages—paper credits—have no right of existence in an enlightened age.

YE 141ST LESSON.

Socialism and Its Drawback of Party Spirit.

The greatest drawback to socialism is the want of wisdom of its advocates and leaders. Socialism is the coming order of society—not just exactly the "ism" of Carl Marx or of any other philosopher, but that of the triumph of altruism, of disinterested love. As savagery departs socialism comes in. What is socialism? It is all things common. Is that condition approaching? Yes, very rapidly. It means that to each shall belong what is rightfully one's own. How much is rightfully one's own? What nature requires, no more, no less. That is what one possesses under all conditions and must possess to live and enjoy life. That is all he can have. The king no more than the serf. Each has food, shelter, raiment and means of locomotion. One can have no more than he makes use of. One eats coarser victuals than another, lives in a log cabin while another lives in a castle, dresses in buckskin, another in silks; one goes afoot, another rides in a palace car or automobile. But all is even if health and strength are

alike to each. A lady the other day caught her bonnet afire and it was burned up—a light, filmy thing that had cost her \$30. How much more was this bonnet worth than one that costs 30 cents? Nothing. Such is the socialism of nature.

The greatest want of all is common sense. We envy the woman that wears the \$30 bonnet when we ought to think her a fool. We envy the man that rides in a \$12,000 automobile while it is better to go afoot. The wise man reduces his wants to the minimum, his personal wants, individual wants. He would see great public libraries established, colleges and schools, great art colloseums built and filled with choicest works, paintings, sculpture, etc., open to all; great public parks and Chautauqua grounds, and all means of culture and enjoyment open and free to all. But his home should be built with only one object in view—a paradise for children. The socialism that does not make the child the one great and only consideration is false and vicious.

But the so-called socialist teacher, preacher, lecturer, instructor that holds that his cult is the one and only thing extant, that everybody else is in the dark and he only in the light; that all must come to him and his basilica to be shriven and saved, is very wise in his own conceit; but there is more hope of a fool than of him. What is the truth? All are socialists. That is the truth. Every organization of party and of church, of fraternity and club, of society and of cult, is moving in the same direction; that is to say, toward socialism. Not a law is passed today by legislature or congress that is not socialistic. Why? Because public opinion has set in, and is flowing, like the ocean tide, in that direction. All men and all women are socialists and can be only so. Public opinion is omnipotent.

What may be said of the socialist party? The same as of the prohibition party, of the republican party, of the democratic party, in short, of all parties. Each and all are a hindrance to the progress and accomplishment of the reforms they stand for. The triumph of party is the triumph of wrong. Reforms are brought about by public opinion in spite of organized parties, not by party spirit. Socialism is good, prohibition is good, republicanism is good, and democratism is good, but the parties are a curse and a menace to society. Only do we advance as we give up party spirit. Let every man say, "I belong to no party and vote as I think best," and soon all men and all women will speak with one voice. Socialism is coming in. How? Not through the door of party, but as Jesus entered the room where Thomas doubted and then believed. Socialism is a spirit-form. Walls of party are no barrier to it. And party doors are no help to its coming in. I believe in all parties, and I believe in none. A paradox! Parties have a good purpose, hence I believe in them. Parties do no good, hence I do not believe in them. Without party, the people move as one. When they do move, they trample party under foot.

YE 142D LESSON.

The Rights of Man and the Rights of Property.

Abraham Lincoln said, "The rights of man are superior to the rights of property." He had in mind "property in man." But what difference is there between property in man and the exploitation of man? The end in view in owning men is to rob them of their earnings. "The profits of capital increase with the fall of wages and decrease with the rise of wages" is the law as defined by British economic writers. The rights of man and the rights of property ought not be different and, indeed, they are the same or rather all rights are defined in defining the rights of man. There are no rights of property not

comprehended in the rights of man. Or, in other words, there are no other rights than the rights of man.

All things are common in the natural realm. Artifice has erected a slave pen. The name of that slave pen is "artificial wealth." The rights of man have no foothold in the presence of artificial wealth. Public ownership of utilities means the doing away the greater portion of artificial wealth. It must be altogether done away. The one word defining artificial wealth is "monopoly." A score or so of Americans claim to own three-fourths of the soil of the Isle of Pines—having bought a Spanish title. So, too, a few Americans claim to own all of the lands of Hawaii fit for cultivation. So, too, England, Ireland and Scotland are owned by the few—the "nobility"—the people in general having no ground to stand upon. This is artificial wealth—paper titles.

What is most talked of in politics? Is it moneyed interests? or is it the common welfare?—the conservation of the wealth of the wealthy? or the conservation of inalienable rights? No man who owns a comfortable home and a bank account should ever have the brazen-facedness to get up in a political meeting and make the property interests of his class the theme. When one has what will furnish his table, clothe wife and children, shelter them and send his boys and girls to school, he has enough and all he ought to strive for—and all he ought to have—but he should be solicitous that every family have as much;—and this should be the theme of all stump speaking and political writing; that is to say, how to bring in conditions to assure every household plenty and a home that belongs to them, and not a rented house. But in how many large cities do the city builders—the working class—own their homes? Special taxes stand in the way.

For instance, a widow has paid for a house and lot in a city of eighty thousand people. It has cost her one thousand dollars—the savings of twenty years of her earnings as a wage slave. This, her homestead, is taxed annually "general tax" twenty dollars. A special tax of eighty dollars for a sewer in front of her lot is levied by the city. Hers is a corner lot. A special tax for paving will confiscate her property. The millionaire pays no more "special tax" on a lot of the same dimensions occupied by a sky-scraper worth a half a million than this widow is compelled to pay on hers, occupied by her humble dwelling. And the paving she is taxed for is of no benefit to her.

Where the people control legislation of city and state, no special taxes are levied and the wage earners own their homes. In towns of fifteen hundred or two thousand people no family, as a rule, lives in a rented house. It is not so where those who own flats and cottages to rent control legislation.

The rights of property infringe on and nullify the rights of man, when property rights go beyond a home and all its requirements. Where one family is found, in a land of plenty, without a home and fireside that is their own in fee simple, and ample means of comfort and of education for the children growing up, the rights of man and the rights of property have been trampled under foot—if any have incomes beyond these requirements of nature and civilization. The true doctrine of social economy in a civilized state is that to each family an abundance for these requirements be assured. What is paid out today by the well-to-do to insurance companies, to be stolen by officials, were ample to assure to every family plenty. Hence the need of government ownership and control of all utilities.

YE 143D LESSON.

The Passing of the Old.

The English revivalist, Dr. R. Campbell Morgan, declared, on the eve of his departure from America for England, August 22, 1905, that

"the American church does not seem to be much more than a social organization. The old fire and the old-time spirit are lacking." All know this to be true. The old is dead and buried. And there is no decadence. But before the new has been placed in control there is ever a brief period of anarchy. It is, in the present instance, a period of graft, of immorality, of drunkenness, of the reign of trusts, wild speculation, dishonest dealing, gambling in stocks, on the board of trade, in the bucket-shops—a rush for the doors of the burning building. The new has in some instances taken the place of the old. We have no more freighting across the plains with ox teams, no more home-spinning and weaving with big and little wheels and on hand looms; the flail and the sickle have gone by forever. Soon steam plows will turn all the furrows and everything will be done on a stupendous scale. Nothing of the old force remains but its momentum—the power behind is nil.

Why is the old "fire" lacking in religion? The literal fire, the faggot and stake,—why are they also lacking? Because of a lack of godliness and devotion to Jesus Christ? Hardly so. It is because Christ has come a second time. He is here in spirit and in truth. He has taken hold of business interests. How so? "No drunkard can enter the Kingdom of God." Of course, he cannot. And no "dissipated" engineer can run a train. As an ox driver, a man could, in a manner, get on with his brains half cooked. Soon no drinking man can find employment at all in any pursuit. Why not? Because of his incapacity. He cannot now be at the head of any business, nor can he really fit in anywhere. How complicated—how wonderful the social mechanism! Visit Chicago. You are amazed. Mind and not muscle is in control. All is mathematical. All is timed. Only harmony prevails in the midst of what seems to be terrible discord. What roaring and rumbling of car wheels on the elevated roads! But all is clockwork. Enter the Field department store, the greatest in the world. Inebriates cannot conduct it in any sort. Not even moderate drinkers can fit as cogs in the wheels of the machinery of our complicated, twentieth century social organization. Soon there will be left no work that can be done by any one devoid of a clear head and cultivated mind. The men that do the manual work must be as perfect as are the wonderful printing presses that print and fold and paste (bind) fifty-page periodicals faster than one can count them. So, without Christliness—strictest moral integrity and, too, most careful mental culture—ripened personality—there are even now no doors left open to any one alive, man or woman, but the doors of the jail or the almshouse.

The "hewers of wood and the drawers of water," what about them? Will they not continue to be the demoralized supporters of the drink hells? The dragon will be slain. A glorious era is near at hand. See our young college men, how muscular—how grand their bearing! We think (when we see them) of Sparta—of her young men on the eve of the battle in which Leonidas and his three hundred fell. And our college young women, how admirable! Greece never beheld such noble young men—independent, self-reliant, self-sufficient—as are our sons;—and our daughters, they need no chaperons.

Society is being readjusted to harmonize with the new conditions. After having perfected machinery, we must perfect "operators." Machines are not altogether automatic. Live men must operate them. Our schools must be remodeled. We must take up with the Booker T. Washington idea and make them fit the day and the hour.

The cause of wrong-doing rests not in human nature. How many thousands of Chicago do not know where nor how they may secure the next meal! Let us not believe these will go long without food. They as greatly need kindly help as did the people of the Pacific coast after the earthquake. But how shall they be helped? There is nothing many of them can do. Progress has left them out in the cold. Ye old schoolmaster warns his readers that revolution is near at hand, if

the authorities "stand pat." The command, "Forward, march," must be at once obeyed. Let the starry flag be placed on the summit of the mountain of Progress. The church is not what it once was. It is better than ever before—the Pentecostal Church excepted. And its restoration is not afar off, when it (the Pentecostal) shall be universal and all souls be drawn to Christ through his spirit born of beneficent institution.

Traditional Habits of Thought.

YE 144TH LESSON.

These are mountains that must be tunneled before the advancing locomotive of Progress. They stood in the way of chattel slavery's abolishment. There was, it is true, an "underground railroad," but it went no farther towards solving the problem of freedom than do poorhouses, overseers of the poor, Associated Charities, etc., toward the abolishment of want. The mountain of traditional thought-habit was tunneled by Harriet Beecher Stowe and John Brown. Then the car of Progress forged forward. But the South is yet behind the mountain top of traditional ideas, hence the lynchings of colored men. Will it require that a war of races intervene and the Southland be laid waste by fire and sword once more before the savage habit give way—the traditional belief that God did not make of one blood all nations of men to dwell on all the face of the earth?" I trust not. There is not a city of Christendom that has not suffering thousands made destitute by conditions as far from the fault of the sufferers as were the many of San Francisco made so without their fault. Now, has the mountain of traditional thought-habit been tunneled by the disaster in California and the track laid straight to the "city that hath twelve gates?" Is not the thought in the air for the rebuilding of all cities so that there shall be no more slums or Whitechapels? The amount of money contributed to save the destitute of California would go far toward establishing conditions that none would suffer want anywhere in our country or go wrong. And every person and the cities and the states and the national government itself that contributed to relieve California's need, have the same obligation and duty resting upon them to contribute towards the abolishment of want everywhere, and they would be as swift to do so but for inherited ideas—traditional habits of thought—that turn the tramp from the door, that compound with vice and crime, giving public protection to prostitutes, gamblers and liquor-sellers for a mulct tax (graft), the people shutting their eyes to the crimes of the rent fiends who violate with impunity the laws of the states and cities against "letting houses for immoral purposes," and rookeries, to be crammed, a dozen men, women and children, yea, as high as thirty, in a single room—blindness inherited from the past when men lashed their slaves, and the stocks and the gallows occupied the centers of the public parks of the cities and towns, and when more than one hundred offenses were punished with death even in America, and the jails were crowded with ex-Revolutionary veterans imprisoned for debt, and the stake was set up to burn alive victims of bigotry, and when Quakers were hung for their religion on Boston Common, as the blacks in the South that was brutalized by slaveholding in the past are hung or burned alive by insane mobs today.

Our traditional justification of savagery, in spite of our tenderheartedness and Bible reading (New Testament teaching) that can pass poverty and suffering by unrelieved at our very doors, has been logically ended by the mighty flood of Christ-love poured upon the destitute of the Pacific coast, as ice in the rivers of Iowa is broken up at the approach of spring. The poor of our cities, victims of bad social conditions, inherited from a barbarous past, will be also helped upon their

feet, for assuredly the great calamity so near our own doors has placed the public mind upon the paved highway of altruism—the religion of the twentieth century world-universal, as it was that of Jesus and his disciples of the first century of the Christian era.

O, ye well to do, made so by exploiting the labor of other men and by monopolizing natural opportunities and resources that rightfully belong alike to each and all, and by gathering to yourselves the benefits of machinery that all have the God-given right to share on equal terms—will you not as readily contribute to do away with want in all cities as in those of California? Let us begin with New York. How many people of the metropolis of America are no less destitute and helpless from no fault of their own than are the thousands of the metropolis of California? As many, if not more! Take the beam out of thine own eye, O America! What is that blinding beam? Tradition. Destitution in thine own house! Relieve it! Change the social order. Inaugurate co-operative production and distribution of products necessary to life. Put an end to Commercialism. Abolish Greed. Get rid of savagery. Let altruism control—every one feeling that he would rather see others well off than be well off himself—that “it is more blessed to give than to receive.” In short, let us embrace the religion of Jesus Christ, that is to say, “have in us the mind that was his,” he “dwelling in us and we in him,” and our love be not “in words, neither in tongue, but in deed and in truth” habitually, and not just spasmodically.

YE 145TH LESSON.

Right and Wrong.

Ethics is defined by Paley, an old-time classical English author: “The science of moral philosophy, which teaches men their duty and the reasons of it.” But Thomas Jefferson, who was a thinker second to none of his generation and one of the foremost of social reformers of all past generations, derided the study of ethics. He said that morality was not a matter of science. He argued that the plowman would decide a moral question as well as a professor, because the plowman has not been led astray by artificial rules.

Of all writers, ancient or modern, Aristotle is perhaps to be considered to have written the most finished work extant on the subject of morals. Who has indeed come up with the Greeks in any line of learning or of artistic skill known to the ancients? No one. Yet, as Jefferson says, morals are not difficult to be apprehended, in this age especially; for the people have as their guide the New Testament—and above all books it is the easiest to comprehend and the most instructive in moral duties; and who was not in Jefferson’s time, and today is not acquainted with its teachings in respect of morals—brought up in a Christian land, plowman as well as professor! Nevertheless it is well to be oft reminded of our duties; hence the need of evangelistic work.

Yes, moral duties seem to be simple and not difficult to understand:

- 1st. Duties to body.
- 2d. Duties to Mind, and
- 3d. Duties to heart.

These are personal to each individual, for himself and to himself. Yet, by many of us, they are not well lived up to—not so well as they ought to be, especially those of temperance. Then follow social duties and duty to God. But this last is in the end social; for the giving bread to the hungry, water to the thirsty, clothes to the naked and shelter to the stranger is the performance of highest duty to God,

because He ideally is so far above us that no Pagan act of ours, of adoration, sacrifice or ceremony can benefit Him; but He being incarnate in humanity is easily reached. Isaiah, an Old Testament reformer, represents God as saying: "Bring no more vain oblations, incense is an abomination to me, etc. * * * Wash you, make you clean. * * * Cease to do evil; learn to do well. * * * Relieve the oppressed; judge the fatherless; plead for the widow," etc.

All of ethics is comprehended, then, (1st) in building to completeness and never defiling the "temple of God," our mortal body; (2d) in building to completeness our immortal mind, and (3d) in giving our Christ-illuminated heart the entire field. "The greatest is love." He that makes love the criterion of duty cannot go wrong.

Social duties are relative. Hence, courts of equity are essential. The rights of property are not absolute. The law of necessity makes all things common. It is so in war and in famine. The right to life is before all other rights. Hence, there are conditions in which the established laws defining "rights" may be ignored. Right and wrong are relative terms. Let us be slow to condemn. "Why dost thou judge thy brother? Every one shall give an account of himself to God. Let us not, therefore, judge one another." (St. Paul.)

The severity of punishments and inexorable laws have been instituted to protect robbers. "The rights of property have been made a fetich; the rights of man trampled underfoot—all to maintain the power of the few and destroy the rights of the many. But when the many have become enlightened they will stand upon their feet. The phrase "sinfulness of sin" is a false and pernicious perversion of the meaning of an expression of St. Paul's that "sin by the Commandment might become exceeding sinful." Yes, there are sins "exceeding sinful"; savages burning men at the stake; the crucifixion of a great and beneficent Teacher. But he prayed: "Father, forgive them! for they know not what they do"—confirming the truth of the maxim of Plato, that "sin is the result of ignorance and akin to madness."

YE 146TH LESSON.

Right Reason and Self-Restraint.

All are double-minded: brain and heart. The Greek philosophers of the Socratic school—Cynics and Stoics especially—strove to suppress the passions and make the intellect complete master. No matter what were one's desires they must be subordinated to reason. There must never be manifested joy or sorrow, laughter or tears. The philosopher maintained his equanimity. Whether at a wedding or at a funeral his demeanor was the same; whether he went to meet his betrothed and be married or was compelled to drink the hemlock and die, was the same to him. He knew no delight and no disappointments. In battle he stood his ground, for death was nothing to him. He cared not for finery nor for rags. He usually went barefoot in the warm season. In the winter, if he had a fur cloak, Otter on the one side and Wolf on the other, he wore the Otter fur next his skin and the Wolf hair out, because he looked to comfort rather than to appearance. "The wise man," he said, "is he with fewest wants." He drank only water; lived out of doors, or maybe in a tub; ate the plainest food, and, from choice, did without whatever could be dispensed with. He cared supremely for his mind and greatly for his body—studied geometry, astronomy, music, poetry, etc., and exercised his body in the gymnasium and took part in the Olympic games. He designed and then shaped and finished most beautiful forms with pencil, chisel, brush, etc. He ascended to the highest pinnacles of art and literature, and succeeding ages can only imitate his wonderful achievements and

never surpass nor equal them. He was in mind the greatest in his day and as great as he may never be again.

Pleasure, as we define it and seek it, belongs to passion and appetite natural and unnatural. The gratification of natural and borrowed appetites we make our chief object of life. We (it seems) have not enough natural desires to hold us down below the bestial plane. We add borrowed ones to complete our degradation. The natural desires, if not curbed and held under control of the intellect, would make us worse than are beasts; add the unnatural or borrowed ones, we sink immeasurably below them. We would, indeed, have honorable names. So we build grand houses to dwell in, wear fine clothes, ride in costly automobiles "to be seen of men." Having made our wills and died, our bodies are laid away in artificial caves, and behind us we leave bank accounts, lots, blocks, government bonds and mining and railroad stocks, causing interminable lawsuits by undeserving heirs, in order to break the wills of the "crazy donors to charitable and educational institutions." So the heirs declare of us.

But, after all, the heart, under mastery of the brain, is the motor. It is the most important part of our nature. Jesus was all heart. God, the Father, is both heart and intellect. God is love. Here He is heart. And He is truth. Here He is intellect. But the heart of Jesus was divine and above the animal plane. Yet we may be like him. The command from above to us then is: "Trust thy heart!"—which means the heart of Jesus in us:

When the somber clouds descending cast a gloom upon thy mind,
And the dove of Hope out-flying scarce a resting place can find,

Trust thy heart.

Rise above the clouds of sorrow; sail in the empyrean;
Greet the sun before the morning heralds in the vale of dawn;

Trust thy heart.

Yea, let Love, the sacred passion, rule thy being evermore,
Though thy mind, with care o'erclouded, land thee on the Stygian shore,

Trust thy heart.

Trust thy heart; follow its bidding; follow love though love be blind;
Trust thy heart; distrust thy reason; listen to the Angel kind,—

Trust thy heart.

Better perish as did Jesus, loving, serving, saving all;
Better die upon the scaffold than not listen to love's call—

Trust thy heart.

What, then, is the call of duty? What true magnanimity?
What will make thee ever-blessed? What will make thee ever free?

Trust thy heart!

Trust thy heart and all is beauty; trust thy heart and all is bright;
Trust thy heart and thou art happy; trust thy heart and thou art right;

Trust thy heart!

YE 147TH LESSON.

Progress and Public Opinion.

The high-water mark of progress is the record made by public opinion. Nothing can stand against an intense public opinion and long survive. What burned the martyrs at the stake? Public opinion. The shapers of public opinion are the rulers of mankind. It was the public opinion of the European race that abolished chattel slavery. But in reference to social betterment, on what is it grounded? On evolution. In what direction? Up and not down. Degeneracy belongs to the individual and not to the whole. Advancement is the law, not alone of sentient life, but of all life—yea, of all creation. But of mind what is advance? In the direction of the good; not of class, but of

mass—of the whole. The altruistic faculty is the final—the climax of human development.

This is the end that all great thinkers have perceived to be final from him who said, "The lion shall lie down with the lamb and a little child shall lead them"; to him who gave utterance to the words, "If thine enemy hunger, feed him"—"love thy neighbor as thyself." And, later, all scientists perceive that evolution will bring in universal brotherhood. And mankind have reached today a higher plane of love than that on which they stood even a century ago; but we are savages still. Why so? It is because public opinion is far from ripeness on the tree of knowledge. What will ripen it? The "schoolhouse on the hilltop and no saloon in the valley." While more than twenty per cent. of the whites of the ex-Confederate States of America can neither read nor write, and more than fifty per cent. of the blacks, and in Europe the illiteracy of the masses, in Russia, Italy and Spain, and the poverty and ignorance of the commons of England, Ireland, Scotland and Wales are horrible, because of the greed of the aristocracy; and the same condition prevails even in Germany, Austria, France and in all the other states of Europe—we are yet hardly advanced beyond the cave man in true refinement. With drunkenness universally common and the exploitation of the weak and helpless, and the madness of commercialism, to say nothing of the immorality and crime so prevalent everywhere, the world is far from civilized.

But the vast increase of wealth, brought about by labor-saving inventions and the triumphs of science and discovery, leave only one factor lacking to place mankind on the plane of equality pointed to and anticipated by him who wrote the following, quoted often in ye lessons: "For I mean not that other men be eased and ye burdened: but by an equality, that now, at this time, your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality." Why, after nearly two thousand years, have we not reached universally this plane of enlightenment? This plane of equality? This plane of Christianity? The reason is, that our foreparents at the time this sentence was first recorded in Greek letters and words, were degraded savages in the woods of Germany, Britain and Scandinavia, dressed in the skins of wild beasts; and we have not, as yet, emerged from the savage state. The factor lacking to us is mental and moral culture.

Let us, then, build a "schoolhouse on every hilltop and let no saloon be set up in the valley." Our children must be given better environments than were ours in our youth. Tradition is rapidly giving way and the aesthetic is bound to come in and do away with the ugly. The ugly! What can be more ugly than the moral leprosy found in the hells of drunkenness and crime, and debauchery licensed in the cities! Public opinion of a people with brains more than half cooked with alcohol and blood poisoned with the nicotine drug—what good! No good at all! So where is left room for hope that a better day is coming bye and bye? It is in the aesthetic. It will ripen. The ugly will disappear.

But the standard of beauty of mind—the gauge of duty—where found? Oh, it is old. Read the words of Lao Tsze, spoken 500 B. C.:

"To those who are good I, too, will be good;
To those who are not good I will be good still;
Virtue is ever good;
Those who are faithful I will meet with faith:
The unfaithful, also, shall have my good will.
Virtue is our faithhood."

This it is to be civilized. That period with us is near at hand. Public opinion will ripen in a day. Its growth is cumulative. When men come to the same mental ripeness they think the same, do the same and are the same the world over and in all times.

YE 148TH LESSON.

The Church of the Future.

How much of the church, essentially, is not a fabrication? Very little. How far forth has it been a good? In so far as it dealt with society in reference to morality. But this is the thing of highest utility—of highest worth. In so far as relates to creedism Christianity has been harmful. But this phase of its entity is giving way—is almost, if not quite, obsolete. So we may say what is good survives and will be preserved. But the church is founded on artifice. It is as far from the real as Scott's *Ivanhoe*. But that grand work is not without a foundation of truth. It presents a true picture of mediaeval society. Hence, in a positive sense, applicable to the general order then existing, it is a verity. So is the church. It is a great good and has ever been and it will continue so, growing better and better, on and on, as mankind rises to a loftier plane of enlightenment.

But the element of superstition will be eliminated entirely—that is to say, fear. Here will be centered the intelligent purpose to build up men and women ideal in character, as it was the purpose of the Socratic philosophy. All that is noble—all the good that has ever blessed the world born of thought and experience of the grandest thinkers and the highest orders of society will be gathered into the church, or Christian order—a great educational force. The grand church edifices shall not have been erected for no trivial end. But the builders did not know or anticipate what the future would bring—did not anticipate any more what the development of mind would result in, in the field of mentality, ethically and altruistically, than that we would send messages by wireless telegraphy and by telephone, speaking audibly to our friends miles away.

The Christian religion will be accepted as the religion of every individual the world over. It will not be the mediaeval but the Pentecostal type—that born of ancient culture. Oh, how grand! We will catch on to the concept that held St. Paul in its grasp—that opened before him the door of the holy of holies and made him "mad"; for, without a divine madness man is nothing. Now our madness is a rage for riches. St. Paul's madness was a rage to make the world a brotherhood—to bring in universal felicity—not in the sense we now hold felicity to mean—but in the sense of the felicity of giving one's life to make the world the better, the wiser and the happier.

Let no man raise a hand to break down the church; but let every one do all he can to help re-establish it on its ancient foundation—the foundation of "all things common." This is no difficult task. Say every man alive is my brother; every woman my sister. Break up the slums? How? Ask every one that knocks at your door to "Come in!" That is the way our own grandparents did. Ask him to sit up to your table. That is the old way. Don't drive by any one on the road without asking him to get in and ride with you. Have nothing you call your own—though a millionaire.

Let the "authorities" see that every family is well housed. What barbarity! See the Whitechapel. Why does it exist? There is not a woman there that would not take hold to earn an honest living if she had to. That is the duty of society—make it impossible to get a living in any way but by honest effort. We have reached the end of the order of the nineteenth and previous centuries. We have arrived at the twentieth century order of society. The liquor joint must go by—so the redlight—so the pool hall—the gambling resort. And society must be transformed. What will bring in the new order? Zeal. Of whom? Not of the lawyers—not of the preachers. No. The people. They must take hold en masse. The word must be—"RECONSTRUCT." What? Religion, politics, society in toto.

YE 149TH LESSON.

The Final Order.

He that cares more for his own personal welfare than for the general welfare is a bad man. He that is eager to have and to hold property beyond his essential needs and of those of his family, is a bad man. In society, as constituted to-day, the poor and the rich, and children and other helpless and dependent ones suffering want, he that, having an abundance, is unwilling that those in need shall share his abundance—unwilling to sell all beyond his own reasonable needs and share it gladly with those who have not a sufficiency—is a bad man.

So did Jesus teach; or so, in the New Testament, it is taught in his name. Now to what extent is the New Testament an authority? It is an authority to the extent that it is Greek, as is the Apollo Belvidere an authority; as was the Parthenon in its perfect and finished state in the time of Pericles; as is the *Iliad* of Homer; as is Thucydides' *History*; as is the *Agamemnon* of Aeschylus; as are the orations of Demosthenes; as are the works of Plato and the works of Aristotle—that is to say, to the extent that the art and literature of ancient Greece are authority to-day in sculpture, architecture, poetry, history, oratory, philosophy, etc. The Greeks reached the acme of perfection beyond which the mind and skill of man may never go. Jesus is the most perfect ethical, aesthetical and altruistic ideal "Son of Man" ever born of human thought. The concept is as really Greek as it is perfect.

But was there ever a Jesus other than ideal? Ask, was there ever an Achilles or a Socrates? It is conceded that there was. But the real and the ideal are not the same—no more the same than is the Moses of Michael Angelo a perfect likeness of the real Moses or the many pictured Madonnas perfect likenesses of the "Mother of God." The real and the ideal are never the same. But St. John defines Jesus as the "Word made Flesh." He crystalizes, in idea, Infinite Love into positive reality—the "Son of God"; and in the Acts three words: "All things common" define the "Commonwealth of Perfection" that ripens into reality, in epitome the "Kingdom of God"—that is to say, the universal, the world-wide order of society that must inevitably come in when all mankind shall have risen to the plane of highest development. It is the grandest concept of human thought—the perfection of philosophy. This trinity of words, "All things common," comprehends all that the Alexandrian library contained—all that the libraries of the entire world have ever contained—the whole truth of human welfare. The universal good. A statue of ivory and gold, they may be defined to be. The perfection of art. Authoritative? As truly so as the three-linked syllogisms of Aristotle are convincing.

Because the ancient Greeks arose to perfection—the very zenith of perfection—in the realm of art and literature, their ideals are to us supremely authoritative. The Greek masters are our instructors, our guides, in whatever belongs to the art realm. The ideal perfect man, was moved solely by the divine impulse—the idea of unselfish devotion to the common welfare; and this altruistic motive culminated in the Pentecostal Commonwealth with all things common, epitomizing the universal order—the ripeness of humanity—the perfection that evolution is hastening to bring in—pictured in idea by the sages, not of Hellas alone; but the Roman sibyl caught a view of the same and so did John of Patmos. It is now at our very door.

Have the crops failed in India? America has a superabundance. What does the New Testament teach that is applicable here? It teaches the doctrine of equality. "By an equality," says St. Paul, "that now at this time your abundance may be a supply to their want, that their abundance may be a supply to your want, that there may be equality, as it is written, He that hath gathered much had nothing over and he that had gathered little had no lack." (II Cor. viii:13-14-15.)

This is Greek philosophy. And so, too, the following: "One God, the Father of all, who is above all and through all and in all."

Authority goes no farther than perfection. That is supreme authority. That is the reason why ancient Greek ideals in art and philosophy, etc., are authoritative; they reach the lofty plane of perfection.

YE 130TH LESSON.

Occidentalism vs. Orientalism.

All the plagues that have afflicted Europe came from Asia—cholera, bubonic plague, black death, etc. But the worst of all the plagues that Asia has brought on Europe and that has cursed both Asia and Europe alike, affecting not the body, but only the mind, and that has held China enthralled until since Japan has been disinfected by an American potion, is named "The Backward Look." It culminated in ancestral worship. It is the belief that all greatness is ancient, that we must do as the fathers did and we must think and believe what the fathers thought and believed. Hence, progress ceased.

In the realm of science and philosophy the Semite was similarly afflicted. "Moses and the Prophets" became to the Jews objects of worship, in the sense we define "hero worship." And the West caught the contagion. But the "higher criticism" has emancipated the Western, or European, mind, aided by the investigations of Darwin and others in the realm of science. Semitism is now dead and will, ere long, be entombed never to rise again. The European mind is rid of it. We have returned to European ideals.

Ancient Greece was not confined to the Grecian peninsula wholly, but extended along the borders of the Mediterranean Sea, the Black Sea, the Sea of Marmora and to Italy and Africa, and also including many of the islands of the Mediterranean and all those of the Aegean Sea and to the eastern shore of Sicily. She planted colonies wherever she could find footing. Iona, extending hundreds of miles along the shores of Asia Minor, was earliest in the development of art; but in the end Attica surpassed all the other Grecian communities in art and philosophy. Says Gillies: "The Apollo Belvidere of Phidias is universally felt and acknowledged to be the sublimest figure that either skill can execute or imagination conceive. * * * Animated by the noblest conception of heavenly powers, the artist has far outstepped the perfection of humanity, and if we may speak without irreverence, made the corrupt put on incorruption and the mortal immortality."

The Greeks did not stop with portraying physical perfection but essayed to outline moral or ethical perfection, halting only when the ideal "outstepped the perfection of humanity" in the Christ of the New Testament, the Semitic element absent, which left a figure (morally) above the human.

I am aware that I now tread upon a thin crust of scoria, red-hot lava beneath, yet I am unharmed and without fear of danger. It is safe now to say that "good works" consist less in ceremonials than in deeds of love, like those of him who "went about doing good."

"Behold one came and said unto him: 'Good Master, what good thing shall I do that I may have eternal life?' And Jesus said unto him. * * * 'If thou wilt enter into life keep the commandments.' * * * The young man said: 'All these things have I kept from my youth up. What lack I yet?' Jesus said unto him: 'If thou wilt be perfect go and sell all thou hast and give to the poor * * * and come and follow me.' But when the young man heard that saying he went away sorrowful, for he had great possessions."

Now is one to be anathematized and excommunicated as a heretic who insists on the literal compliance of all with the positive commands of the Great Teacher, and the re-institution of the Pentecostal brother-

hood and sisterhood in which "all things are common"? Was not Jesus aesthetically perfect, morally perfect and ideally perfect—"perfect in every good work," so that we ought to pattern after him till we all come * * * unto a perfect man—"unto the measure of the stature of the fullness of Christ"—"perfect as our Father in Heaven is perfect."

When we cease our admiration of the grand works of Grecian sculptors, architects, poets, orators, philosophers, historians, etc., will we cease to admire the morally "perfect man"—the Jesus of the New Testament. It is admissable that one did really and actually live the life pictured as that of Jesus of Galilee and it is possible that like the Jupiter of Phidias he is an ideal creation. But it is indifferent which, if he be our "Great Example." The former view let all hold who may, and the latter all who must.

YE 151ST LESSON.

Wealth and Manhood.

We are about come upon a time when all things will conform to rule. Invention has been the order of the day during the nineteenth century. But little progress has been made toward placing the beneficent fruits of invention on a common table to be partaken of by all. To do this will be the work of the twentieth century. A slight common benefit has been realized in the shortening of the hours of labor and a seeming increase of the wage price—seeming only, but not real, since natural resources have become less numerous—wild game and wild fruits becoming entirely cut off that once helped greatly toward the supply of the old-time family larder, and the skins of wild deer for clothing. I remember well when my father had his working pantaloons (that my mother made from the wool of our own sheep—spun by her own hands, and cut out, and sewed with thread of her own spinning) faced with buckskin to make them last the longer. This in Indiana in 1844, one hundred and twenty miles east of Chicago.

The time has come for reason to displace instinct. And reason will do so. When the exercise of a faculty is no longer needful the faculty falls naturally into disuse and in the end aborts. When society becomes schooled and mind needs become urgent, and they have reached, with the generality of people, the same stage as now they have reached with the better educated class, all men will feel as did Agassiz when he said: "I cannot afford to waste my time making money." The man compelled to give all of his time to so-called "business" is a galley slave held to the oar. He is only so much mechanical power and counts little in the scale of being. He weighs no more than his avoirdupois of bone and muscle, his mind nil and mind is the man.

No self-respecting man will be a hog, and he is a hog who has no higher aim in life than has a hog. He has no higher aim if he give all his attention to feeding his insatiable greed and no attention to feeding his immortal mind and heart. He has a mind rudimentary we may say. He is what his education has made him. And his education is what the ideal of his youth has compelled. For each man is self-made, and the force that has driven him forward has been an ideal either instinctive or acquired. With some it is sensual and blind. Such youths land in reformatories. Why does a man who has a competence reach after more? He is overmastered by the swinish instinct. It will not be many years hence until such an one will be despised by all men. "Stop when you have enough," the public will say. "Where are your brains?" will be asked.

There is, indeed, something higher to live for than money-making. What is it? Jesus knew; his apostles knew; Dorothy Dix knew; George Washington knew; every man who has died on the battle-field

knew; every student of nature knows; every true minister of the gospel knows. Did Darwin delve for money? Is any professor of science seeking money? Does any man worthy the name of man place money among the gods to be worshipped? Not one. There are Shylocks. They are despised. Men of wealth seem to be respected for their wealthiness. It is only seeming. They are not respected on account of their riches any more by the good to-day than they were by the typical "perfect man" of Judea nineteen hundred years ago. Get rid of the false idea, O ye rich! that ye are looked up to on account of your riches. Ye are not.

"I have nothing that I call my own, not even my life," every patriot that has fallen in defense of humanity has said; if not in words, he has said so by his actions. Is Andrew Carnegie a rich man? Not so, if, like the treasurer of the government at Washington, he only holds the purse-strings. I rail not at rich men that have the common welfare at heart and its promotion the one and only purpose of their lives. And Mr. Carnegie has a cultivated mind. He is a thinker and an able writer. It is the public-spirited man Carnegie that will be remembered, not the rich man. "Man's life," said Jesus, "consists not in the abundance of his possessions."

YE 152d LESSON.

Non-resistance and Stoicism.

What constitutes an educated person? It is not that his memory is stored full of rubbish, like an old garret. It consists not of aptness in any line. One may know all languages, be proficient in mathematics, have all literature by heart, be an orator like Webster, a musician like Wagner, a poet like Shakespeare, and still be uneducated. An educated man or woman is one whose mind holds the mastery of his being, one whose emotional nature, however strong, is yet under control of the mind. And it must not be said that the heart is ignored. On the contrary the heart sweetens all. This figure is true. The mind without the heart may be bitter as is the gall of bitterness. God is love. So it would seem that love is "all in all." Love is of the heart.

But the mind determines what is just. The passionate part of the human machine is not trustworthy without a wise engineer to direct. That engineer is reason; his habitation the mind. The unimpassioned mind must rule, or else a Burns or a Poe or a Byron or a Sappho will grow up unbalanced. "There are many ways," says Seneca, in which passion may be checked—even anger. Most things may be turned into jest. It is said that Socrates, when he was given a box on the ear, merely said, 'It is a pity a man can not tell when he ought to wear his helmet out walking.' It does not matter," Seneca continues, "so much how an injury is done as how it is borne. Some one has offered you an insult; not a greater one, perhaps, than was offered the Stoic philosopher, Diogenes, in whose face an insolent young man spat just when he was lecturing on the evil of anger. He bore it mildly and wisely. 'I am not angry,' he said, "but I am not sure that I ought not be angry." Yet how much better," argues Seneca, "did our Cato behave. When he was pleading, one Lentulus, whom our fathers remember as a demagogue and passionate man, spat all the phlegm he could muster, upon his forehead. Cato wiped his face and said, 'Lentulus, I shall declare to all the world that men are mistaken when they say that you are wanting in cheek.'

Out of the Stoic doctrine that passion should never be indulged grew its corollary, "resist not evil"—the doctrine of non-resistance of injuries. The more carefully we examine what remains to us of the teachings of the philosophers of Greece and Rome the more do we recognize the kinship of Christian ethics with the ethics of the old

philosophy. Example: "I will try," says Seneca, "to amend you by a reprimand given first in private and then in public." (See Matthew XVIII: 15, 16.).

Yet the question is not "Whence the doctrine;" but "Is the doctrine true?" Did we say truly that we have nothing of value that is not Greek; that out of the old the later was evolved; that we are still pupils of the Greek masters; that our own great works of art, literature, etc., are imitations only of Greek masterpieces that we have seen only in fragments and ruins; that the day of reconstruction has arrived when the foundations built upon by the Greeks of old must be rebuilt upon by us, after the accumulated rubbish of the dark ages has been removed—all this, if true, I say, only shows that the civilization, what we aspire to, depends upon the triumph of the individual genius of men of today as did that of the Greeks upon their individual genius, and not upon the interposition of gods. The natural supersedes the supernatural; science displaces superstition and truth has dethroned falsehood. The long-looked-for kingdom of God is at hand. So shall we "Ring in the Christ that is to be."

YE 153d LESSON.

The Permanent and the Passing.

It seems that nothing is permanent and that all is passing. And yet the impermanent is but change. The essence is continuous. The change is of form. "If a man die shall he live again?" But does he die? The world once was "without form and void." So were all the planets and our sun, and so the universe. And, too, it may become so again. The conservation of energy is a dogma of science. And yet if matter be but motion—"Whirls or eddies in the ether"—may not there be a cumulative, counter force that will in the end, nullify this motion and produce equilibrium that when reached will close the cycle? So we speculate. But what is positive?

All is change, and to appearance there is no permanency. But truth is eternal as is God who is Truth. But "Who by searching can find out God?" The question remains unanswered. "What is truth?" Socrates despaired finding an answer to this interrogatory, and he said "we know nothing absolutely." It does seem so when we see what changes of religious creeds have taken place within a century that have been long held by mankind to be positive truth? Where are the Olympic gods? They have passed. Where is now the "religion of our fathers?" It is not that of today. And will the religion of to-day be the religion of tomorrow? Only nominally so. The effort to hitch to a post the Pegasus of religious belief has been a costly experiment and yet it is not quite given up. Trials for "heresy" still go on.

A standard of well doing was set up of old of which the New Testament is the written record. It has not been fully lived up to in any age, by any people since the Apostles' day. The nearer it has been approached the greater the common felicity. When the church drop "Creed" and make "well doing" the criterion of religion will not all men be as anxious to "join the church" as now to "go to college" and get a college education? I think so. Who would not be beautiful? And what beauty can compare with the beauty of mind and beatific character? Character building is the only legitimate or proper work of the church—moral perfection or "righteousness" the end—or rather a means to a higher end. What is that higher end?

We have only to understand the paramount motive influencing the ideally "perfect man"—Jesus of Nazareth—to know the end or pur-

pose to be held supreme by every sane mind—the motive to all right doing—the common welfare—the welfare not of self, but of others. The perfection of the ego is a preparation for a mission, which is to lift up and not tear down. I have heard good men remark that "the Japs are better Christians than we." Why so? There is much for us to learn from the learned Confucians of China and from the learned Buddhists of India and Japan. To say that an individual or a people is "Christian" signifies little. The Coptic "Christians" of north Africa, the "Christians" of eastern Asia today where the Apostles preached and of Russia in Europe and Turkey are besotted and superstitious! And it is said that in Scotland good Scotch whisky is even now as dear to the flock as is the Covenant. But one to live up to the high standard of morals presented in the New Testament and carry out its altruistic teachings, reaching the "measure of the stature of the fullness of Christ" he might be truly said to "dwell in God and God in him;" and, indeed, we (letting all else go by in Christian endeavor but character building and "going about doing good," with the zeal of the primitive Christians—willing to suffer martyrdom to achieve the end of bringing men and women to be like Christ, that is to say, "bringing them to Christ") yea, every "professor of religion," so living and so doing how long would it be before all men would follow our and their example and Jesus have drawn all men unto him?

But our American society is drunken, immoral, accursed! And the English and the Germans and the French—yea the people of every European state, language and nation in Christendom are no better than we. But the Japanese are more temperate than we; so are the Chinese, and so are the people of India, the people of Arabia, the people of Turkey—Mohammedans, Buddhists and Confucians! But the New Testament is a moral code superior to any other book or Bible on earth extant at the present time.

YE 154TH LESSON.

The Ideally "Perfect Man."

If one could correctly define the ideally perfect man in a few words there would be no further need of written or spoken language in treating the subject that occupies all the pages of the Bibles of the ages and of all the treatises of morals, religion and law in the Universe. To define an ideally perfect *strōphē* can be done only by a sculptor like Phidias, and even he could not do so except by exhibiting the thing itself—his masterpiece—his Jupiter or his Minerva, or his Apollo. The perfect man to most Europeans is the Christ, to the Arabians, Mohammed, to the Persians, Zoroaster, to the Hindus, Buddha, and to the Chinese, Confucius. Yet one may give a general precept that will aid in the formation of a perfect character. It is: "Be Natural."

Now, what do these two words mean? We understand what it is to be natural, if we understand the law of all life, plant and animal, excepting that of man. In him there is a double law or two seeming antagonistic laws—the "law of the mind" and the "law of the flesh," as defined by St. Paul, which in life other than of man, are wanting. "I see," says he, "another law in my members, warring against the law of my mind." Herein is man's nature unique. Herein we see the fruitage of the "tree of knowledge of good and evil." The brute and the insect are purely natural. But into man's makeup another factor intrudes. We call it convention. This is outside the domain of instinct and within that of reason. Here thought is operative; here, too, design; here calculation. A purpose intervenes. Our "eyes are

opened and we become as gods knowing good and evil." We have "eaten of the fruit of the tree of knowledge." So Josephus is right in saying of the Old Testament account of Adam and Eve in the garden that here Moses speaks allegorically, that is to say philosophically.

The conventional curbs the natural. So we say, "Let reason guide." "Love your enemies; do good to them that hate you." This is not instinctive. Therefore we say it is not beastlike. Do we say it is natural? Not according to the rule of lower animal life. Is it so according to reason? It is. We see in it the fruitage of full-grown intellectuality. "But Jesus said it," says one; another says, "It was born of the brain of the Greek—the highest conception of his deductive reasoning—his philosophy." We have indeed again reached the period in human history when the ipse dixit of neither gods nor men is accepted as final. "Prove all things; hold fast the good," we say, as said St. Paul.

Be natural! Apply this to eating and drinking, to all God-given appetites. There are persons of but one thought: "Good things to eat; good things to drink." Their lives are spent in the undue indulgence of natural and acquired desires and appetites. Now such persons must in some way have come to believe it right so to do; for if men or women do what they are presumed to know to be wrong, and that all sane people know to be so, and without concealment persist in so doing, they are at once placed in asylums for lunacy.

All moral instruction appeals only to sane minds. It can affect them and them alone. Say to a sane person "to do this is right; to do that is wrong," he at once applies his mind to determine the correctness of your theses. When convinced that what you have said is true he will be instructed by it and try to conform his behaviour to his conviction. If this be not true there would be no need of schools or churches, teachers or preachers.

But all are more or less insane. Find the truly sane and right-thinking person with perfectly correct views of life and duty and who has obtained complete self-mastery and you have found the "perfect man." "That which I do I allow not; for what I would I do not; but what I hate that I do." Here is the candid confession of a real man—not by any means "perfect" by his own admission. He calls this condition "death." He exclaims, "Who will deliver me from the body of this death!" How far was St. Paul astray in his philosophy?

YE 155TH LESSON.

Righteousness and Metaphysics.

For what do the churches stand? Increasingly for uprightness. Increasingly, I say; for the church or churches have hitherto stood rather for hairsplitting. What is meant by this is shown by what marks the difference between Unitarian and Trinitarian. Is it that the one stands for a morality superior to the other? Does the one "go about doing good" and the other not? Is the one more upright—more devoted to wife and family and to country—more given to combatting evil; is the one a better citizen or better man—more ready to feed the hungry and clothe the naked—to visit the fatherless and the widows in their afflictions and keep himself unspotted from the world than the other? No. The one believes in tweedledum and the other in tweedledee (a fair translation of homoiousian and homouousian). That is all the difference. Metaphysics!—"how many angels may stand on the point of a needle?"—not exactly this but what is as impossible of comprehension by a modern mind. The Alexandrian Greek, or even Plato who believed that ideas were real entities might have grasped the meaning of the metaphysical dogmas that have

divided the church into hundreds of sects and cost millions of lives and given rise to burnings and torture. But those dogmas are dead today as they ought to have been a thousand years ago. Sin is not dead. The destruction of sin—to "take away the sin of the world," was the great and wise purpose of the Master. "Whosoever is born of God does not commit sin." To be "born of God," "born again"—defines Christianity. "He cannot commit sin because he is born of God." (I John III: 9). It is more near true than inference to say that he who does not commit sin is born of God.

Look over our cities, towns, villages and country places—so many church buildings and societies. Now let these innumerable church buildings and societies stand for the destruction of sin as their sole aim instead of for the promulgation of metaphysical dogmas—hair-splitting doctrines that produced the divisions—there will soon be fewer whisky toppers and tobacco fiends. "The church is the door to heaven," says one. The door to heaven! The only door to heaven is well-doing. Read the Christian virtues enumerated by St. Paul. Ought it not be the great work of the Sunday school to emphasize the necessity of young and old to live up to the New Testament standard of uprightness instead of describing Noah's Ark or telling about the kind of fish that swallowed Jonah or where the grave of Adam is located, or what particular rivers—whether the Euphrates or the Ganges or both or either flowed out of the Garden of Eden, or what particular rib of Adam was taken to make Eve, and other such balderdash.

I know of but one society of Protestants that did not make metaphysical dogma its shibboleth. That society was organized by George Fox. The Quakers have been the emancipators of the world from cruelty and wrong—opposing war; capital punishment; slavery, etc. All denominations have only just now reached the same elevated plane that the Quakers occupied two hundred years ago.

And what I have so earnestly and prayerfully desired that the church see the need of making the Sabbath-school a nursery of righteousness instead of a school of medieval metaphysics of outgrown absurdities, is, I believe, about to be realized. The "Christian Union Herald," a United Presbyterian publication, presented in its pages Nov. 10, 1904, what when read by ye old schoolmaster made his heart glad, viz.:

The Sabbath School—World Temperance Lesson—Nov. 27, 1904. Isa. 28:1-13. Golden Text.—They also who have erred through wine, and through strong drink are out of the way. Isa. 28:7.

And for the entire lesson intemperance is made the theme of instruction and warning to the youth. However, the tobacco evil is not animadverted on.

YE 156TH LESSON.

The Radium of Greed Thought.

The Iconoclast is abroad in the land. Old ways are giving place to new. Our Puritan forefathers came to America in obedience to the voice of religion. The mandates of the hierarchs of church have been tremblingly obeyed by the European race from the day that Constantine the Great became the champion of the Cross until now, when a change has taken place. The most masterful force is no longer religious. It is not the life to come, but the life that now is. It is, not the good things of another world, but of this. Education is not as of old, preparation to enter spirit-life hereafter, but business life here. The cause of this is intellectual. The thoughtful look no longer to Moses as their prophet, but to Darwin. Occidentalism supersedes Orientalism. Science is placed above Semitism.

The thinker reads the Sunday Herald, while the car-companies (steam and trolley) compete for Sunday excursion traffic, holding out to the public all kinds of enticements to grove and park, of theatricals, Ferris-wheels, merry-go-rounds, etc., etc. Public opinion would bar the desecration but for indifferentism. That is the key to the situation. The salt has lost its savor. The Puritan Sunday has passed with the passing of old beliefs.

The most serious, most earnest and most thoughtful are not asleep. They are wide-awake. The men and women who, like Milton, "do their own thinking" (and that, too, of the whole world) are behind the school committees, erecting temples of learning open to all the youth—building up free schools, the grandest and best equipped the world has ever seen. Public spirit, patriotism and love of truth and righteousness were never more general, more enlightened and more genuine than now. We are in the midst of change and evolution toward a better civilization than has ever blessed the world.

Yes; the Iconoclast is abroad. He is destroying idols. But nothing good and true will he destroy. The sword of Democles hangs over the heads of ancient Fraud and Falsehood. A Hercules (the later "advanced Criticism") is compelling a river of cleansing to flow through the Augean stables of ancient beliefs. The old Hebrew books are receiving purification. Tolstoi is the prophet heralding the coming of the new era in the East. He has given the Orthodox Greek church his "Gospel in Brief."

What remain of the wonderful works of art, literature, etc., of old Greece? Only fragments. What do they reveal? The Greeks of the elder day colossal in mind and whose stature it will be a long time before we reach. Is it true that the New Testament, written in Greek character, is a mound of wisdom of antiquity—buried treasure-trove, silver and gold, pearls and diamonds of antique thought, Egyptian, Oriental and Greek? From "Beacon Lights of History" (Rev. John Lord's great work) I transcribe the following brief passage—a single sentence: "Empedocles, born 444 B. C., was the first to teach that love is the only true force—the one moving cause of all things, the first creative power by which (or whom) the world was formed."

Ye old schoolmaster of ye olden time has long been aware that all we possess of knowledge of architecture, sculpture, painting, poetry, history, deductive philosophy, rhetoric, oratory and logic (the highest order of art, literature and learning) has flowed down to us from the Fountain of Ancient Greece as its original source; but he was not aware that the one superlative and paramount idea of the New Testament (i. e. Supreme Love), without which, that most valued book is only a barren waste, was an emanation from the brain of an ancient Greek philosopher; and that, too, more than four centuries B. C. The great idea (tersely expressed in the New Testament in the three monosyllabic words, "God is love") illumines the sacred page with a brilliancy above the sun, so that every chapter and every verse, from the beginning of Matthew to the end of Revelation is but the iteration and reiteration, amplification and elucidation, in a word, reflection of the idea of the divinity of love—the most valuable gift of the ancient to the modern world, transcending that of architecture, sculpture, painting, poetry, history, etc. It is the "radium" of Greek thought.

YE 157TH LESSON.

Christianity and Science.

May one be both a Christian and a Scientist? What words define "scientist?" The words, "seeker after truth." "I will follow Truth wherever she lead" is his motto. What words define "Christian?"

The words "seeker after righteousness." "Awake to righteousness and sin not," is his war cry. May a seeker after truth say "I am wiser than thou?" Socrates said "no." May a seeker after righteousness say "I am more holy than thou?" Jesus said "no." He that is without sin let him cast the first stone." etc. Who may say that this or that man is not a Christian? Many have said so. The Catholic once denounced the Protestant as a "heretic" and burned him at the stake for his belief. The Protestant once denounced the Catholic in the same way and burned him at the stake for his belief. And Protestant has done the same with Protestant. John Calvin burned to death at the stake Michael Servetus, a Unitarian, for "heresy." The Puritan hanged the non-resisting Quaker on Boston Common for religious belief. And the bigoted sectary once insisted that the members of all other denominations than his own were "not Christians."

But the last quarter of a century has brought a change, and the prayer of Jesus has, at last, been almost fully answered that "ye be one as I and the Father are one." Each and every denomination has produced saintly men and none more in number or of grander quality than the Catholic church. On the other extreme, the Unitarian denomination boasts a Longfellow, and a host of others, good and scholarly names that have grown and ripened under her sun. And the peace-loving Quaker denomination boasts a Whittier and a host of others, good and scholarly men that have grown and ripened under her sun. Yea, I repeat, good and scholarly men have grown and ripened in the sunshine of all denominations. And the "tree is known by its fruit."

I believe that the enemy of Unity ("Behold how good and how pleasant it is for brethren to dwell together in unity!") that has built up walls of division—created the hundreds of differing sects—was mediaeval theology. What has become of those walls? They have been leveled with the ground. What has done this? Science. They have fallen like the walls of Jericho; and that, too, within the memory of the present generation. What remains now of denominationalism? Nothing. The churches, I admit, still keep their old-time names and rituals, and the different forms of baptism and of communion; and the Quakers have no ceremonials. Who now will say that the Friends are the less Christian for belief of only "one baptism"—that of the "Holy Ghost," and one "communion," that of the Spirit?

What remain of Christianity? The heart, the soul, the mind, the strength! What is lost? Fetters. The heart of Christianity beats healthfully, as in the Apostolic period,—the same as when Jesus preached seated on the Mount. Did he or did he not preach vital truth? Is not that truth found in the beatitudes? And in what he taught constantly by precept and example during his three years of ministry? If so the whole world believes. No man has lived in all the past who has questioned the sublimity, purity and transcendental truthfulness of what Jesus himself taught. He has never had an enemy but those who "knew not what they did," and he prayed, "Father, forgive them!" To understand his teachings is to believe them. No writer has ever spoken evil of him or his doctrine. Voltaire did not; Gibbon did not; Shaftesbury did not; Hume did not; Paine did not; Ingersoll did not. No sane man can. His is an ideal character that may never be improved upon; and I believe never can be, and his teachings are incontrovertible. He, as "God manifest in the flesh," is as perfect a conception, in the moral realm, as was the grandest statue of Phidias, in the physical realm—the ideal, "perfect man"—the grandest ideal of Grecian ethics and aesthetics.

But who are Christians? "Not they that cry Lord! Lord! but they that do the will of the Father." Who shall judge? Jesus said: "He that rejecteth me and receiveth not my words hath one that judgeth him: the word that I have spoken, the same shall judge him at the last day." The word of Jesus! His word is truth. None

will reject him and all will receive his word and the common people will ever continue to hear him gladly on and on through all time to come, is the sincere belief of ye old schoolmaster of ye olden time.

YE 158TH LESSON.

Pagan Idols Destroyed.

While our Teutonic ancestors were still in the stone age, dressed in skins and sacrificing hecatombs of human victims to Thor and Odin, the Greeks had arrived at perfection in art, literature, etc. More than two thousand years have passed since Empedocles, Socrates, Thucydides, Demosthenes, Aeschylus, Plato and the rest gave the world illustration of their own superlative wisdom and the divinity of man. Will not another two thousand years go by before we reach the high level of the ancient Greek perfection?

The club of the Iconoclast is demolishing only the idols set up by ancient priestly fraud and imposture. Tolstol has collated within a brief compass all the words accredited to Jesus in the New Testament. These words of surpassing wisdom (like what we see of ancient Greek sculpture to-day in the museums of great cities—London, Rome, New York, Boston, etc.) are above and beyond criticism however "advanced." Whatever their original source (eclectic if you will) they stand exalted and peerless, as do the highest peaks of the Himalayas.

Suppose the New Testament, in all its teachings affecting man in his relations to his fellowmen—his moral obligation and character, and his knowledge of God and things divine—is eclectic—gathered from all parts of the ancient world, as are the materials gathered from far and near for the erection of a great building in a modern city gathered into the framework of the New Testament from India, China, Persia, Egypt, Palestine and Greece, may we not ask, "What is better? Have not the compilers given us the best? Does not the sentence 'God is love' stand before us more beautiful than the statue dug up on the Greek island—the Venus of Melos? True and perfect as Truth and Perfection themselves that cannot be improved upon?"

O Iconoclast! destroy, if thou wilt, all that makes of Jesus a person; prove, if thou canst, that no such being of flesh and blood ever lived; define him an ideal creation like Apollo; his is nevertheless a more perfect personality (God, demigod or man) than was ever imaged in marble or bronze or ivory and gold. Nor is Plato's Socrates so perfect a human character as the "man Christ Jesus," of the Gospels Socrates taught by word; Jesus by word and deed. We find at least in him the culmination of Hellenic wisdom personified. Neither the words of Socrates nor of Jesus were taken down when delivered, like shorthand reports to-day, but remained traditional for a long time (especially the latter) and therefore must be supposedly and not positively, artistically and not absolutely theirs. Truth is of two kinds: absolute and artistic. By induction we reach absolute truth; by deduction, artistic truth. The Greek process of thought was deductive; the modern (Baconian) is inductive. The old was the philosophic method; the new is the scientific method. The Greeks sought, above all, aesthetic, or artistic, results; the moderns seek scientific and practical results. The statue of a hero (as of Grant) is designed to be absolutely true to life; one of a god or old-time prophet (Apollo Belvidere or Angelo's Moses) is designed to be artistically true. A photograph would be absolutely true; a painting (Madonna by an old Master) artistically true. History belongs to the domain of absolute truth; fiction to that of artistic truth.

Uncle Tom's Cabin is, of course, a work of fiction; but it imparted

what the people accepted as absolute truth in reference to negro slavery. It was one of the chief factors of slavery's extinguishment. It educated public opinion and that is master of the world. Nothing can stand against it. It freed the slave. But no statement in Mrs. Stowe's novel would be admitted as evidence in any court of justice in America or England. Yet before the court of public opinion of mankind on the slavery question that book was the chief witness unimpeachable.

Now, may I not ask: If all the persons named in the New Testament, Jesus, Paul, all the Apostles and Judas, Pilate and the rest, if every one of them were fictitious, as are all the characters of Uncle Tom's Cabin, would its teachings relating to human conduct and duties—all of moral or ethical value—all that makes the world the wiser, the better and the happier—all of any practical worth or utility to us in this life or the life to come, in so far as character is a factor of our well being here or our destiny there (and in respect of these is it not the ultima thule?) the beatitudes above all—every word from the Master's lips—the lessons of his beautiful parables—of his whole life—the moral of the Epistles—of the Acts and of the Revelation—would they be any the less true and believable?

And, too, the old Mediaeval Theology—was it not built up by a thousand years of devoted study and application of Aristotilian logic, many thousands of the wisest and most learned anchorites and theologians devoting their entire lives to its elucidation, proof by syllogism and the harmonious adjustment of all its parts, like the columns and friezes, entablatures and cornices, porticos and roofs, floors and ceilings, paintings and statuary of the most magnificent of the temples of old Athens—I say built up deductively upon the Mosalcal account of Adam's fall?

Now, if Darwin may be believed there was never an Adam. And if no Adam, what becomes of the huge old tome of Mediaeval Theology? It remains true in the artistic sense, undiminished in grandeur, as splendid a construction as was ever perfected by human skill, perseverance, industry and ingenuity, an heirloom to all posterity, like the *Odyssey* and the *Iliad* of Homer. Milton has enthroned it in the realm of poetry, has versified the noble scroll, and we have, as the sublime result, "*Paradise Lost*," the grandest work of imagination of all the ages, and we have "*Paradise Regained*," if not in all respects the equal of the first, it is so in respect of learning; a great storehouse or erudition.

YE 159TH LESSON.

Pantheism and Dualism.

Pantheism defines God and nature one, a unit. Dualism makes of them two. And yet according to the Old Testament idea of God the divergence of Pantheism from Dualism seems to me to be a distinction without a difference. "Whither shall I go from thy spirit or whither shall I flee from thy presence?"

Nature and God cannot be separated, says one—Haeckel, for instance. And God is in nature everywhere, says another—the Psalmist, David. Nature is omnipresent—the ether fills all space—and of ether, all things are shaped, science says. "And space is thus seen to be" (says the scientist Stockwell—"New Modes of Thought" p.p. 73-75) "In very truth the actual presence of God. Nature, with its now all-inclusive borders, is the manifestation, revelation, appeal of the Infinite Mind, the Infinite Will to the Finite Mind—of the Father to his children; of Spirit to spirits. This fact, or, if you please, this conception, once grasped in a measure commensurate to its own fullness and completion, lifts one into an entire new world. It is indeed

and in very truth a new birth, a new life. One holding it lives consciously in a spiritual world. 'God is seen to be no longer the cause of things,' as Milton expresses it, 'but the fact of things.' Belief in spirit is thus no more anthropomorphic than belief in power, or force, or energy. All of these are nothing else than modes of spiritual being." And further he says: "Thus it is now coming to be seen, we must start with God, at the very outset, as the first principle in even the physical and mechanical world. * * 'We say,' says Calthrop, 'God has nothing but himself to make His children out of. They are spirit because He is spirit. They live because He lives. They inherit into His love, His wisdom, His eternity. There is only one mind, and they share it; only one life and in that life they live; only one spirit and they are spirit. Verily then, 'In Him and of Him and by Him we live and move and have our being.' * * Tesla says 'God in the ether is no more strange than soul in the body'."

It is impossible to get away from the conception of the Psalmist of an omnipresent God—no less present in the universal substance, ether, than in the material universe.

Who (unless it be a metaphysician) can distinguish any difference in the thought of the Old Testament Psalmist concerning God and that of the modern scientist, as presented above? An Omnipresent Intelligence is the God of both. And (quoting from the same volume):

"All is one; all life, all substance;
One, all power and action wide;
Atoms are but thoughts extinguished,
Thoughts but atoms vivified.
Not a jar nor imperfection
Know the never-ending years,
For the law that guides volition
Is the law that guides the spheres."

—Rand.

And does not St. Paul say: "God is all and in all!" This, too, is the final word of science. Modern thinkers, many of them, want to be accredited with having gone, in deductive research, beyond the ancients. But Egyptian, Hebrew, Hindu, Persian, Chinese and Greek sages and philosophers reached as lofty a height, in that direction of thought, as did the ancient Greeks in art and literature—a height that may never be risen above.

YE 160TH LESSON.

The Initiative Relinquished.

That the people are becoming, through heedlessness and eagerness for riches, "incapable of free government" is evidenced by the fact that they have relinquished the initiative in selecting officers of government by letting professional office-seekers seize on the places by corrupt means—the use of money and ballot-box stuffing. It was not two weeks after the inauguration of President Roosevelt, March 4, 1905, before it was given out through press dispatches that there were four candidates already in the field for the high office in 1908. And it is so in respect to every office from president down to justice of the peace. Office-seekers get the places. The maxim, "Let the office seek the man, not the man the office," will one day be enforced.

Forty years ago ye old schoolmaster of ye olden time wrote in his book entitled "American Patriotism of Memoirs of Common Men," commemorative of his neighbors, pupils and companions who lost their lives in their country's service: "How corrupt are the politicians

that led the South into rebellion! And I greatly fear that the same corruption exists to-day among the acknowledged leaders of the North; and unless the people rebuke them, bring them down from their high places, putting new and honest men in their stead, not office-seekers, but men sought out and selected by the people; such as the people bring out, not such as force themselves into notice, we will certainly be undone and the country go to ruin; for politicians seeking for office are willing to sacrifice every sacred principle to gain high place. Men who have been honored by the people and supported by them all their lives, begin now to think, like spoiled children, that they are the head and front of all things; that they are of vast consequence, forsooth, that the Republic is but a medal to hang about their necks as a reward for what the people have already given them; as if there were not ten thousand farmers, and as many mechanics and laboring men in the United States better fitted by education and natural endowments of mind, and a thousand times better fitted by the possession of honest, patriotic, incorruptible hearts, to fill the offices than any number of hungry politicians. May every man who seeks for office meet with sad disappointment. May such never be elected. A great and good man will come to a high place with reluctance, acknowledging his incapacity to fill it acceptably, as did Washington. He will also rejoice, as did the Father of His Country when the time has arrived for him to return to his quiet home of retirement."

The people all must give less attention to money-making and more to government. Let the people really and in fact rule, as is their duty, privilege and right in America. This duty and this privilege and this right seem to have aborted. We have the form of popular rule; but of the substance we have little more than have the people of Russia. How many of the candidates for the chief magistracy of the Republic are now looking to the great banking, railroad, mining, Standard Oil, insurance, manufacturing, lumber, whisky and other and all the trusts combined, for money-backing in their candidacies? They all are doing so. And he that gives assurance of subserviency to their demands will receive their help and secure the nomination for office. President Roosevelt reached the goal across lots. He had the people's support, and not that of the syndicated trusts. He is the most popular statesman in America at this hour. He is a good man—an uncompromising patriot, as were Washington and Lincoln. There are many true men like him from whom to choose a candidate for the next term of the presidency, and which will be done from that honorable class, despite the trusts and office-seeking politicians, if the people be not still asleep:

Why, why asleep? The cruel strife
Had almost quenched the nation's life;
And who can wonder at its close
If tired nature sought repose?
Reaction follows action sure,
In all we do and all endure:
Now slimy reptiles noiseless creep
And bleed the giant in his sleep—

* * * * *

Eternal vigilance will be
Ever the price of liberty;
For freedom is not adamant,
But only a most tender plant
That must be kept with watchful care
Lest blight destroy or wintry air.
Much has been done, much is to do
Before the promised land we view.

YE 161ST LESSON.

The People and the Initiative.

What does this mean? Listen: "There is one fold and one shepherd." Who is that shepherd? Jesus. Who the sheep? His disciples. What is their office and personality? He defines them "priests, kings, and sons of God." A distinguished flock! And the humblest bears all three of these distinguished titles. The highest office among men is never so high as that of a true disciple of Jesus Christ. "Son of God." Above kings, emperors and czars! "Feed my sheep," said the Master. But did he ever say "Feed your sheep?" He never did, because nobody owns one of these but Jesus. Nobody is shepherd but he: "One fold and one Shepherd!"

We see no account in the press dispatches of the "Chefs" that feed the kings of the old world; nor do we read of pageants at their funerals; nor of statues or monuments erected to commemorate them. What order of men did Jesus commission to "feed" his sheep—his grand flock of "priests, kings and sons of God?" They were to be meneals—"washers of his disciples' feet." But these "feeders" of the sheep of the Good Shepherd have named themselves—assumed the title of "pastors" (shepherds) unwarrantably, and they would, it appears, be thought to "own" the Master's sheep. And the poet, John Milton, said: "they do even shear them."

But what has this to do with the initiative I have mentioned? It has much to do with it. The "servants" have become the "masters." Instead of the one shepherd of the one flock we behold many shepherds of many flocks. And these flocks, for hundreds of years, have been fighting each other, shedding each other's blood—a strange thing for sheep to do—and they the "Master's Sheep" (so-called). Yes, many flocks: Roman Catholic, Church of England, Methodist (divided into numerous names) Congregationalist, Quaker, Presbyterian (divided into many), Baptist (divided), etc., etc., hundreds of flocks, and thousands of would-be "shepherds" preventing the oneness prayed for by the Master.

Who has ever heard of a would-be "shepherd" (pastor) when visiting a strange town, calling on the several so-called pastors (shepherds of the many divided flocks of the town) to advise with them as to whether or not that town would be benefited by another split in the ranks of the population and another church building erected, and another congregation gathered? Who has ever heard of the authorities of the town being consulted by him on the subject or the people as a whole? Sea and land are encompassed to make one proselyte and raise funds to build another church when half the seats are always empty at meeting time in the score of costly church edifices already built, and this in a little town. How many ear-splitting bells do

"Clang and clash and roar—

What a horror they outpour

On the bosom of the palpitating air!"

on every Sunday morning and evening. What need of another discordant bell to be hung up and rung in another belfry?—and, too, for no other practical end than to neutralize or prevent the prayer of the Master's being answered, "that ye be one?" (John XVII: 20, 21).

So many church buildings all empty six days in the week. "Who comes without purse or scrip enter not here," is in effect written over the portal of every so-called "House of God." If Jesus and his twelve came into the town they could not find sanctuary for one moment in any church building even on Sunday, from arrest by the police, nor welcome in any so-called "Christian home;" but would be lodged in jail before an hour as "vags." Poverty a crime! It was never so in Pagan lands and is not so to-day.

Let the people take the work into their own hands and teach by their own good example the youth of the land—being themselves the kind of men and women they would have the future generations to become, depending no longer on teachers of Sunday-schools and week-day-schools to build up character in the youth. And the pastors (shepherds) of the many flocks, whom “do they feed with the bread of life?” Only the so-called “upper and middle classes” of grown-up people—not the day laborers. And the “upper and middle classes” are they “patterns of righteousness?” Precisely the same kind of exemplars as were the Pharisees and Scribes in the year one of our Lord. Let the people—the common people—rule. They do still, and they ever will, “hear gladly” the Master’s voice.

YE 162ND LESSON.

Greek Philosophy and Semitism.

There is in the New Testament literature a fusion of Egyptian and Asiatic with European thought; but mainly the deductions of Greek philosophy fused with Semitism. Alexandrian scholarship had most to do with the evolution of Christianity. The Septuagint was the great foundation of the frame work of the structure. The rest was derived substantially from Greek philosophy. It was the work of many minds. A unity of thought is wanting. Paul’s idea of life beyond the grave (I Cor. 15) was of a spiritual body”—Greek. But the Gospels present the view held by the old-time Egyptians that led them to embalm and so preserve the bodies of their dead and to seal them up in rock tombs and in the center of vast pyramids that they might last to the resurrection. Jesus was a Buddha and a Socrates. It is declared and believed by many that, if the Buddha and Socrates had never been, there would never have been a Jesus. The written constitutions of government, of all the minor American republics, bear resemblance to that of the United States, as does this to that of the Commonwealth of Oliver Cromwell. Similarly, Christianity grew up out of prepared soil, Egyptian, Oriental and Occidental. It was not an original product.

Now the narrowness of Semitism, as well as of patriotism generally, was made to fit the church. The non-church member was a pariah of churchism, as was the gentile of Semitism. There were no men but Romans, and all non-Greeks were barbarians; so all non-church members were “children of hell.” Religion became bigotry (“I am more righteous than thou”) and a tyranny worse than that of Caligula was set up over mankind by the church. Millions of men, women and even children were put to the sword and thousands of heretics burned at the stake to maintain church domination.

Greek philosophy did not give rise to tyranny. Philosophy had no weapon of defence or of aggression but argumentation—brain artillery—such as Socrates made use of against the Sophists. And the influence of those great teachers (the ancient Greeks) is still the heaven of freedom and enlightenment that ultimately will bring in universal brotherhood and the universal ripeness of humanity—will make beautiful all material creations of human skill and ingenuity and bring to perfection all thought creations, all expressions of pen and voice. The sermon on the mount is Greek. Its birth place was Alexandria. It is the ripened fruit of Greek thought—a production of many minds—a greater work than Homer’s *Iliad* and as purely Greek. No scholar can successfully controvert this statement and none will attempt to do so; for it is truth patent to all minds to-day.

Now it is time to ring up the curtain. The great play on the world-stage has reached the third act. What do we see? Here my pen

fakers. It is beyond my power of narration to portray the grandeur of this final act. Narrowness gives up the struggle. No more Manchurian slaughter-pens where young men are sacrificed to the god of barbarity; no more "Sea-of-Japan" naval massacres; no more mummery of tyrannical priestcraft, as we have seen enacting for the last time for the world in Russia; no more imperialism and exploitation of the globe for the growing of billionaire puffballs and the starvation of millions, as the British have starved the gentle victims of her barbaric tyranny in India, the forcing of the opium trade on unwilling China at the mouths of her cannon, and the shooting of Sepoys from before her brass guns, the patriots bound with their backs to the bores. O Motherland! May every American, pointing a finger of scorn at you, cry "None of those actions shall be repeated; but we will inaugurate peace on earth, universal goodwill, Christianity lifted out of the mud and mire of superstition in which ignorance and bigotry had placed her, when will be enthroned the "Prince of Peace," and man himself be in virtue, purity and self-respect the kind of man he would have his sons be, and every woman the kind of a woman she would have her daughters be, making every home a seat of beauty, love, uprightness and industry, a school, a college, a place of welcome to the homeless, the habitation of many happy children—a house of God, because in truth and in deed a house of holiness.'

YE 163RD LESSON.

The New Day.

A new day is dawning on the world. The nations are about to take measures that will put an end to wars. They are too calamitous to be longer tolerated. By the assembling of a world congress and the formation of a confederated world they will be made impossible. There will be a readjustment of the boundaries of states to correspond with languages comprising each separate state, excepting, as by voluntary arrangement, they be otherwise united or divided. There will be a code of the "Law of Nations," and international courts to settle questions of international law, after the pattern of American courts. The United States of America is the model for the United States of the World.

Then will come in the new day. "Resist not evil" will be law to all the nations as to all individuals. Men will no more be "overcome of evil" but will "overcome evil with good" If an enemy hunger we will give him food; if he thirst we will give him drink. Evil will no longer be recompensed with evil, but only with good. War is the recompensing and overcoming of evil with evil. The law of force, excepting as applied by the whole against the one, will be no longer operative. A united world will hold in check the individual states, and by the united voice compel obedience of the one to the many. But the law of rectitude will be the law of nations and justice the end. Arbitration will settle all disputes and courts be only courts of arbitration. Thus will disputes be settled both general and personal.

But among individuals what will be the law? It will be the law of love. The one sentence of the Stoic philosophy, impressed on all minds as its best expression of the relation of man to his fellow men, is accredited to Socrates as its author, but the sage of Verona first gave utterance to it. It is the following: "Friends have all things common." Interpreted in the light of this Christian age the sentence has a vast meaning. Of course the Greek view was circumscribed. The great majority of Greek society were slaves to the small minority. "A friend" and "our friends" had reference to a

select one or a very few. But the Christian view is world wide. "Love your enemies; do good to them that hate you" is the breaking down of caste. "If ye salute your brethern only what reward have ye? Do not even the publicans so?" All men, then, under the Christian ideal are "friends." Then all being in the relation of friends to each other "have all things common," as had the primitive disciples of Jesus. And this is the condition of Christian society even now. We are slow to recognize the fact, but it is so right now. We see the proof of it in time of great calamity as after the Chicago fire, and after the Galveston cyclone and flood, and later after the earthquake in California. We see this outcropping in fraternal organizations. Soon organized Christianity will mean, not the church upholding creed, as of old, but upholding "As ye have done it unto one of the least of these my brethern ye have done it unto me." Done what? "I was an hungered and ye gave me meat; I was thirsty and ye gave me drink. I was a stranger and you welcomed me to your fireside, naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." That is the church of today better now than ever before since the time of the Apostles. Not the church alone but the state also. Of old the state burned heretics to second the wishes of the church; today it feeds the hungry, clothes the naked, etc., to second the wishes of the church. So church and state are again united! God bless this later union! And the world is growing better all the while.

We are about to take another tremendous step in advance. Soon men will no longer work to "make money" as an end; no longer spend their time browsing like the ox. We are not beasts but men. We will live for others and not for self. If we "lay up money" it will be for a purpose, and that purpose the betterment of the condition of society—not of a little band hidden in a cave—a band of highwaymen. That was the old order. A millionaire that thinks only of "his" is a bandit. One that thinks of establishing schools, libraries, colleges, wayside-settlements, homes for the aged, hospitals, etc., is, I daresay, a Christian philanthropist.

YE 164TH LESSON.

Woman's Rights and Duties.

A woman stepping forth into the bright morning light and beholding the beauties of the rising sun should exclaim, "Holy, holy, Lord God Almighty!" And viewing the starry firmament on a clear night she should offer homage to God who has made her the highest of all created beings—the first and foremost in the order of nature. O that she fully understood and fully appreciated her exalted station! She is the jewel of the universe and man has been given the office of guarding and protecting that jewel. Yet this figure does injustice to her—for the superior jewel blazes like an electric light with intelligence. Ought she vote? Of course she ought to vote, write, speak, preach by ballot, pen and tongue. Let her light shine.

Her office—the grandest! No place in House or Senate or on the Judge's bench or in the Presidential chair or on the Throne, is at all equal to the place she by nature occupies. From the grasshopper to the human being, through every stage of evolution, the female holds pre-eminence. What word fittingly designates her place? There is no one word—no hundred words—not a volume of a thousand pages—nor a hundred such volumes, could present a sufficient exposition or presentation of the immensity of the importance of her place in nature; and outside of nature she is out of place. But one word in human language expresses man's office. That word is

"Chivalry." What does that word mean? It means devotion. Devotion to whom? To the grandest of earthly beings—woman.

Man is a knight-errant. Every battle fought by him is for one purpose alone—to win her admiration and to protect her to whom his life is devoted. But the adventures of most men are only farcical, as were those of Don Quixote. So of all who make the acquisition of wealth the end of effort, and the home a secondary affair. All there is of any city, state or nation—so many families—an aggregation—not of individuals, but of families. Individuals compose the families; the families, the state; the states, the nation. Human welfare is family welfare. The mother is the core, heart, essence, life,—the being, of the family. All the other members are merely branches of the mother trunk. The father—what is he? Not the "head of the family" at all; he is auxiliary to it—a helper—that is all.

Under primitive conditions man's physical power became superior to woman's. What was and is was and is of necessity. Let the equilibrium be destroyed and the race of mankind will pass away. Let a false ideal prevail; let womankind covet man's office, believing her natural state inferior to man's, when indeed the contrary is true and we inevitably perish. The Athenians brought up their daughters to be mothers of the greatest. There was one Aspasia. She was never a mother. Do you say the mothers of the Athenians knew but one thing? What was that? Household duties. They include the education—the right development of heart, soul and mind in her offspring—a greater than any other office, and the offspring of Athenian mothers—gods indeed! Her office required of her self-sacrifice. Of course it did. She entered into the life of her children—became incarnate in them; yes, think of it, incarnate in her children.

Now the education that woman should receive is the one that fits her best for the office to be filled. What should our daughters be taught? Nothing that unfits them for wifehood and motherhood. Do you say that this is all that she ought to aspire to? It is the chief thing. Mrs. Stowe did more than fill this office. She did not shirk it. She did not minimize its duties. We have no reason to believe that she "looked to the limiting of her offspring." The married woman that does this is worse than a harlot. She ought to be more despised by society. But there are Sarahs that deserve pity and respect. A defect of nature is not a shame.

But public sentiment is omnipotent. Common opinion is the law of life. It marks the height of the general intelligence and moral elevation of society. Only the fittest survive. The races corrupted by wealth and luxury perish. If the "old American families" are dying out it is because they ought to die out. No matter what their culture or wealth, or standing, if they fail to do their God-ordained duty—eating forbidden fruit because they think it "good to the taste," they will surely die. It ought rather be the pride of men and women to anticipate a large posterity, as did Jacob—a promised blessing—preferable, certainly, to prospective oblivion—the punishment for being "lovers of pleasure rather than lovers of God."

YE 165TH LESSON.

The Mother's Duty Of Discipleship.

The mothers are the creators—the builders—the authors of human character. There isn't a good man or a bad man in the world that the mother has not made good or bad. She is responsible for all of the evil and all of the good there is in the world. Now, what is wrong? The mother—she is in the wrong. It is from this fountain has flowed

all the waters, sweet and bitter. How may the world be reformed? Only by first reforming the mothers. No good mother ever raised up a bad man; and no bad mother ever brought up a good man. A sweet fountain sends forth sweet waters; a bitter fountain bitter waters.

Yes, the mothers must be reformed. But what will place them on the right track? The due apprehension of a single truth. What is that truth? It is that her office of mother is the one supreme office and but one being holds a higher office. That being is God Almighty. To bring up children aright is above all other duties, and this rests with the mother. It is her only work. Engaged in any other work she is out of place. Married or unmarried, the safeguarding of childhood is her only work. There is no other work so onerous—requiring so great care—so great attention—so great devotion—so much time.

What is she doing? What was the mother of Jesus engaged in doing? Bringing up one whom the world has honored. Say, mothers, would you not rather be the mother of one not even so great as was the Great Teacher—a Washington or a Lincoln—than to have written an immortal poem; painted an immortal picture; fashioned of ivory and gold an immortal statue, or done the greatest work of art or skill? The mother is the author of the great. But is she not great? Which is the greater, the author or his book? And is the mother responsible for the greatness of the great and the meanness of the mean? Let us see. What is it to be great? It is to possess a great ideal. This is all of it. Know the man's ideal, you know the man. No one is greater than his ideal. Now, mother, what does this mean? You make a garment. How make it? According to the ideal—the pattern. Who is a Christian? One who shapes his life according to the pattern—yes, and that pattern is Jesus Christ. What does the mother do? She places in the mind of her child the ideal—the "lump of leaven"—a hidden force—like the electric current that moves the rapid-moving interurban palace-car—an omnipotent force. The man or woman is what the thought or idea or ideal imparted to him or her by the mother has made of him or her. So, if you see a good man, you should think only of his mother, as when you read a great book you think of him who wrote it. Of "Paradise Lost" you say: "See what the great Milton hath wrought!" And of the good man you say: "See the work of the good mother." The character of the future man or future woman is formed in the nursery. Children acquire fixed opinions—fixed ideals.

Why are there bad men and why do boys smoke cigarettes? It is because the mothers of these men and boys have fooled their time away. They have neglected their duty. They failed to disciple their sons. We should make a loud noise against all wrong-doing. When man or child believes that a thing is wrong—unless led by passion—he will never do that wrong. When a boy is made to believe that it is a great wrong to smoke or drink he will never do either. Give him a horror of the saloon and of the tobacconist's dirty den he will never enter either.

Ideas are omnipotent. Hence the importance of teaching. How? By example and by precept. It is hard to make a boy see and believe that thing to be wrong that he sees his father, and most other men, doing. But he can be made to see and believe it wrong, if his mother has the true enthusiasm—is a praying mother. Like Carrie Nation, she must be in earnest. If she do not disciple her boy he is lost. If she do he is saved. It all depends on discipleship—on what the boy is led to believe. How many men and women have given their lives for their beliefs—suffered martyrdom. No one will go contrary to his positive belief—child or man.

If the child do wrong, mother, never say "I can't help it." You can disciple your child. Never sleep nor let the child sleep until you have convinced him of the wrong. Don't abuse the child; but cry out

against the wrong as you cry "fire!" if your house is aflame. That is what is meant by the words "Sinfulness of sin." It is the sin that must be anathema—not the sinner.

YE 166TH LESSON.

Tradition and Duty.

Put yourself in the boy's place. He sees his father, his uncle, his brother (if one be grown) and nine men of every ten tobacco fiends, and a large per cent of them habitués of saloons. Of course he must believe it right to join the multitude in their evil practices, unless he have an earnest, Christian mother, who has taught him better! That is the reason why reform progresses so slowly, except where a whole people move in adopting the ways of other peoples, as did the Japanese. They all at once broke with tradition and accepted new ways in imitation of the nations they deemed more advanced in civilization than themselves. When our own ancestors were separated from intercourse with the world outside the wilds of Britain and Germany two thousand years ago, they believed themselves, no doubt, highly civilized. We believe that the American nation is highly civilized today. No doubt two thousand years hence mankind will look back upon the civilization of today in America as we do now upon the civilization of Britain and Germany of two thousand years ago, though the Britons and Germans then were still in the stone age, as were the Indians of North America at the time of the landing of the Pilgrims at Plymouth in 1620.

The Gauls, Britons and Germans had, after that date, schoolmasters—the Romans and the more enlightened Greeks—to lift them suddenly out of the quagmire of utter barbarism. Now mankind have reached a stage where advance is made by growth and evolution only. An individual like Lovejoy, of Alton, Ill., or Haddock of Sioux City, Ia., moves on in advance of other men in some line of betterment, scientific, social or religious. He blazes a new path in the wilderness against a tremendous opposition of savage beasts and still more savage men. He is murdered it may be; yet the world takes a step in advance. The mercury in the thermometer of public sentiment has risen a degree higher. Mankind breathe freer; the shackles of tradition are broken and fall off the feet and hands of the prisoners of Ignorance, Bigotry and Intolerance.

Will we that are grown up become exemplars to the youth? Will each and all demean themselves as they would wish their own sons and daughter to demean themselves? There will be little progress of the generations to come unless the present generation raises the standard of reform. We seem to be getting worse all the time instead of better. Veterans of the Civil war—G. A. R. men, who are looked upon by the school boys as demigods, almost, from having heard the wonderful tales of heroism told by them at campfires and firesides—are detailed, by Post Commanders, to visit the schools on Washington's birthday, February 22nd, and talk to the young about being "good boys and girls." We see veterans in blue marching along to their delightful tasks with pipes, cigarettes, cigars and quids of tobacco in their mouths, though the teachers have been commanded by the lawmakers of the state (they, too, largely tobacco consumers) in printed statutes, and admonished by school officials, who themselves use tobacco, to teach the youth the poisonous and demoralizing effects of the tobacco and cigarette habits. What is the use of such oral teaching in the face of example to the contrary set by men looked up to by the children as are the civil war veterans, legislators, school officers and judges of the courts?

What is the pretended patriotism of men worth who set a bad example like this before the young? It is of no worth at all. It is not patriotism. Civilized and patriotic men will set only good examples before the rising generation. Do not say that we are civilized or patriotic. We are neither. A civilized man has no thought of self-gratification. He thinks only of the good he may do. He must eat, drink and make use of no commodity that is harmful. He will observe decorum—will be the kind of person he wants his own sons to be and the sons of all other men. He will be exemplary, and not have to beg the young to.

"Reck the reed better than did the adviser."

YE 167TH LESSON.

Moral Responsibility.

Morals should be taught on the streets by all grown men to all the youth as taught on the streets of Athens by Socrates. They are taught only incidentally even in the Sunday schools now—and the public schools have failed to awaken in the minds of the boys a decided sense of moral duty. What, then, I ask, is taught in the Sunday schools? Scripture lessons—running comments on texts. It is explained why God, in His goodness, commended, if He did not directly command, the slaughter of the women and the innocent babes of Jericho, and why we should believe other absurdities, as, for instance, Jonah's subsisting three days under water in the belly of a fish. Now we see boys going to the bad by regiments and battalions, following in the footsteps of their fathers. It is time their fathers began to feel a due responsibility for the behavior of their boys. A want of such feeling they show by signing petitions for saloons and by those same fathers of sons very generally patronizing the hells.

But are not church members zealous in opposition to the saloon evil and the tobacco vice? Not perceptibly so. How do we distinguish church members from others not religious? I cannot say. They do not even wear a button, as do Grand Army men. Their light does not perceptibly shine. It is under a bushel. A city set on a hill they are not. They comprise one-half, or more, of the voters of a city that I know of, containing a population of a hundred thousand souls, and supporting more than one hundred licensed saloons and twice that many "disorderly houses," all practically licensed; and eight-tenths of the men you meet are cigar or cigarette fiends. A fine condition of society indeed!

But there is hope. The clergy as a rule (but there are exceptions) have given up the use of tobacco, as well as of whisky. Any man ought to be utterly ashamed to appear on the street advertising himself a convert to barbarism by holding the evidence between his teeth that the savages of North America have been his instructors. A college student preparing to shine a sun in the firmament of learning the emblem of savagery protruding from his lips! "Big Injun me!" he says, "heap big squaw buck! Smoke much kinakanick—ugh!"

A halt will be called to this soon. Decency has borne the outrage long enough. So every sensible person says. A tidal wave of action will soon come in. It will meet and neutralize forever the reactionary current that has been flowing in, for too, too long a time.

All common people want to do right. All are patriotic. "We didn't think," they will say. That is true. They who go wrong do not think. Right thinking will save the world. Oh, men with pen! Oh, newspaper editors! How have ye fallen! "We write as commanded; not as we think or believe," say the reporters. "We print our paper to make money and to benefit corporations and trusts and not for

the common good," say too many editors of metropolitan papers by their actions if not by their words. Not so said Garrison and Greeley and Lovejoy. If Sam Adams were living today and America was in the same straits as in 1773 to 1776, what could he do in behalf of liberty and independence? He would find his patriotic communications refused by the Boston press—yea, utterly rejected.

There has never been a period in the history of our country when such demoralization has appeared as today. Corporate robbers gathering millions. The government powerless to grapple with them. Railroads slaughtering more people yearly than fell in battle during the Civil war—published are accounts of the massacres as news of course. The newspapers utterly destitute of moral influence—altogether venal underhandedly working to subvert popular rule of cities and, in my belief, conspiring are the editors, in the interest of plutocracy, to bring in a dictatorship of the nation and government of the states by "Commission" as well as of the cities—and the people paralyzed. Will they recover? Will their strength return to them? It will.

YE 168TH LESSON.

The Shame Of Society.

The tobacco habit is a shameful vice. There is not an adult person in the United States who does not know this and no one not engaged in the production or sale of the poison and corrupted by avarice to the extent that he, for the sake of gain, will stultify himself and utter what he knows to be an untruth because there is "money in it"—will deny that it is a vice and a great and dreadful evil. But how may it be overcome. Only by a sense of shame. No good man will knowingly set a bad example on the street with pipe or cigar or cigarette in his mouth—to say nothing of him who is seen entering a drink hell and sets a bad example before the young by so doing. Shall one choose rather to become a hypocrite and practice the vice in secret?—go into the sheds and outhouses—places of low-down filth to smoke and drink? Yes, if it is a positive necessity of his being and he must do those degrading things, as he is obliged to respond to nature's calls and he cannot quit the evil habits, so unnatural, so degrading, so demoralizing to the young and so shameful to the old. Let him hide in caves and dens while he poisons his blood by the use of nicotine or alcohol.

"Get behind the mountain top
To hide away from God"

as the inebriate would be glad to do—hide in some secret lair or water closet when he so belittles his manhood; keep it, by all means, from the knowledge of his wife and little ones, and be public spirited enough to conceal his dirty vices from the knowledge of the youth generally, if he is too weak to give up the bad habits.

But what do we see today? We see even clergymen (I know one prominent clergyman that does so)—does what? Sit in a room of the public court house of Des Moines, conversing with public officials and others, his feet perched high up on the top of a table and leaning back in his chair, smoking his pipe or cigar. And on the street, whom do the little boys and the little girls see exhibiting themselves as dirty consumers of the filthy and blood-poisoning drug? All men, and boys above the age of sixteen with few exceptions, befouling the air and poisoning their blood with tobacco smoke. Every grown man ought to be utterly ashamed of himself to be seen doing so.

And the time is near when he will be ashamed, and when 'twill

be held by the public authorities a much greater offense than now to spit on the sidewalk, for which one is liable to arrest and fine. But today the evil is so universal in its hold on society that no clergyman opposed to the vice, dares, for fear of the pews, utter a protest against the curse. He would be denounced, as, little more than seventy years ago, men were denounced that uttered their protest against the drink curse. Public sentiment was as nil against the drink evil before the year 1835, as against the tobacco evil now. But, among the better class of people, a great change of sentiment has taken place. Yet the drink evil still holds tenaciously on to life, as a drowning man to whatever object comes within reach. But foreign emigration (German influence especially) is the cause that its life is not wholly extinguished. But the sons of Germans hold not the same views with their fathers; and their grandsons are Americans and conform to what is right in this respect as readily as do the descendants of Colonial ancestors.

But the time is near when no self-respecting American will be seen making a shameful exhibition of so untoward a weakness and positive degeneracy before the rising generation as to enter the doors of a liquor hell or shamelessly indulge in the tobacco vice on the streets. The tobacco evil and the liquor evil are both doomed to extinction before the children born today have lived their three score years and ten. Nothing can be said in justification of those vices—vices? No; they are crimes. The demoralization resulting from these is the wide-open door to murder and all other criminality. And the shamelessness with which men flaunt those vices—yea, crimes on the streets, dishonoring decency is positive proof that we are yet in a state of barbarism, as will be written of us by future historians.

YE 169TH LESSON.

Intuition and Prophecy.

Intuition is the soul-dynamo, or lightning-calculator. Its conclusions are reached by a rapid and unconscious process of reason that is unerring. It makes no mistakes. It sees the end from the beginning. It discards precedent. Some writers say intuition belongs to sub-consciousness that knows all things—the future as well as the past. I do not doubt that there is developing a sixth sense, dormant in most persons, but active in some. After the change called death this sense, it is thought, is fully unfolded. Intuition, then supreme, there will be no limitation to our sense-perceptions. Our seeing and hearing, it is believed, will reach to the utmost bounds of the universe. As the electric waves pass around the globe in wireless telegraphy, so thought waves go to the farthest suns and their meaning is read by all souls that give attention. So are time and space annihilated, and all that has been and all that shall be is present to our perceptions. Telepathy in this life is but as a drop from the ocean. What a family of intelligences; no one absent—no one so far away as not to be heard and seen and his presence felt, though actually billions of miles distant.

Intuition, then, in earth-life, is seeing through a glass darkly; in spirit-life we "see face to face." How it is that the future is opened to view is not thinkable unless we say that the whole is a unit—past, present, future—one and every part distinctly in view at the same moment—the "now"—and so shall time and distance be annihilated. Understanding the law of evolution we know all of life, as Newton, by Geometrical calculation, knew the orbits of all world's. Natural law is as unerring as is mathematics. And when we have tasted a morsel of sugar or salt we know the taste of all the sugar or salt that has ever been or ever shall be. So of all things all shall be known in full that now we "know in part."

So many things, once incredible, have proven true that all minds are becoming open to belief. To hear as now we do by telephone there was never born the man that could have believed this possible up to fifty years ago and later. Some say the departed can never return; but if they do return they can. Others say prophesy is impossible, but there have been and are seers. Joan of Arc heard voices. Socrates had a spirit monitor. And they were not the only persons that have been conscious of the same angelic guardianship. Yes, we know little now; but the time will come when what now is known "in part," shall be fully known.

Occult phenomena must be investigated scientifically. Facts upon facts must be gathered and weighed and estimated with the greatest carefulness. And let all phenomena be so studied. We talk about genius. What is it? Intuitive knowledge as Napoleon had, and Burns. They possessed each a grain of the radium of eternity—a ray of the sunlight of the after-world. We say they were "sent." And they were. They were conscious of an extraordinary calling and mission. So was Columbus; so was Washington; so was Lincoln; so was Samuel Adams, Thomas Paine, Wendell Phillips, John Brown, Oliver Cromwell, John Milton—all men that have made the world the better, the wiser and the happier for their having lived in it were sensible of a divine calling.

I believe that no man unconscious of a mission has ever accomplished any great and good work. This consciousness is prophesy. The end is foreseen. Man, through evolution, acquired reason and so all will reach the sixth sense that a few already possess, as did Swedenborg. We are coming back to the belief in dreams as held anciently and not because of decadence, but because the ancients were right. "We know in part and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away."

While it is true that science is breaking down the anarchy of thought that had resulted from the reaction following in the wake of the hanging of witches, yet the common people are, and ever have been, first to discover occult phenomena—first to accept the evidences of the senses, because they judge from the standard of common sense. The common people upheld Mesmer when even Dr. Franklin pronounced hypnotism a delusion. So, too, of "Rochester rappings" until now scientists at last, yielding to the facts, do not gainsay genuine psychic phenomena, and the evidence it affords of an after life.

YE 170TH LESSON.

The Chronometer of Truth.

We have come upon a time when a layman may be heard discourse even on topics that relate to religion. Creed has no place in the discussion any farther than is found in the sermon on the Mount. Ye old Schoolmaster of ye olden time believes the day not distant when the Hague will be the seat of the Capitol of the United States of the World; in which Capitol will assemble yearly (as at Washington, meet the representatives of all the states of the American union) the delegated representatives of every nation of the globe. All will co-operate for the good of each people and each for that of all peoples and peace and love and brotherhood will be the law. And a common religion will prevail universally: the Fatherhood of the Omnipotent Intelligence (God) and the Brotherhood of all the races and individuals of mankind. All good and all truth will be conserved. Many congresses of the "world's religions" will convene and all religions will be fused finally into the one religion above named since all do now fundamentally agree in essentials—the teachings of Buddha Zor-

oastr, Confuscius and Jesus being ethically one. Ethics has superseded, throughout Christendom, "the plan of salvation" of mediæval Christianity, since Darwin opened to all the more ancient volume of revealed truth—the book of Nature, and no man has risen to question its divine origin. It is written on tablets of stone in the unmistakable handwriting of God. These remain exposed to scrutiny. All who run may read." They have not been withdrawn from sight or broken into pieces or lost as were the engarved tablets of stone, handed down from high to Moses on Sinai or of brass given to Minos, or of gold dug up by Joseph Smith, or the parchment rolls presented by the angel Gabriel to Mohammed. These later-discovered tablets lie, strata upon strata twenty-five miles and more in thickness, that God with his stylus of adamant has been engraving for hundreds of millions of years, and He is still going on with His wonderful, artistic picture-writing for the enlightenment of mankind. This great Bible of the Uncountable Ages of the Past has superseded the written Word in so far as the latter treats of the Kosmos.

The old-time parchment scroll still stands, the admiration of all mankind, wherein its teachings inculcate the duties of man to his fellowmen—the Hebrew teachings modified by the words of him who declared: "It was said by them of old time," etc., "but I say," etc. (the contrary). The gravel of cruelty being thus separated from the sands of truth and love, which had been prepared by the grinding of the glaciers (brains of ancient sages) on the bedrock of superstition and ignorance.

The Bible of nature comprehends not only the lessons of Geology but those of psychology and of psychic facts, all truths revealed to the mind through intuition and all the senses—that of sight aided by telescope, microscope and the chemist's laboratory, etc.—all observed facts being weighed and their value estimated by the inductive process. The divine truths of the religions of mankind are derived from facts gathered from all things visible and invisible; from the mighty planets and suns to the ether that fills all space; from the huge Saurians to the minutest microbes; gathered from every conceivable source, sifted, compounded, error eliminated, corporate tyranny, ecclesiastical and secular, ignored or trampled under foot, that stands arrayed against progress, barricading the streets to hinder, or prevent, if possible, the marching of the army of truth that the minions of mammon may continue to unload the burden imposed by the God of Israel on every son of Adam ("by the sweat of thy face thou shalt eat bread")—unload, I say, this common burden from their own shoulders on to the shoulders of the ignorant and weak.

We take a long breath and say: The old clock of error and superstition is run down and its wheels are worn and useless. A new clock, the chronometer of truth, kept true to the revolving earth, the sun and stellar zodiac by the electric apparatus of enlightened reason, has been set going. It will never run down or go wrong.

YE 171st LESSON.

Religion and Superstition.

To define these correctly is a difficult task. What is religion? To say that it is what the past has universally regarded as religion is only to confound it with superstition. There are to-day, and ever have been, many so-called religions. All must have a common point of agreement to entitle them to the same name. "To look to the origin of things with awe is religion" says one. But does this not define superstition as well? Yes, if you add "and the uses of things with contempt." How many religions (so-called) are not superstitions according to this definition?

I may not say. But one thing I may truly say, viz.: The Christian religion, as defined by both the words and actions of its founders is not superstition. And one discovers no "awe" in the religion that Jesus himself professed and practiced. Love was the life and soul of his religion; so, too, of that of his immediate disciples. The Apostle John said: "Fear hath torment. Perfect love casteth out fear. There is no fear in love." And St. Paul said: "Jesus came to deliver them who through fear of death were all their lifetime subject to bondage."

Fear of death is superstition. Love is the substance—the essence—the all of the Christian religion; "good tidings of great joy," "good news"—is the gospel of Jesus. When the Christian religion has become universal, when the world is really christianized, as the New Testament defines Christianity, then will the "Kingdom of God" as inaugurated on the day of the Pentecost, have superseded all other kingdoms, principalities and powers, and no man will have aught he calls his own, but all things will be common and distribution will be made to all men according as every man has need—a Christian commonwealth—our own Columbia that is to be—the United States of the World!

Christianity looks to the "uses of things." It makes nothing of a thing that has nothing in it. It sees nothing in a thing when there is nothing of it. "Making broad the phylacteries" counts for nothing in Christianity. The feeding of five thousand hungry mouths by the Master was a "Lord's Supper." He who gives a dinner to a hungry wayfarer (tramp) does it "in remembrance of him who had not place whereon to lay his head." It is religion. Any formalism as a substitute for giving bread to the hungry, clothing to the naked and shelter to the stranger and "for going about doing good" as Jesus did is superstition. "For as ye have done it unto the least of these my brethren ye have done it unto me," are his words. But the reader may halt at the words "unto the least of these my brethren" and ask "Is a hobo a brother of Christ?" It may be answered, "How about Lazarus? Does the New Testament bar beggars from God's kingdom any more than from Abraham's bosom?"

I would not speak lightly of ceremonials. But he that thinks a wafer will suffice, though he neglect the "weightier matters of the law," comes short. I knew a man "baptized both of water and of the Holy Ghost." He saved three men from drowning in the Des Moines river on three occasions by taking his life in his hands and "going down into the water." When he "came up out of the water" he brought with him each time a drowning man, rescued from a watery grave. In saving one he dived down stream under the ice of the rapid river in fifteen feet deep of running water and brought with him "out of the water" into air and life his man. For this act of Christ-love and God-inspired religion he received from the state of Iowa a gold medal.

It is time that men cease to wear labels or tattoo marks to give them precedence; and it is time that the tree be known by its fruit. "A good tree bringeth forth good fruit." The fruit of the spirit (of the Master) is love, joy, peace, etc. (Gal. V: 22, 23. Read also 19, 20 and 21st verses of the same chapter.) Yea, note the high moral standard of ethics of the entire New Testament. It is sublime. What is "the spirit" that beareth fruit? Is it not the "mind that was in Jesus Christ?" Let this mind be in you which was also in Jesus Christ." (Phil. XI:5.) "We have the mind of Christ." (1 Cor. XI: 16.)

YE 172d LESSON.

Christian Ethics and Ancient Culture.

Now that it is conceded by members of the ministerial associations of the Protestant churches generally that all that remain and are left

to us today of sectarianism are the names of the various Protestant sects, must it be said that Christianity is dying out? I think not. That which divides is no part of Christianity. I do not mean to say that the Reformation was wrong and out of place. If Christianity had never been perverted there would have been no need of reformation. But the work of Martin Luther was more political than theological; and Protestantism and Catholicism are the same ethically. Certain forms and ceremonials went by the board, but the creed was little changed by Luther.

There is extant a Catholic book that Protestants as well as Catholics revere and that is dear to all Christians. It is entitled "Imitations of Christ." Like the Sermon on the Mount, its teachings are accepted by all as Christian truth. So there is a ground of union not just of Protestants with Protestants, but of Protestants with Catholics—not on hair-splitting dogmas, mediaeval in their origin—for these only divide. How then may it be? The key is found in the writings named above—the Sermon on the Mount and the Imitations of Christ. And I contend that all of Christianity is summed up in the teachings of these, yea, of the first pre-eminently—the accepted creed of Christendom.

I do not affirm of the second that we should imitate Christ as a parrot the sounds of the human voice. But, possessing "the mind" of the Great Teacher, that as true disciples we must, we will do as he did spontaneously and not imitatively. The mind of the Master includes the heart of him. The lover does not "imitate" other lovers; but his actions are in nowise different from theirs. Love is the same in manifestation as it was a thousand years ago precisely—yea, ten thousand years ago—among the dwellers in castles now, as among the dwellers in caves then, if genuine.

Christianity is not the fruit of ignorance; but of the highest culture. It arose in an age of light and learning—none ever more enlightened than were the sages of Athens and Alexandria in the year one of our era. And Roman culture had then reached its highest stage. Christianity is bottomed on the broadest, the most transcendental philosophy, culminating in the sublime teachings of the Sermon on the Mount—grander than Plato ever reached. There has been decadence. A thousand years of profound darkness intervening—the "dark ages"—when the moral truths of the great Charter of civilization, the teachings accredited to Jesus were not understood or practiced generally.

How far forth may we affirm that the world has emerged from that blight? In darkest Russia not any distance at all. Mediaeval conditions prevail yet as a rule in that land of ignorance and total darkness. But she has produced a prophet of the new day—Tolstoi. If our religion had been born of Superstition and Ignorance and not of Enlightenment and Learning—the fruit of the tree of blindness and not that of knowledge—it would soon pass away as the world becomes enlightened. Not until we have reached a higher stage of learning and culture than ever the Greek gained, either at Athens or Alexandria; and greater thinkers than the wisest of Greece or Rome have given us greater light than shone in the old time, will the Sermon on the Mount be a back number—out of date. Then may we look on Plato, and Socrates, and Demosthenes and Cicero and Seneca as barbarians. That, however, can not be short of millenniums of years hence.

Soon the moral truths of the Sermon on the Mount will be better comprehended. Then "resist not evil" will be the law. All men will obey it—overcoming evil with good will supersede imprisonment and the gallows.

YE 173d LESSON.

The Maelstrom of Life-effort.

We see to-day that our progenitors of the period of the conquest of Gaul by Julius Caesar were barbarians. But they were not conscious of that fact. And now we are not what man shall be. Diseases the most destructive (smallpox, yellow fever, cholera, black death, etc., and the most dreadful of all—consumption) science, it is believed, will some day render harmless. Though in the line of endeavor (the aesthetic) that gave pre-eminence to the most advanced of all ancient peoples, the Greeks, we are a thousand years behind, while we have gone far in advance in other pursuits. There is plainly an unfinished state belonging to our so-called enlightenment. Wherein are we especially unfinished? It is in the essential. What is that? A right conception of our duty.

"The fool hath said in his heart, there is no God." And, too, he has said more than this that is foolish. "Life," he has said, "is of little importance." And this saying is as far wrong as the first. If wise, he would have said: "There is a God and I am his son." It is more to be a son of God than to be the first born son of king, kaiser or czar; and not a matter of prideful pomposity either, but of obligation and duty. To whom? To one's self directly—to become fitted for our God-appointed office. What is this great office? It is one next in importance to the one held by God himself. The son is next to the father. We pray: "Our Father which art in heaven * * * thy kingdom come." Here is made clear the office of each son and daughter of God. It is to help, with all one's heart and soul and mind and strength to bring in God's kingdom.

I marry a wife. Why so? I say "I will do my manly duty as my fathers did theirs. That is right. But in this age how do married men go about to do this duty? They reach for a wife as for a pipe or cigar or a glass of beer or an oyster supper or club meeting or cards or billiards—a thing of pleasure. They show their wives no respect. Sons of God surely! "I am," says one of these, "Sir Oracle!" And is this the high-water mark of "divine sonship" in this twentieth century of the Christian era! It is savagery.

Not many years hence the standard will be higher. Then when a man and woman marry it will be to leave all else behind—"forsaking father and mother they will cleave unto each other and be one flesh," as of old. Not another thought will either have but of home, family and the common good. That is the maelstrom of life-effort—swallowing all, sinking everything else in its vortex. Above all the other selves we will think of our own family and be always "at home" literally wrapped up in these—perfecting the units—which if done and not neglected what a civilization will result! How neglected? Seeking to have a "good time"—the mother is connected with a "social set" outside, doing fool's errands. Boys on the street asking every man they meet for a match to light a cigarette, "having a good time"; the girls—where are they? The mothers do not know—at the dancehall most likely.

An earnest life is the only proper life. There is no happiness outside of nature's pathway. Every man is Adam and every woman is Eve. As it was in the beginning, so it should be now. If divorces were according to God's plan, a multitude would have been at first created (as of armed men when Ducaleon tossed the stones behind him) instead of the single pair. Where would Adam have found a mate, Eve divorced? "In the land of Nod," do you say? This is hazy. The domestic unhappiness of our age and divorces galore have resulted from a bad social order. Right this and all will be well.

"All crimes will cease and ancient feuds will fail;

Returning justice lift aloft her scale;

Peace o'er the world her olive branch extend,
And white-robed Innocence from heaven descend."

Yes, white-robed Innocence, God's favorite angel, will then come down from heaven and make her abode on earth! And truthfully "We need thee, O, we need thee, good angel, we need thee." Not just in the cabins of the poor; but particularly in the homes of the rich. Funerary corteges wend their way daily to the cemetery—long trains of carriages. We find there a final resting place—a narrow bed. What have we left behind us that is permanent? A world made better, wiser and happier for our having lived in it or we have left nothing—having lived to no purpose. Let each of us add daily, while we live, to the happiness of our own home especially and to the common well-being generally. "You will do the greatest service to the state (says Epictetus) if you shall raise, not the roofs of the houses, but the souls of the citizens; for it is better that great souls should dwell in small houses than for mean slaves to lurk in great houses."

YE 174TH LESSON.

Co-operation and Monopoly.

Co-operation is another name for Christianity. Monopoly is another name for Paganism. "Let no man seek his own, but every man another's weal," defines Christianity. Let every man seek his own and no man another's weal, defines Paganism. To say that we are Christian in the sense that Jesus, Paul or James or John were Christian is to utter an untruth. To say that we have any higher ideal of duty toward our neighbor than had peoples prior to the Christian era is to utter an untruth—or than have the Hindus, Chinese and Japanese. Our Christianity, viewed in the light of the New Testament, is not Christianity at all. What you believe about the trinity and the "plan of salvation" is still the essential requirement as in the dark ages. Primitively it was "sell all thou hast and give to the poor—love one another." How much of "credo" does the Sermon on the Mount contain—or is found in any words of "Him who spake as never man spake"? Not an iota. The only creed of the Master was "Go about doing good." The Christianity of creed is "chaff that the wind bloweth about." The Christianity of "doing good" is the winnowed wheat.

He is an heretic we declare still that doesn't say "I believe" certain mediaeval dogmas. The millionaire is the leading church magnate. The doctrine of to-day is "Scarcely can a poor man enter the church." We are ruled in church and state by the rich alone. Who add to their wealth by letting houses for immoral purposes? There would not be a whisky hell, nor a house of shame, nor a gambling hell but for that class of rich men. "Let the hells be segregated," they say. Of course. So are the churches segregated along with the hells. It has been but a little while since more than thirty rooms were rented to prostitutes within twenty rods of six churches and one synagogue of Des Moines. The prostitutes paid a mullet tax of ten dollars monthly into the city treasury for police protection. A leading church member rented those women pianos. This was not done that they "go sin no more," but for their ill-gotten money.

Co-operation is Christianity. Christian Socialism is religion—the Christian religion. I do not mean political socialism. But I do mean having "all things common." Why not every man's house be open and table free to all comers as were the houses and tables of the old-time pioneers of the West and of Southern planters of pro-bellum days? No man ever asked for food or shelter in my father's house that was turned away unsatisfied. What he had was free as was the air we breathe. And I am proud to say the same of my own home.

Every man's door ought to be open to the wayfarer. That would be the re-inauguration of primitive Christianity. We should do literally every day and at every meal as did the "master of the house" of old—have brought in from the streets and lanes of the city "the poor and the maimed and the halt and the blind"; yea, go to the highways and hedges and "compel them to come in." This (and this only) is Christianity. There is no occasion for stinginess in America where there is so great a superabundance of the essentials of life.

Any man that takes pleasure in holding a place of comfort above his fellows is a despicable heathen and pagan. He is not as highly civilized as an Indian of the stone age. A true twentieth century man will refuse to have and hold more of the bounties of nature than his equitable share and will demand that each and every one have as much as he. Ready to be shot to death on the field of battle for our country's good, but too mean and contemptible to share alike with all others of your fellow men, which would surely be for your country's good! Where to-day is the millionaire that says "I have enough?" Only one—Andrew Carnegie. What better can he do than he is now doing under our present social order? Is he "selling all and giving to the poor?" He is, at least, going in that direction. He has a heart devoted to the common good. He is a Christian man of the twentieth century and would have been so written down in the first century when he shall have "given all." Annanias "kept back a part"—a bad step. It cost him his life. He that keeps back a part to-day will die the death of the ungodly.

YE 175TH LESSON.

The Pulpit and the Pews.

The clergy are about to come out of their millenium of enthrallment, like the silk-moth from its cocoon. It is a marvelous transformation—a going back to the condition of St. Paul—freedom to utter "the whole counsel of God"—to tell what God has said, speaking to the soul of each. There is no fear now of anathema. The clergy will not assail one another. It is only the pews today that coerce the pulpit. The coercion would be, not on account of metaphysical doctrine or dogmas of belief, but of just criticisms and denunciations of the evil doings of those seated in the pews. What a noise would the congregation make, if the tobacco vice and the fashion folly were made the subjects of scathing discourses from the pulpit, as they ought to be. If the minister declared that "no one can be rightly termed a Christian that sets so detestable an example before the youths as to defile his mouth with tobacco, and no woman a Christian that follows the fashions in dress set by the demimond of Paris." I believe the time not distant when all will look back to the day when the tobacco and fashion vices so generally prevailed as we look back on the state of society that existed prior to 1837, when the liquor evil was at its maximum, and the clergy raised no voice of protest against it, but set the example of consuming great quantities of both whisky and tobacco.

Dare a minister today preach as did Savonarola, the great Italian who denounced the wickedness of the Florentines of his day and who was burned at the stake for it? It soon will be that the clergy will speak as freely as did he—will stand in defense of the right as they see the right and in opposition to the wrong as did the early martyrs and as did Jesus the greater martyr and most exemplary teacher—the grandest that has lived and died for the advancement of mankind—a life and death to be coveted.

Transition is the law of the present. It is a condition resembling anarchy. Grand theories of rights—(woman's rights, especially)—pre-

vall; wonderful progress in the field of invention is made, and discoveries of new forces, like radium and the X-ray. Bible criticism has done away with many old beliefs regarding the Scriptures, so that the "sacred book" is become, not the less sacred, but better understood;—and the better it is understood the more sacred it becomes in the estimation of the learned and the thoughtful. The New Testament especially meets a more true and intelligent appreciation, as containing a philosophy of human duty most transcendental—the ripened fruit of more than four hundred years of deductive investigation by the greatest minds that have enlightened the world—the mighty sages of the Greeks, Athenian, Ionian and Alexandrian.

Reconstruction of religions and of social manners and customs is the order of the day, while a loud cry for union is heard from all church denominations. "Let the prayer of Jesus," they say, "be at once answered, that all be one." And there is every reason for believing that soon it will be answered and a universal and combined movement of all Christian denominations will be made, lifting society out of the quagmire of vice into which it has so universally fallen and placing it upon the solid ground of uprightness. And instead of petty church corporations paralyzed by divisions, doing feebly the work the Master designed, the Kingdom of God will be manifest—a great Christian commonwealth—the state doing the work of Him in a masterful manner, under the guidance and control, not of slum magnates as now—gamblers, saloon keepers, brewers, distillers and the minions of the monopolies and trusts, but under the control and guidance of the religious and moral orders; and the altruism of the New Testament will become the law of the land. Then, as foretold, it will be said: "Behold the tabernacle of God is with men and He will dwell with them and they shall be His people and God himself shall be with them and be their God."

YE 176TH LESSON.

The Positive and the Artistic.

Minerva sprang from the brain of Jupiter, and hence the goddess of wisdom is ideal—of the fancy—aesthetic. There was nothing Greek that was not so. Read Thucydides. How much is real? How much ideal, of his history? The speeches of ambassadors were the invention of the historian, as much as were the speeches of the heroes of the Iliad the invention of the poet. Everything in nature was personified by the Greeks—made to live—took on forms of loveliness. The gods and goddesses were personifications of elements of nature or attributes of man. No learned Greek believed that the gods had real existence, except in art. They were artistic creations. There were Pythea—spiritual mediums—and, hence, the mythology of the Greeks, had connection with the "supernatural" and so satisfied the common people that gods took note of the affairs of men. But the Greek deities were fanciful—so regarded by all the knowing and thinking class.

All was ideal—all their advancement was along the lines of deductive inquiry; and observation of facts was not the source of their inspiration. The Greeks reveled in the ideal. Poetry, painting, sculpture, oratory, architecture and even philosophy—all flowed from the same fountain—the reservoir of mind. The Greek shut his eyes and meditated. Whatever is Greek is fanciful—ideal, not positive or real. Beauty was his god—"perfect symmetry" the supreme aim in what he created. Philosophy with Socrates was portraiture of the ideal in character—not physical but moral beauty. He—the moral Phidias—strove to portray the perfect character, shaping an image more per-

fectly beautiful than that of the Jupiter of Olympia or the Athena of the Parthenon—the image of the perfect man morally.

But he failed; and Plato and Aristotle failed. Aristotle's "Ethics"—the writing I mean—is artistically perfect. All attempts to shape the ideal "perfect man" or "God manifest in the flesh" morally—to fashion his image—not of marble or of ivory and gold,—but to present him in idea and deed and truth, before the rise of Alexandria and her Neo-Platonists failed signally. They lacked hitherto the "one thing" that the young man of many possessions lacked. What was this "one thing," wanting to the philosophy of old Greece, but was disclosed at Alexandria? It was what modern scientists term "altruism." The altruistic conception was lacking, till caught hold of and held up to view by the Alexandrian thinkers—"love the fulfilling of the law."

And yet four hundred years prior to the Alexandrian epoch, a Greek philosopher—Empedocles—had made love the Creator of all things—supreme above all gods. The after-work, then, was only to build on this foundation. This was done by the Neo-Platonists of Alexandria. So we have the New Testament. What it owes to the Greeks is aesthetic. And what is left when what is Greek is withdrawn? The Oriental part, philosophically speaking, is nil. Modern science has neutralized it. The Occidental part is eternal—as is all else that is Greek that has come down to us from the past. No critic can find fault with the New Testament as interpreted by the Alexandrian Clement and Origen. And Clement was the first president of the first catechetical (theological) school ever instituted by the Christian church and Origen the most profound scholar of all the fathers of the church. But the Roman literalists were blind to Greek ideals, to Greek aestheticism, out of which Christianity sprung.

Before we can fully appreciate the loveliness of the lofty conceptions of human duty presented in the New Testament, not found in any prior teachings extant, we must think as thought the Greeks aesthetically and ethically. The Greek drank wine, but of this the Semite disapproved. Hence Mohammed. And Roman, hair-splitting metaphysics was poison to the Sons of Esau. "God is one," they said. The East could not wear the garments of the West. And the West has now outgrown the garments of the East.

But only when we have outgrown the Greek ideals of architecture, sculpture, poetry, oratory, philosophy, etc., shall we outgrow the New Testament ideal of the ethical,—the "God-man," Jesus—an aesthetic conception, as is the Apollo Belvidere. When some modern artist, or artists (the ideal Jesus is the work of many masters of art) has presented a more perfect portraiture or image of the "Fullness of the Godhead bodily," or of "God manifest in the flesh," ideally, artistically as well as ethically, than is presented of the Christ in the New Testament and not till then, shall we turn away from him.

YE 177TH LESSON.

Public Spirit and Money Making.

Before the beginning of our Civil War it was a common belief in the South that northern men were so occupied in money making that they would not give that up for the patriotic purpose of defending the Union of the States by volunteering to fight for it. But it was a wrong belief. More than a million of northern men volunteered to defend the flag, and thousands upon thousands laid down their lives willing sacrifices for the Union cause. There are now as there were then money makers void of public spirit. We seldom caught sight of them in war meetings. Like snakes they kept well out of sight. They, when seen, never expressed an opinion, nor said anything concerning

the war pro or con. They attended strictly to their own business, so it is said. The patriot attends to everybody's business but his own. And so he does all the time. Money getting is a small matter with him compared with the common good.

Is the reader astonished at this statement so contrary to the popular belief? Whoever before has questioned the truth of the maxim, "Let every one attend strictly to his own business and let other's business strictly alone?" He is a very mean man that does this and a very good man that takes an absorbing interest in other's welfare above his own, as did the Christ, and is as oblivious as was he of his own personal interest. He takes no thought of the morrow for self; but he is up early every day "going about doing good" for others. He sees a neighbor beating his horse unmercifully. He brings him to a halt though the neighbor says, "Go about your own business and leave me alone to attend to my own affairs." The more we think of the common good and the less of our own private good the more like the Saviour we become, and the more we are like him the nearer do we approach perfect manhood and womanhood. Now all know this. It is a truism as if one said, "White is white." Such an one attends to everybody's business but his own.

Who is it that antagonizes everybody's business but his own? The lobbyist does this. Lobbyists throng the capitols of the states and the capitol of the nation when the legislatures and congress are in session. The state of Missouri has had its share of them of late and is now putting striped clothes on some of them, as every lobbyist deserves to have on him; and so, too, does every legislator who gives the lobbyist audience except to inform him to bring a petition for what is wanted to be presented to the house and senate; and if any more is wanted besides let it be said in print. Why should a legislator be compelled to listen to speeches in private? He should say: "I have no private opinions of my own or of others to enforce. My duty is to record in legislation the opinions of my constituents generally. Make all your speeches to them. My mind is theirs. Go to them and obtain their signatures to petitions for what you want done and bring the petitions to me. I will lay them before the lawmakers and see that they have their due weight and consideration."

The typical money maker has no patriotism, no public spirit. Trusts and insurance corporations are aggregations of money makers. Bribery, underhanded methods, darklantern proceedings are a fine art with them. They are as great a foe to American liberty as autocracy and bureaucracy are to Russian liberty. But patriotism and public spirit are no less dominant in our country today than they were in the north forty-five years ago when Fort Sumter received her baptism of shot and shell from the batteries of Beauregard and the great north raised its head aloft and "shook its invincible locks."

Above the people now behold
A class most insolent and bold;
See legislatures bought and sold!
The railroad magnate spreads his tent
Right in our halls of government;
The banking syndicate a god,
That shakes his locks and gives the nod,
From Saratoga thunders forth
His mandates to the mundane earth!

YE 178TH LESSON.

The Passion of the Great.

The one and only positive end and purpose of the thinking of ye old schoolmaster of ye olden time is to elucidate the love for humanity

and, with it, the love for all harmless creatures as an ardent passion of the great, leading to deeds of kindness; efforts to do good to all for no other reason but the love of so doing, as the sun shines by his own inherent energy and nature to give forth light and warmth; it is to make clear that for men to act from any other motive is not right; it is to place all the passions and instincts of human nature subordinate to and dominated by this one love universal, so that no act will be committed not in harmony with and resultant from this predominant passion for doing good; it is to influence all lawmakers to establish institutions and statutes to curb selfishness and make sure the doing only what is to bring about the common good and not the advancement of the individual at the common expense and it is to make sure that we do no act to profit by another's loss and that we reap only where we have sown, in short to make it impossible for the barbarian to do barbarous deeds in the society of civilized men.

And along with this "passion of the great," this love universal must be a fixed pride in one's individual self so overmastering that no imperfection will be allowed attachment to his person in the form of evil habits, the end a perfect physical, mental and moral manhood.

The Greek rated all but Greeks as "barbarians." Had he a right to do this? He assuredly had. Why so? It was because the ideal and typical Greek was the most perfect in all respects of all men. We have today nothing of beauty of man's handiwork that is not Greek in its origin; poetry, oratory, history, sculpture, architecture, painting, music and philosophy. It was his ideal to become in himself perfect physically, mentally and morally. The Jupiter of Olympia and the Minerva of the Parthenon, the sublime creations of Phidias, the grandest and most beautiful works the genius of man ever produced, displayed to the astonished and admiring world only the shadow of the soul of the Greek.

And philosophy reached the summit of perfection in Greece, only surpassed in sublimity by the precepts of the Carpenter's Son of Nazareth: "sell all thou hast and give to the poor;" "turn the other cheek if smitten;" "give him thy cloak also who asks thy coat;" "if compelled to go a mile go twain;" "resist not evil;" "overcome evil with good," etc., etc., precepts unquestionably true to universal consciousness, but as far from past human experience as the most distant fixed star is from our earth. They were made by the Alexandrian Greeks, and the proselyting Hebrew teachers of Neo-Platonism, a portion of New Testament (Greek) literature and promulgated at least two thousand years in advance of man's capacity to fully appreciate them and of society's fitness, as a whole to conform to them.

Here the philosopher has reached the summit of the Matterhorn of truth; the "higher criticism" is baffled and science halts amazed. The only word that doubt whispers is "Impracticable." Confessedly so in past experience of individuals in isolation; but not so of that of the Grecko-Semitic community in Palestine where "no man had any thing he called his own, but all things were common." And why so? Plenty for all assured there is no place left for greed. And today greed is dying. It will soon be entombed. Labor-saving machinery has given greed his death-wound. Plenty assured so that none need want what is left for men and women to accomplish? It is left for them to cultivate fraternity and so bring in the kingdom of God the fulfillment of the prophecy: "And God shall dwell with men and He shall be their God and they shall be His people."

YE 179TH LESSON.

The Movement Next to Come.

While the fathers ordained "the greatest good of the greatest number, we behold the few the only beneficiaries of legislation. Anyone of

ordinary intelligence cannot help but see that corporate greed grasps all. To state the truth plainly, a few years have seen all business pass into the hands of incorporated associations of capitalists—great stock concerns. The isolated individual can do nothing now but stand with his hands in his pockets and look on. There are no more small shops or small stores owned by a single individual. "Yes," you say, "there are a few. The great concerns incorporated have not quite swallowed all." No; but it is only a question of a little time until not only will there be miles of vacant store rooms, the department concerns having got possession of the whole field, but there will be none other but department stores.

What are our butcher shops now? Only agencies of the great firms with head centers in Chicago, Kansas City or Omaha, one executive controlling the whole supply of "tainted meat" for a nation of 80,000,000. So in every other line, excepting agriculture. But the farms, though nominally owned by individual farmers, are they not under mortgage—9,000,000 of them? And the usurer has laid his iron hands on the nation. Interest eats up all. The money investor controls all. Those who work to live are the many. Those who live without the necessity of labor are the few. The toiler's income is only the fruit of his labor. The speculator's income arises from investments of money. But none can invest money profitably who are not members of great concerns. Why not? Simply because it is to the interest of the great firms to monopolize the business. And they go deliberately to work to accomplish the ruin of the smaller investors. Competitive business is war.

What, then, is wrong? War is wrong. Business conducted on the lines of warfare is wrong. But what is bearable will be borne. What is unbearable will not long be borne. It may be clearly demonstrated that the centralization of business, carried on for speculative ends, is unbearable. It reduces the many to helpless slavery and poverty. When all see that poverty and slavery are avoidable, they will be avoided. The many will not live in poverty when they may, by fair means, be well off. What will enrich the many? To have and possess a fair share of the benefits of invention. What is theirs by right they will not long suffer themselves to be deprived of. The broad fields are the people's. The fruits of the land belong to them. They will not allow Armour, et al., to control for long the food supply, for purposes of speculation.

What does the centralization of wealth mean? It means the control of the substance of the people by the few "executives of trusts." It means that independence is snatched from the grasp of everybody but a very few; it means that the people are to depend for their daily bread on the kindly bounty of plutocrats; it means universal suffering in the midst of super-abundance; it means millions of idlers on the streets with nothing to eat and nothing to wear; it means despair and suicide; it means anarchy and civil war if peacefully this state of things cannot be reversed and plenty bless the many.

There never was before since the landing of the Pilgrim Fathers such demoralization as to-day we see on every hand. In official circles dishonesty prevails. From state officials down to city all is "boodle" (graft). If Diogenes were to go through our streets with his lantern in broad daylight could he find an honest man? Oh yes! Men are just as honest at heart as ever they were. What is wrong. Social conditions are wrong.

The evils are not superficial. They are deep seated. No "free silver," no "tariff;" no little thing will cure the evils. Nothing but social reconstruction will bring relief.

The brotherhood and sisterhood of humanity will hereafter rule the state instead of the attorneys of corporate greed, as heretofore. This is the coming revolution.

YE 180TH LESSON.

Wealth and Degeneracy.

We say "his head is turned." What does the expression mean? It means that he is out of his normal senses—is "off," like an engine off the track and moving to destruction. It is insanity. What ails the American people? So much graft! So much dishonesty! The people have their "heads turned." Great fortunes are made suddenly by watering stocks, cornering products, gambling on 'change, etc. Then thousands are spent for automobiles and in summer outings at watering places and on seashore, and at winter resorts in Florida and in California—and great sums traveling in Europe, "globe-trotting"—until all men have caught the rage for display and pleasure-seeking. And all are so eager for riches that scarcely any one can be trusted, have become degenerates and the sense of honor and honesty seem almost unknown, and the true objects of life lost sight of. If one inherit a little fortune he marries a wife because she has inherited a little land or money. And do they set out to build up a home as the fathers and mothers builded? Not at all—nothing like it. They live not to fulfill the true objects of life; but "to have a good time," spending their incomes in pleasure-seeking. When two children have been born to them their fecundity goes no farther, unless by mischance. Race suicide intervenes inevitably when degeneracy and demoralization have set in, as today it has done in our country almost universally.

What is needed? A revival of religion. It will certainly come as when Wesley and Whitfield, more than a century ago, toured America, and as is now sweeping over Wales under the preaching of Roberts the "illiterate" Welch miner—"illiterate"—as in Britain, all not graduates of Oxford and other great institutions of learning are termed. Reaction has gone as far as the pendulum can swing. Man, as an immortal, is by nature a religious being. What does this mean? It means that he is, when normal, seriously in earnest, and by nature devoted to uplifting—to doing good. When he abandons home-making, becomes adverse to parentage, would make the field of "wild oats" his harvest field, his bins will be empty when winter comes. Outside of nature's pathway man is an ogre. He feeds on human flesh and drinks the blood of infants unborn. He is a monster.

Those who shun parental duties—dictate to God—murder unborn babes—are greater criminals than burglars, train robbers and highwaymen. These take their lives in their hands to commit their dastardly acts; but those cowards of the baser sort strike at the helpless, most helpless of all that have hearts to beat—their own flesh and blood—their children unborn they murder, and often their wives in the most debased attempts to limit the number of their offspring. If sin unpardonable, by the God of heaven, exists it is this demoniacal crime. Demoniacal, do I say? No; it is too base for even Satan to commit. In his separate realm of hell it cannot be committed; for no infants are found there born or unborn—too pure are they to reach that state. It is a crime greater and more unnatural than the Pagans of old knew. Weakly and deformed infants were exposed by them, but the unborn were not murdered as now.

It is a crime that no statute can reach to fully prevent. And it is not the poor, but the well-to-do that sink to the minimum in number of offspring. A false philosophy is the cause of our wholesale degeneracy—the belief that "pleasure" is the primary end and purpose of human existence. It is a terrible mistake to think so; for

"Not enjoyment and not sorrow
Is our destined end and way.
But to act that each tomorrow
Find us farther than to-day."

If for pleasure life on this planet was bestowed on human beings, would Jesus have lived to suffer as he did? We should "take up our cross and follow him" as the true office of life. If we do not find pleasure in doing so we will find satisfaction. John Brown experienced it; Stephen grasped it; it was his when he cried, "Lord Jesus, receive my spirit!"

YE 181ST LESSON.

The Higher Motive.

Most persons (so little do they think), do not seem to be aware that private gain is the least praiseworthy of motives to action among men and least powerful. It has been but a generation since America experienced an awakening that brought to the front the motive of deepest hold. What led two millions of men north and south to enlist in the civil war? It was not the motive of money-making; it was not self-interest. It was what they believed to be the common good. The motive of self-interest pales in the light of this higher motive. All, even life itself, is willingly surrendered for the good of the unborn. This motive, as man rises to the meridian of civilization, will cause to grow and ripen a new social order, like the one it may be that the primitive disciples of Jesus sought to realize: described in the Acts of the Apostles. It will be similar to that Christian community in purpose—the common welfare made the supreme aim. This motive is instinctive not only with mankind, but with all gregarious creatures, mammals, birds and insects.

Private interest is a motive wanting dignity. We must give up all our private interests for the common good or meet the fate of Ananias. We encompass the earth with our argosies seeking new markets for our products. This is suicidal. Let all products essential to life be placed within the easy reach of our home consumers until all wants here are fully supplied before we ship goods abroad to enrich millionaires who have no passion but insatiate greed. It is not the augmentation of the wealth of the wealthy few that society should aim to accomplish, but to bring plenty within the easy grasp of each and all.

What is the first thing requisite to this end? It is the realization of how little each absolutely needs for health and comfort and that life is wasted by him who reaches out to grasp beyond his needs. One can, it is true, run through with a great sum. An Iowa man, in a short time, squandered one hundred and fifty thousand of trust funds—sufficient to support amply a family one hundred and fifty years, for a thousand a year is enough for a large family to live well upon.

Soon the battle will begin,
 'Gainst the giant powers of sin;—
 See the cause of God succeed!
 Righteousness shall conquer Greed;
 Private wealth will be unknown,
 In the day that hastens on;
 Private capital no more
 Shall enslave the toiling poor;
 All the land will then be tilled
 By the owners of the field;
 Their own hands will plow and sow;
 Their own hands will reap and mow,
 Soon shall perish Tenantry;
 Rent will die with Usury.
 Soon each man a home shall have;
 On his own proud acre live.
 Soon of citles (Sin's retreats)

Grass will grow upon the streets;
 Where now millionaires reside
 There will owls securely hide;
 And the serpent and the toad
 There will find a fit abode.
 No longer will palatial domes
 Look proudly down on humbler homes—
 Every patriot will disdain
 To dwell above the common plane;
 The fundamental law shall be:
 "Love, Peace and Uniformity."
 The greatest—the most truly blest—
 Will be the servant of the rest—
 The Godlike man, whose noble mind
 Reaches farthest toward his kind,
 The father of the fatherless,
 The widow's helper in distress.

Yes, there is a higher motive than greed. What is it? Love. And mankind have for thousands of years been of this belief—ever since it was held that "God is love:"

True Christianity restored,
 Mammon no longer is adored;
 All one common brotherhood,
 The good of all the greatest good.
 Self-abnegation is the leaven
 To metamorphose Hell to Heaven,
 Transform this world of selfishness
 Into a Paradise of bliss—
 A Christian community—
 Declaim against it, Pharisee!
 'Twas Selfishness deprived of life
 Both Ananias and his wife;
 It is the same to-day as then
 (I speak as unto Christian men)
 'Tis Selfishness keeps back a part;
 Why, why conceive it in thy heart
 To lie unto the Holy Ghost?
 Thus life, O selfish soul, is lost!
 No life has he who lives for self;
 No life has he who worships Self;
 Immortal life is his who dies
 For other's good a sacrifice.
 And oh, I see the time quite near,
 When Selfishness shall disappear!
 When each shall live and act as though
 He were unto himself a foe—
 So great his philanthropic zeal,
 So wedded to the common weal—
 The "better nature" will control.
 In time at hand, the human soul.
 The lion with the lamb shall dwell;
 As old time prophecies foretell.

YE 182ND LESSON.

Commercialism and Altruism.

Milton's *Paradise Lost* may be read as an allegory of commercialism and altruism. Satan and his rebel host represent the one and God

and his loyal angels the other. Cruelty and Greed warring against Benificence and Love; Darkness against Light; Barbarism against Civilization. Altruism will, in the end, prevail over Commercialism; Beneficence and Love over Cruelty and Greed; Civilization over Barbarism, as God prevailed over Satan. This war has gone on ever since the beginning of human history. It is waged now with greater fierceness than ever before, as the darkest hour just precedes day. Under the guise of altruism the Spaniard championed commercialism in the West Indies and in Peru and in Mexico. He would "Christianize" the heathen, he said. But he annihilated fifteen million Indians in fifteen years because they would accept death rather than slavery. Negroes were brought to the islands as slaves. Why are Russia and Japan at war? Commercialism is the cause. Why have we possession of the Philippines. In the interest of commercialism alone. Who are benefited? Millionaires. Our soldiers upbraid the Filipinos, calling them "niggers," push them off the sidewalks and treat them as meanly as if they were dogs. We exploit their country, taking possession of their mines, timber-lands, etc. Commercialism demands a navy, each battleship costing seven millions or more. "Give us a hundred battleships," says Lieutenant Hobson. They will cost seven hundred millions at least. Who will be benefited? Only the contractors for steel plates and other material, and for guns, munitions and the building of the ships. Thus we create billionaires, and for every billionaire a million paupers. So is commercialism a vampire bleeding the millions to build up trusts, create trust magnates and make paupers of the many. We have no need of distant islands, nor of warships, nor of professional soldiers. Commercialism has ruined the nations that have accepted it, from ancient Persia to modern Spain. Imperialism is another name for Commercialism. Its fruit is slavery first and then ruin in its wake. The introduction and enslavement on our soil of the negro—what has it cost us? The price of Commercialism everywhere and as it is costing Russia and Japan.

What produced our Civil war? "It was," says one, "the altruists (abolitionists). John Brown Gerrett Smith, Garrison, Phillips and others." Altruism, I affirm, did not bring it on; but altruism did free the slaves, both in the West Indies and on the American continent. It freed the Russian serfs. It will finally gain the mastery everywhere. Then there will be no more wars, no more battleships, no more armed soldiers. It was greed that brought on the Civil war and that causes all wars. The commercial spirit is savagery. The altruistic spirit is civilization, peace and happiness. He that opens a department store and would monopolize the trade of a whole city is a savage. He that has enough for essential needs and still reaches after more is a savage. Enough. What is enough? Very little.

"Ill fares the land to hastening ills the prey
When wealth accumulates and men decay."

Reader, do not think for a moment that altruism is not a more powerful force or motive by far than greed. It has no hold on the minds of barbarians—on the minds of savages. The reason commercialism triumphs now is that the Sun of Righteousness is eclipsed. Is that possible? Yes; but an eclipse of the sun does not last long. Remember: nobody among us wants distant islands, battleships and standing armies for America but men who look to be enriched by contracts for building ships, etc., etc. The commercial class, to become billionaires, would see wholesale butchery going on in our country and throughout the world, as in Manchuria to-day, no matter, though the millions be pauperized, and the youth slain and maimed, if only fat contracts come to them.

The starlight of history reveals the altruist devoting his life to others' good—the Jesuit in Canada among the Hurons, Las Casas in South America appealing to the heartless Spaniards to spare the

inoffensive Red men; the Sisters of Charity and the Salvation Army workers giving their lives to doing good; Lovejoy and John Brown dying for the slave. Yes, altruism is God, for it is love, and God is love. It is omnipotent and it will hurl the Satan of Commercialism

"Headlong down to bottomless perdition."

YE 183D LESSON.

The True Purpose of Life.

Many years ago I clipped the following from the Detroit Free-Press:

"To go through life with a high purpose brings out the best of youth and manhood. Money, fame, position, influence may come. But the noble impulse to turn them all to others' good comes with them, and every year marks the practical difference between one whose only thought in life is of being successful, and one who is all the time thinking of being useful in that station in life to which God has called him. The one, as a matter of habit, looks over everybody with whom he comes in contact, wondering how far he can use him for his own purposes. The other is trying as he can to see how he can use himself for others and for mankind. The record that the first named class makes is that of self-seekers. The record that the other makes is that of a noble manhood."

It is to the second class named in the beautiful quotation above I would have every boy and every girl belong; for that class alone will be found on this planet when true civilization fully and universally prevails. Self-seekers are not civilized men, but barbarians. They cannot be termed Christian, for the ideal held forth in the New Testament teachings is purely unselfish. How the Apostle James denounces them that "know to do good and do it not." "Go to now, ye rich, weep and howl, for your miseries shall come upon you," etc.

If one open the New Testament and read and note to what extent it points the way to a life of usefulness and purity, compared with the writings of Plato and Aristotle, the greatest of all the old time Greek teachers of righteousness whose works have come down to us, he will be led to exclaim "It is divine!" A high purpose in life! What purpose can be higher than that St. Paul had in view—the evangelization of the world! And nowhere in the sacred word is there a hint that the most humble disciple has had assigned to him a mission less sublime than that assumed by St. Paul. "Ye are priests! Ye are kings!" is the definition of the office of each professor of the religion of Jesus. It is the duty enjoined on every one to be an Apostle of the Lord and not the duty of merely a select few. It is the lifework of each to do as the Master did—live unselfishly for others' good.

But would it indeed be wise to "take no thought of the morrow" as he enjoined? I think it would be. Let us do all to-day that lies in our power to help redeem the world—"deliver it from evil"—and do the same tomorrow, if it come. But tomorrow never will come. It is only to-day that we see. The now is ours. Tomorrow will never be our own. What we do must be done today. This moment is all we have. Before it is a blank; behind it a memory. But the now is ever with us and it ever will be with us. All there is of life to any one is just the present moment. What is the law of the present? Make the most of it. How? "Lend a hand."

How long does my past seem to me now? No longer than three score years ago. When I looked back then to the beginning of my recollection it seemed as far in the past as to look back now after 70 years of life. So nothing of time is seemingly gained. Those who die young have lived as long as have the aged lived, so it seems

to their young minds. The present brought to a period is the same to the child as to the centennarian.

Warren lived a thousand years in a minute, as the electric spark passes around the world in an instant. He is living still. So are Lincoln and Washington. The mighty dead rule the world. Those who live to a purpose never die. Those who live to no purpose are already dead. "We have passed from death unto life." How do I know this? "Because we love the brethren." Are we not all brethren—children of "our Father in heaven?" "He that loveth not his brother abideth in death."

How long have we lived? The length of life is measured by the yard-stick of good done. He that has done no good and will do no good had an untimely birth. He never breathed the breath of life. Life is made up of good deeds, not of length of years. Count the good we have done; so long have we lived. A high purpose in life is life itself. "In him was life and the life was the light of men." So, to live through life for a high purpose is the end for which God gave us being and that purpose others' good. Such is the Christian ideal and not to "escape hell and get to heaven" as has been falsely taught.

YE 184TH LESSON.

Commercialism and Extortion.

Is Mr. Rockefeller worse than any other modern devoted to money making? I stop off to get a bite to eat, the train giving twenty minutes to passengers for that purpose. Here is a railroad restaurant adjoining the depot. Ten cents is charged for a sandwich, a bun split in halves and a wafer of meat between. Buns like this one are sold at McQuaid's establishment in Des Moines, Iowa, for five cents a dozen, and the piece of meat inserted to make the sandwich, would hardly weigh an ounce. A few blocks away from the depot one may have a good meal at a restaurant for fifteen cents. Are Rockefeller's methods of extortion worse than those practiced wherever men are compelled to purchase articles necessary to subsistence, and opportunity is found for extortion? Mr. Rockefeller is a typical money-maker. All churches in America are, and have ever been, built and the ministry supported by contributions from just this kind of extortioners. There is neither law nor public opinion adverse to extortion; for the sin is so common that no business man or woman can plead not guilty of the crime, though it is declared in the Bible a great sin. There would be, under our present order, no churches built, no ministers supported, nor missions established if contributions were refused and not accepted from men no better than Mr. Rockefeller. The hesitancy of the board of missions to accept money from the millionaire oil magnate to "spread the gospel" when what we term "commercialism" is the religion of Christendom, is *ano malous*, to say the least:

Than Christ's there is no other name
Through which mankind can be redeemed;
But what is done unselfishly,
As Haddock labored and gave up
His life a sacrifice for right,
And Logan—martyrs to a cause—
Is done most truly "In His Name."
Cursed be Mammon! Oh the wrong
And suffering that the lust of gold
Inflicts upon the land we love!
"Twas profitable," and slaves were shipped

From Africa. Did God then sleep?
 Or was he dead! Two centuries
 And far into the third, went by;
 The blacks still groaning 'neath the yoke!
 "'Tis profitable," and alcohol
 Is loaded upon ships that steam
 To Africa. What moves those ships—
 Those great "leviathans of the deep?"
 A giant force—the lust of gold!
 On board those ships freighted with rum
 Are missionaries chanting hymns!

It is by what we term "exploitation" that millionaires' fortunes are built up. That is but another name for torture, starvation, robbery, murder! The crime of "holding up" a railroad train is the same as selling "for a dime a bun worth but one cent." It too is a "holdup." The arbitrarily raising of prices by merchants, grocers, beef trusts, etc., through a conspiracy, is as bad as to say to one at the muzzle of a gun, "your money or your life!" Crimes committed are not of individuals, but of society. All men and all women, under our present order, are equally guilty.

Where lies the blame for all the crime
 That so disgraces now our time?
 It rests upon society—
 It rests upon community;
 Community owes every child
 An education that will build,
 Into the edifice designed,
 The structure of the heart and mind;
 "As bent the twig the tree's inclined."
 Those slums of poverty and greed
 (The pestilential cities) breed
 Infection in the atmosphere,
 That grows more deadly year by year;
 "Street Arabs" never out of sight;
 Goods-boxes shelter them at night,
 Misfortune's "Children in the Wood,"
 Dying of cold and want of food,
 Oh, gather in the little ones,
 Nor feed them serpents and hard stones!
 See now the Priest pass by in pride;
 The Levite on the other side—
 Who is the tender-hearted man?
 Who is the good Samaritan?
 Say 'tis the State—the Commonwealth—
 Shall give them food—restore their health;
 Shall fold them in her sheltering arms;
 Her roof protect from angry storms!
 Time hurries by; these little ones
 Grow up to be her stalwart sons;
 Support her when her locks are gray—
 Her love with gratitude repay!

But education will not save us unless we give up commercial greed and exploitation. How may these be got rid of?
 In waves reform flows on—great waves that come and then recede;
 Return again;—but, Oh, beware the storm-fiend in the lead!
 O toilers! mighty is your power; I see you now combine
 And hold the helm, and guide the ship, O stalwart ninety-nine!
 The land of Beulah is in sight; the harbor now is near;
 The headlands and the rocks are passed; the dangerous shoals you clear.
 You land; Christ's Kingdom you set up (the Pagan ocean crossed.)
 Again descends the Holy Ghost—a Second Pentecost!

YE 185TH LESSON.

Nature and Environment.

Nature or environment, which is paramount? Did our progenitors, when caves were their dwellings, the skins of wild beasts their clothing, and clubs and stones their only offensive and defensive weapons and their only implements of usefulness, neglect to conform to nature in marrying or mating and bringing up children? No. They peopled the whole earth—Asia, Africa, Europe, America and the islands of the seas. Now society—social organization—determines conditions among men. Men, as a rule, are poor to-day not for want of industry or willingness on their part to work; but because of want of opportunity to labor and because of the exploitation of their labor by wicked ghouls for want of proper organization of society to prevent it.

But how ought society be organized?

Nature's Lesson.

Mark the working of the bee,
Fittest type of industry.
How, according to fixed plan
(Learn a lesson here, O man!)
Does she build her waxen cell,
And she builds the structure well.
Now is Nature's lesson taught
In the works the bee has wrought;
Thus, within the human hive,
All alike may build and thrive—
None be rich and none be poor;
All partakers of the store;
Each his part assigned to do;
Each to Nature's laws as true—
Institution will bring forth
Eden of the fertile earth—
Justice will be brought about
When the drones are driven out.

Who are drones? Whoever does not, when able, produce in one way or another, an equivalent of his support and who lives off the labor of others, seizing upon more of the natural wealth than he produces directly or indirectly by his own labor of hand or brain, is a drone, whether a millionaire or a hobo. These in some way ought to be driven out of the human hive.

But, in the meantime, what is the duty of the individual handicapped by the environment? Must the young man say, because he is poor, he will not marry? A legislator of Iowa once introduced a bill before the general assembly of the state providing that no man not worth six hundred dollars should be permitted to marry. A good measure; for human law cannot abrogate divine law. It is a law of God that men and women marry and bring up children. "Be fruitful," etc. And if the law of the land say the groom must have wealth to the amount of six hundred dollars, or more or less, before he wed, the state would be legally and morally bound to make up the deficit even to supplying the whole amount. A good thing! But, unfortunately, the bill failed to pass.

Should the poor marry at all? Yes; everybody ought to marry, whether able for want of work, to support a family or not. All should keep to nature. Let society suffer the consequences; for society to-day is altogether to blame for the condition of the individuals that compose it. There is produced in our country sufficient, I insist, to abundantly support all the children born. Much is shipped abroad that

should be consumed at home. By some equitable means "let distribution be made to all men according as every man has need." I will emphasize the statement: Let all marry without regard to conditions of wealth or poverty. For the individual in this day is not responsible, as a rule, for his poverty any more than was the cave-man. Let no condition prevent the healthful marrying. The sexes cannot be kept apart by any means. "Love defies locksmiths." Therefore let lovers be united in lawful marriage. Chastity will be the rule then and unchastity the exception. The rule is reversed in some countries (not, I trust, in ours) to-day. But in large cities the condition is deplorable. Let railroad and all other corporations or individuals that employ labor be compelled to give each of their employes wages sufficient for the support in comfort of the largest family, and make it incumbent on all whom they employ to be married and of habits strictly temperate. It should be the policy of state and society to encourage young people to wed and bring up large families of children. But where such encouragement is not forthcoming let marriages be not lessened, nor offspring restricted. Let the state do its part.

All institutions, laws and social aims
Should be directed to one single end—
To one soul object everything should bend:
Marriage—the lighting of connubial flames!
Above all other interests marriage claims
The highest place—does every thing transcend
And in its essence all else comprehend;—
"Marry!" the sovereign word of God proclaims.
Where are we drifting! What shall be the doom
Of our great country now so sadly wrong!
"Survival of the fittest?" Oh, the gloom
Hanging above society! How long
Before oblivion engulf the sinful throng—
Before the race shall find a final tomb!

YE 186TH LESSON.

A True Aristocracy.

It is not an aristocracy of wealth. That ought to be held in the same esteem that Jesus held the rich. It does not occupy a place beneficial, but one injurious to society, holding out of reach of others what to themselves is of no use, but harmful. A true aristocracy is one of manhood and womanhood—the greatest wearing the brightest jewels in their crowns—the boast of Cornelia. "These are my jewels," she said, pointing to her sons, the Gracchi. I would rather be the father of noble sons and daughters than to possess a mountain of gold.

The highest office is that of builder. Builder of what? Of greatness. Who are aristocrats? The great—great builders of greatness are great—creators and imparters of ideas—teachers. There is nothing of value but ideas. To delve for ideas is of more importance than to dig for gold. Let this truth take possession of all minds and the world will have emerged from darkness into light; from barbarism into civilization. Mankind to-day are barbarians—commercialism is barbarism and commercialism is predominant now the world over. "We must make money," is the shibboleth of all. It ought not be so. It should rather be: "We must build." Build what? True men. What ails too many college professors and public school teachers? The same as ails too many preachers? Their aim is salary and not to build. We must drop this sandbag of money-getting. Long has Jesus been to us a divine example. To what extent have we been won to him?

Who of all the eighty millions in America is as indifferent to money-getting as he was? Is there one? Find him out among those who have an inheritance of healthful heart and healthful brain, above the inmates of a hospital for the feeble-minded or the insane, and is as earnestly devoted to the common weal as Jesus was—as ready to die to redeem the world as he was, and you have found an immortal greater than Homer or Socrates—the only sort of men that ought to live on this planet, and the only sort that will live on it when Christ shall have “drawn all men unto himself.”

Our semi-savage state was made apparent in the lucid words of President Wright of the Iowa Teachers' Association, when he said to the teachers assembled in Des Moines in 1905:

“The most demoralizing of the evil educational influences of the present time is undoubtedly found in the universality of the commercial spirit, and in the ideals which it creates in the political and in the social world. ‘What is there in it for me?’ is the paramount question upon the lips of children and of men to-day. The great men of the present who are placed on pedestals, looked up to and admired, the inspirers of youth with life ideals and purposes, the demigods who are eulogized by the press and apotheosized by the college, are no longer the poet, the seer, the sage—but the multi-millionaire, the merchant prince, the king of finance, the successful gambler on the stock exchange;—these and their financial successes are to the youth of the land the world’s great object lessons in graft. The age is money-mad; and the money-getter is in evidence everywhere. His ambition is not to be known and honored for his incorruptibility and righteousness of life; not to serve humanity nor fatherland nor God; his single aim is to get from the world as much as he can, and to give to the world as little as he can in return. He has modernized Polonius’ advice, ‘Put money in thy purse.’ ‘Get money; honestly if you can—but get money’.”

No greater, no more imperative task can be set before the American teacher than to undo in the hearts of men and women, the pernicious influence of this all-pervading, all-dominating commercial spirit. This cannot be done by example alone; it must be reinforced by precept, by appeal to the moral nature of the child, to his conscience, to his sense of justice, to his sense of obligation to fellowmen and to God. Such instruction is more needed in the school than are any lessons in language, history or science.”

YE 187TH LESSON.

Tradition and Evolution.

Habit (tradition) stands in the way of evolution. Edison says:

“The great majority of men are controlled by habit. They have always seen a thing done one way and that way seems to them the only way. But there are some of us who have a little of the spirit of evolution, and we bother and trouble the others by not letting them alone.

“It is curious to see how long it takes men to get in motion when anything new turns up,” said he. “And it doesn’t seem to make much difference how important the thing is, or how obvious it is. There is the new electric locomotive which has been built for the New York Central railroad. It could have been produced twenty years ago. We look upon it as a wonder, and it is a wonder; but a still greater wonder is that it has taken twenty years to get it built.”

The benefits of invention have placed the possibility of want beyond the reach of all on this mundane globe, if only habit stood not in the way to prevent the people “getting in motion” to accept the benefits

conferred by Watt, Fulton, Edison and the rest. They were bestowed for the good of all and not of the few. Truly there exists longer no foundation for greediness but instinct—which is inherited habit. Why do hogs climb into and lie lengthwise in the trough, keeping others in the pen from eating, and swilling, till they burst with greed? Animal instinct controls them. The work done now by machinery should inure to the common benefit and not alone to that of the few, to make of them millionaires, and of the many dependents, and, in the end, paupers or slaves. Here, in our town, for example, is a great factory. Four hundred and more grown people, mostly young women, are employed. The wages paid most of them, notably the women, would not meet the cost of their board at a second-class hotel. But the owners of the establishment are well on their way to become millionaires.

This is wrong. All business should be co-operative and every one connected with its operation—all the workers—yea, all that have to do with it—should have like interest in it and share equally in the profits of the concern, the means for setting up the business, or industry, being advanced by society, through the government, as now it is advanced to the national banking firms. Deposits by the people at their earnings, advances by government, and the privilege of issuing "currency"—these aids are the foundation of banking. The same care and assistance should be bestowed on all pursuits—the whole should stand behind each, as the government and the people stand behind the banks. Of course the banking business should be entirely a governmental affair; for it involves the issuance of money, solely a governmental function; and the only money afloat ought to be as good as the best, that is to say, legal tender. To set up co-operative industry in all lines of production and distribution, a few words changed, of the law establishing the national banks would accomplish the purpose; for those institutions are purely co-operative.

The machinery of production, transportation and distribution should be under public control for the common benefit alone and no special benefits or privileges remain, accrue or be extended to private persons or corporations, and but one corporation, except benevolent and religious institutions, should be permitted to exist at all and it should comprehend every man, woman and child of the nation, and that corporation the state itself, or the community of states. We have come upon the time when each individual will be an essential part, a brick in the wall of the commonwealth, and of as great importance as any other individual part. The laws, institutions and every movement of society will be directed to the end that all the imperfect be perfected. As to-day, the public schools, colleges, blind asylums, schools for the deaf and dumb, and the church (the spontaneous un-burst of the good it should be), everything will have one and only one local point of brilliancy—the perfecting of the imperfect.

This single thought is worth more than all the inventions and discoveries that have ever been made or ever will or can be made; than all there is or ever was of value, or ever will be on earth or in heaven besides, or can be. It is the heart of Christ—the all, and in all—love—as God is love. The Laura Bridgmans and the Helen Kellers will be the brightest stars of the firmament, lighted by the dynamo of infinite love. "The last shall be first and the first last"—those most lacking will be rich beyond those who have most—a paradox and the highest truth; for the Altruistic Spirit (God) will rule this mundane world, as He rules the world above, and so the prophecy will be at last fulfilled: "And God shall dwell with men."

YE 188TH LESSON.

Wealth and High Endeavor.

It matters not for his good to the world if one be rich or poor. More poor men, in the old and later times, have done good than rich men. Among the former were Jesus (if, as Josephus says, "it be lawful to call him a man") his early apostles and before him, Socrates and Epictetus (a slave) and Buddha (a prince who renounced a throne and wealth to serve mankind) and many other reformers, philosophers and poets (like Homer, a beggar), and historians (like Herodotus, the father of history) and, indeed whoever has done most good has ignored wealth. There have been philosophers like Seneca, Nero's instructor (whom the tyrant deprived of life), and Marcus Aurelius (the emperor of Rome) and Cicero (the first of Romans in oratory and philosophy)—rich men. In modern times the list of poor men and poor men's sons, who have risen to distinction for noble deeds done, is much longer than that of rich men and rich men's sons. But rich men have not found, nor do they now find, the road to well-doing shut up before them any more than have poor men. The way is open to all; for it takes so little to satisfy natural wants as to render practically indifferent the matter of poverty or riches, to him who would devote his life to doing good. Mr. Carnegie, a rich man, establishes libraries, so that books, written mostly by poor men and poor men's sons, may be read by all who would be well informed. It is not a question of wealth, much or little, for the welfare of mankind; but of the right kind of men and women.

One man, like Robert Burns or Whittier, or Longfellow or Thoreau or Hawthorn, or Tennyson, or Robert G. Ingersoll, or one woman like Mrs. Stowe or Florence Nightengale, or Dorothy Dix, and hundreds of others, men and women, is worth more to the world than all the surplus wealth of earth. Enough of anything is sufficient. More than enough is an encumbrance. What was not Washington or Lincoln worth to America? All the gold of the Klondike is as nothing weighed in the balance against one of them or like them. Why rush off to the gold mines? What is in them worth the procuring? Nothing, if we see, on the other hand, the mine to be worked in the human soul. Let us rather have men and women of mental and moral worth. How many great souls were taken off in the Japanese and Russian war? and how many were lost to the world in our fratricidal war of the sixties that would have been great benefactors to mankind—intellectually and morally, if spared to reach old age!

"But what may I do?" does the reader ask? What do? Feed the little birds in winter if you see no other good to do. Do the most good you can. Take into your home the orphan child and bring it up rightly. May be it is an angel you are entertaining unawares. Edgar Allen Poe was an orphan boy. He lived and died miserably. Why? Because he lacked something. Not so much did he lack money as he lacked a true self-respect—a "thought"—a proper ideal of life—of regard for self-hood—a true philosophy of duty—a single thought. Had that been imparted to him or to Burns in youth—a deep-seated horror of the drink-curse—how much would have been the gain to the world and to each of them!

Given the divine idea: "I will be as I would all men and women should be," and you are divine. The idea "how to live" is not far to seek; it is not obscure. An instinctive knowledge of right belongs to each, inherited from the ages past? "The Gentiles," St. Paul says, "show the work of the law written in their hearts; and their consciences bearing witness and their thoughts accusing or else excusing one another." Say "I will lose no opportunity of doing a favor" (Socrates); think only of what you may do to hasten the incoming of the Kingdom of God, and you will never have ennui—

the "blues"—never care what you have to eat or to drink or to wear, or whether on a board or a feather bed you sleep or beneath a clapboard roof or a golden dome—all the same to you as to the soldier in the field. You are in the chase—not to kill even a harmless hare, but to make life sweeter to some creature, beast, bird or man.

Ignore happiness and she will embrace you; pursue her and she will escape you. You cannot give joy to another—not even to a dumb creature—without its bringing greater joy to yourself. It is literally true that "it is more blessed to give than to receive." No one wrapped up in self can be happy. I would rather die on the scaffold if thereby the world might be made better, than to be the richest man on earth and own the finest horses, the costliest automobiles, the grandest dwelling, or yacht, spending my summers at the most fashionable resorts, eating the costliest viands, drinking the rarest wines, and so pass through life and leave the world without having done good. "A man," says Seneca, "cannot be a good protector of his country, a good avenger of her wrongs, a good defender of his friends, if he be inclined to pleasures."

YE 189TH LESSON.

An Intolerable Evil.

Solomon says: "Whatsoever thy hand findeth to do, do it with thy might." Yes, in what we take part we should work earnestly, and do nothing that we have not at heart. One doing what he would not have his wife and children do, does wrong. Every husband and father should say: "I will eat and drink nothing not prescribed by a physician that I will not place on the home table for my whole family to partake of." Does he sneak into the drink-hell and fill up on what if his wife even ventured to taste he would at once sue for a divorce? Let the wife drink as he does and the awfulness of the drink crime becomes apparent even to the moderate drinker. Why worse for her than for him? Ruin descends upon the home in the end in either case. Accursed—ever accursed is the drink evil!

The family is the unit of society. What kind of a world have we? Go into the families and see. It is all there—all of happiness and misery. Devotion to home and wife and children is devotion to God. To God alone? Not so. It is devotion to country as well. He alone is a patriot and a good man who loves his home and is good to his wife and his children. He never spends a moment outside of the home circle that he can help. When he goes out to "have a good time" he takes his wife and his children along with him to participate in it. That is one of the characteristically good qualities of the German. He goes to the beer garden; but frau and the little ones go along with him. He does not believe it wrong to sip a glass of beer as he munches the pretzel and chats with a neighbor, while frau and neighbors sip theirs too. Good man is Herr Kaufmann! for he does nothing he thinks wrong and that wife and children are barred doing. However much mistaken (and I think him very much so in upholding in this country by his example the drink practice) he is honest and believes he is doing right. All honor to the liberty-loving German! He loves his home and treats his wife as a companion and an equal. It was always so with the German even in most distant times, as the Roman Historian Livy affirms.

But no intelligent American believes it right to drink intoxicants of any kind as a beverage. Yet there are those who drink. But does the demoralized American care a fig for wife and family while he drinks, treats and is treated in the drink-hells? He cares for nothing and for nobody. He has lost his head. "He is a fool," are the

words most truthfully and appropriately said of him. He is criminal as well—cruel and inhuman. How his wife grieves because of his neglect. Frequently he returns home, even from his work during the week, late at night and often not before daylight, having spent the whole night in wassail. And his Sundays he spends away from home in the same way. His love and devotion are all that this world has for the heart-broken wife. How lonely and sad a world for her because of his uncalled for, unkind, cruel and inhuman neglect and ill treatment. God pity such a fool and madman! The poor, disconsolate wife contemplates suicide—refuge from unbearable wrong!—the grave an asylum for her grief! Here is misery indeed! Domestic trouble! Nothing more awful! "Divorce." Can that repair a broken heart? Never! Oh the curse of drink! Sixty thousand divorces in the United States the past year!—two hundred thousand children so made orphans—drink the principal cause!

While alcohol in rivers runs,
Columbia mourns her perished sons!
O Alcohol! Thou demon fell,
As ever left the court of Hell!
May all the Wrath, and Hate, and Scorn,
That ever were conceived and born,
Be armed against thy hateful life,
With sharpened spear and poisoned knife,
And may thy cruel heart soon feel
The vengeful bite of hungry steel!

Let us, with right hand upraised toward heaven, swear that we will resist in every honorable and peaceful, and manly, and lawful way the licensing of the evil in our midst; and let self-respect have mastery over us always.

True self-respect would just as soon
Meet Death as enter a saloon—
The Stormy Jordan "Road to Hell,"
Or the tobacco-monger's cell.

YE 190TH LESSON.

A Happy Life.

A life lived as it should be is a happy life. How is that? As the birds live "in accordance with their own natures." (Seneca.) And the same philosopher says: "Every man is able of himself to make himself happy." How? He must be content when nature's wants are satisfied. (Timothy vi:8.) What are those wants? "The body wants protection from the cold and the means of allaying hunger and thirst; all desires beyond these are vices." (Seneca.) If one is frugal, dresses plainly, lives temperately, acquires no unnatural desires or appetites, wrongs no one, does well his part as a good citizen, is self-respecting, weds a wife like-minded with himself, then will he be happy. In no circumstances can life be other than happy to the right-minded. If worse come what does he say? "What others have borne I can bear." "The wise man delights in what he has. External circumstances have very little importance to the wise man either for good or for evil; he is neither elated by prosperity or depressed by adversity; for he depends on himself and receives all his joys from himself." (Seneca.) And further Seneca says: "There is nothing so hard and difficult that the mind of man cannot overcome it, and with which unremitting study will not render him familiar, nor are there any passions so fierce and independent that they cannot be tamed by discipline. The

mind can carry out whatever orders it gives itself. * * * Shall not we then call in the aid of patience, we whom such a prize awaits: the unbroken calm of a happy life?" Again: "The culture of any of the virtues is easy while vices require great expense." (Seneca.)

"To him and to her who live according to the best principle in them will result a happy life." (Aristotle.) "A happy man is he who is moderately supplied with external goods, who has done the most honorable deeds and lived temperately." (Solon.) "The vulgar live according to the dictates of passion and pursue their own peculiar pleasures and means of gratifying them. Now he that is to be a good man and happy must have been educated well and have been made to form good habits, continue to live under good institutions, never practice what is bad either involuntarily or voluntarily, and this by living in obedience to some intelligent principle and some right regulation which has the power of enforcing its decrees. Men hate those individuals who oppose their appetites even if they do rightly. It is the duty of every individual to contribute to the virtue of his children and friends,—at least to make this his deliberate purpose." (Aristotle.) "Neither is a horse elated and proud of his manger and trappings, nor a bird of the little shreds of cloth of his nest; but both of them are proud of their swiftness. Do you then not be greatly proud of your food and dress, and in short of any external things; but be proud of your integrity and good deeds." (Epictetus.) "Try how the life of a good man suits thee; the life of him who is satisfied with his portion out of the whole and satisfied with his own just acts and benevolent disposition. Be like a promontory against which the waves continually break, but it stands firm and tames the fury of the water around it. Thou canst pass life in an equable flow of happiness if thou canst go by the right way and think and act in the right way." (Antoninus.)

But there is an essential want of human nature not considered above—companionship. "It is not good for man to be alone." To be forsaken by the one we love brings grief that no philosophy will allay. This attachment is instinctive. Our fore-parents for millenniums of years have stood by each other throughout the length of their lives as a rule. The instinctive tie rudely broken what misery ensues! The grief is overwhelming. How many on account of the rash severance of this tie die by their own hands! How many commit murder before taking their own lives! Awful tragedies ensue, the whole family slain! To be happy constancy is essential in the marital relation. No philosophy is adequate to meet the occasion of broken troth. Here instinct gains the mastery of the human mind and reason is dethroned.

YE 191ST LESSON.

The Christian Law.

It is a new morning for all the world. As Japan has suddenly emerged from a low estate of Pagan helplessness to one of might and triumphant glory so all peoples are about to rise up to newness of life. We are savages yet in one most important respect. It is in relation to personal habits. The cause of this is the incubus of outgrown and effete religions that hold to the dead past. We carry them a corpse bound to our backs. Our religions are ineffectual as a moral or ethical force affecting the young; and the school deals only with intellect and not as it might with the moral nature effectively. The youth grow up on the moral side like weeds. The darkest hour just before day is upon us. Never was a time when so enlightened a clergy—so liberal, thoughtful and well-educated an army of Christian teachers were to the front. They are handicapped by tradition. Like the Chinese teachers they have too long looked backward instead of forward. We have now little use for the dead past. Is there any good in old creeds?—in mediaeval "plans of salvation?" Not a bit.

The clergy is beginning to move away from this condition. The only hindrance is Ignorance seated in the pews. Timidly the clergy are feeling their way out. Says one (Rev. Fifer of Des Moines, Iowa.):

"The attempt was made by the religious leaders of his time to confine Jesus to every old form, definition, practice and belief. He would not allow himself to obey a religion which fasted many times a week and tithed the smallest seeds, while it permitted a widow's need to be the opportunity for gain, and scorned the right of the common man to sonship with God. So Jesus Christ, never braver, never truer, never more far-seeing, announced this truth: 'Men must put new wine into new bottles.' No age, no creed can contain all the truth. New truths must have new settings, new expressions, new opportunities.

"This fact," he continues, "is illustrated in the rise of American institutions. The stern character of the Puritan, the almost reckless faith of the Pilgrim and the heroic love of freedom of the Roundhead could not be contained in old-world monarchical forms and institutions, sheltering class and unjust discriminations in politics, society and religion. The new world was a necessary abiding place. Mark you, God hid that world from discovery until the old-world forms had become old and the vine had produced new wine.

"Hindrance to evolution means revolution. Russia finds it so. China has been a dreid and old wine bottle, a 'mummy' nation, while Japan has become a live, conquering giant. Everywhere in the history of nations the cause of Christ reads its warning. 'New wine must be put into new bottles.'

"We must meet the demands of life today. 'New occasions teach new duties,' and the folly of the church is seen wherever it tries to evade or neglect demands by humanity for present guidance and relief. The world is sweeping onward. The generation after us is coming to a heritage of privilege and a heritage of duty never excelled. This faith in Christ must provide new methods, new fields, new forms of activity, new discoveries in power. The people are no longer isolated in scattered communities; they are crowded into cities; they are drawn near by steam and electric lines; the eastern continents are at our door; their populations are within a stone's throw. Our civilization has a diffusion of knowledge almost miraculous.

"Think you it does not concern Christianity that books and papers and magazines and schools and entertainments and travels continually transform humanity? That the race of men are studying, questioning, seeking higher things of social welfare? We can not crowd the needs of our age into the forms of the past."

There will be protests by "conservatives" (Pharisees) against the plain speaking of the author of these essays (ye old schoolmaster of ye olden time); but the time is near when all ministers will speak out just as plainly as does he in ye lessons. When they will say, "We must save the boys—must awaken their aspirations to things higher than cigarettes and swager and bestial behaviour. Let the men go. We can do little for or with them; but the boys (raw material of the best kind to work into finished goods) must command our care and attention above all others."

YE 192D LESSON.

Twentieth Century Religion.

It is identical in America with that of the first century after Christ in Palestine—a religion of loving tenderness. And it is represented by every Christian order of our country. All are one. This oneness is recognized by all enlightened men and women. Of course ignorance and bigotry go together hand in hand. I am sure that all see and feel alike. But practical Christianity exists mainly ex-cathedra to-day. Where do we behold

its most positive manifestations? In the laws—the legal extinction of chattel slavery, of the rum traffic, in prison reform, abrogation of the death penalty, asylums, free schools, state colleges, etc.—a great advance over a century ago. What has the preacher done toward bringing this about? He has done his share. The clergy is a great reformatory force, hindered hitherto greatly by tradition that only master-minds break with. But mediaevalism is being fast superseded by altruism of the primitive type.

And the press gives a partial expression of advanced thought when not inconsistent with "business interests." And independent lecturers, as was Ingersoll, and prophet-teachers, as is Tolstoi—these, like John the Baptist, go before. And, above all, the scientists who have no creed but truth, how much they have done for the world's advancement! The result we have witnessed in the wonderful thought-movements of the nineteenth century. The condition of to-day ideally is the same as was seen to exist really and materially after the Chicago fire and after the Galveston storm and flood, and after the St. Louis cyclone, and after the San Francisco earthquake and fire. Seen to exist where? In the public mind. The condition of what? Of religion. All that is left standing to-day of the mediaeval structure are bare walls and heaps of debris. The ground must be cleared for the new temple's construction. But to build it we must look into the past for an architectural model—backward to the Pentecostal cathedral, more beautiful than the Parthenon and more exquisitely finished within and without—the climax of perfection—the culmination of aesthetic art—the highest reach of the loftiest culture. Anticipating for the twentieth century the ripeness of the period in Greece hundreds of years anterior to the Christian era and down to the reign of Tiberius Caesar and the culmination of Alexandrian learning in the eclectic philosophy, known under the name of Neo-Platonism, we come back in our own day to the same lofty plane of the Pentecostal church—the cycle complete. The fact is that like conditions of enlightenment result inevitably and always in a like conception by mankind of the duty of man to his fellowman. Altruism was the sublime conception of the period of the world's greatest enlightenment of all time past and present. Grecian ideals were at the time of the birth of Christ co-extensive with the conquests of Alexander the Great and with the Roman empire. And Alexandria was the seat of greatest learning.

The religion of the twentieth century is far different from that beginning with the conversion of Constantine and reaching down to the advent of Charles Darwin and Count Tolstoi. Constantine made of the church a fortification manned for the defense of autocracy, bureaucracy, oppression of the many by the few—tyranny and robbery. That is what the union of church and state has ever stood for. It stands for that in England, Germany, Russia, Austria, etc., to-day; merely a political contrivance to hoodwink the ignorant and to coerce by fire, faggot, torture, massacre and murder the enlightened into the support of kings, standing armies, lords, bishops, priests—the old Pagan order.

What, then, is the twentieth century religion? It is renunciation. It is self-denial, self-abnegation. It is the true understanding and appreciation of the object of life. It is to know that man occupies a plane above the animal. All that the animal knows is to subsist—to seek to continue its existence. To-day man's ingenuity has rendered the essentials of bodily existence assured, while commanding only a small part of his energy,—machinery and science doing the rest. So we have but to apply the ancient method of "distributing" the essentials of life to "every man according as he has need" to reach, to-day, the Pentecostal order.

And what is that order? It is keeping in the path of duty in the face of martyrdom. What led Stephen to his death? It was devotion to human welfare. He strove to leave the world better, wiser and happier than he found it. That is every person's duty. And that is the one fundamental doctrine of Christianity of the twentieth century, as it was of the first century—to save the world from sin, suffering, tyranny, pov-

erty, etc. The ignorant speak of what we owe God and they seem to think that He needs our help. Yes, "God, manifest in the flesh," needs it; for as we help one of the least of God's creatures we help Him. And this truly divine service is superseding the formalism of Pagan origin. How tender will all hearts be ere long! When Kelley's army marched through Des Moines, Iowa, I saw a lady in tears. She was overcome of pity for the fifteen hundred ragged and hungry men in its ranks. Then it was said that America was suffering from "over-production"—too much wealth!

The Christianity of the twentieth century will lead him, "having this world's good and seeing his brother have need, to have compassion" for his suffering as of old, and as lately has been universally shown toward the sufferers from earthquake, fire, flood, cyclone, etc. And no one will be content to be better off than his neighbor, and "all things will be common"—the kingdom of God reinstated here on earth.

YE 193D LESSON.

The New and the Old of Religions.

Reader, take up the two large volumns in fine print entitled, "The World's Parliament of Religions. Chicago, Parliament Publishing Co., 1893." Study them. Christianity, defined in the learned discourses therein printed of the great exponents of the many Christian denominations, Protestant, Catholic and Greek—how does it compare with the Parsee, Hindu, Chinese, Japanese and even Arabian forms of religion in dignity, tolerance, intrinsic beauty, evidences of culture, wisdom, grandeur of conception and profundity—in all things worthy of acceptance by a civilized, learned and enlightened people, as presented by the exponents of those ancient cults before the parliament of religions? Positively inferior in all respects to the older religions and even to Mohammedanism. But if we turn to the New Testament and study the order of religion defined in it we discover a better.

What ails the Christianity of to-day? It is counterfeit. It is not the Christianity of the New Testament. The sects would have men "go to HEAVEN." But the New Testament would bring heaven—the "Kingdom of Heaven"—the Master's kingdom, DOWN TO MEN that "God may dwell with them and be their God and they His people." The Pentecostal church was that kingdom—the realization of the Pythagorean ideal-commonwealth, in which those who were included in its membership would "no longer live for themselves, but for the community of which they were members." And not only for the community of brethren, but for the common weal of humanity. The religion of mankind universally; for there is no man who will not accept and embrace it when rightly understood by him. And why is this so? Why is there no other religion so good as is Christianity as defined in the New Testament? It is from the same cause that there is no other art so perfect as Greek art, no other oratory so perfect as Greek oratory, no other poetry so perfect as Greek poetry, no other architecture so perfect as Greek architecture, no other history so perfect as Greek history—in a word, no other learning so perfect as the culmination of Greek learning in the birth of the Christian ideal—the philosophy of human life and the obligations and duties of man to his fellowmen—Altruism. That is its name, its office, righteousness and "all things common."

You may study every other religion—Buddhism, Confucianism, Zoroastrianism (Mohammedanism is reformed Christianity of the mediaeval type—a better than the Christianity of the present day in respect to its influence toward over-coming the greatest evil that afflicts mankind—drunkenness), and you will find all of them terminating in SELF—selfishness—the individual helping himself. New Testament Christianity is the re-

verse. It is the INDIVIDUAL HELPING OTHERS. The power to do this perfectly well implies a perfect doer. Hence righteousness—hence perfection. "Be ye perfect." That is New Testament Christianity and that alone—perfection of the individual in his character and his entire devotion to altruistic aims. This ideal belongs in so pre-eminent a degree to no other beside the Christian religion.

But how may this end be reached? How build perfect character and implant in the universal mind the altruistic ideal? Only in one way, viz: An ideal environment. Hence, the Pentecostal society—the ideal commonwealth. The environment produces the man. The curtain lifted what do we see of environment to-day here with us in America moulding character from youth to old age? We see the home, the street, the kindergarten, the eight grades of the common school, the high school, the college and the Sunday school and church. But not all. Saloons, brothels, tobacco dens, gambling hells—all public, protected, mulcted—yes, under police protection—a deadline in every city—to cross it is moral death—segregation of vice. And why is this environment of evil permitted to exist—this deadline—the blight of life? Three words explain it. Graft! Corruption! Rottness! Of whom? Law makers and law enforcers. Do not the people rule? No; greed rules.

There is but one thing to be done. It is to come to Jesus. It is to get his religion. It is to become converted. But not in the narrow sense that is given these expressions by the church of to-day, but in the broader sense of living solely to do good. That it is to be "born again." Selfish men in office—selfish teachers in the schools—selfish preachers in the pulpits—selfish merchants—selfish laborers—selfish people of all trades, professions and offices—selfish dignitaries, highest in office in church and state—unchristian all of them. We ought to be as ready and anxious to be righteous as to be good scholars. He is an M. D. or a LL. D.—Doctor of so and so. A great man. The title "GOOD MAN" is better. Let all deserve this title, and nothing more will be required to perfect society and the church and the state.

YE 194TH LESSON.

Science and the Later Criticism.

Thucydides wrote history as Homer wrote poetry. The speeches recorded by Thucydides are no more real than those recorded by Homer. What of the Gospel histories of the man of Galilee? "The Lord's prayer," says Dr. Adam Clarke, "was copied from the ancient Eucharistologies of the Jews." The Old Testament account of creation—Adam, Esau, Joseph and other old Hebrew characters—is a rehash of Egyptian mythology antedating Moses by thousands of years, and traced back to India—a Hindu emnation passing through Egypt which was anciently colonized from India, according to Professor Herr Voelter, a German savant, in a work of his lately published. "The temptation of Eve and fall of Adam are pictured," he says, "on the walls of the temple of Osiris at Philae, built in an age anterior to the era of Abraham. In Sanscrit Adam is 'Adima, the first man,' while Eve is 'Heva.'" The account of Noah is given, not only in Egyptian mythology, but in that of Greece also—Ducaloon being the Noah of the Greeks.

If mankind are incapable of recognizing truth on its own merits without the label "inspired" affixed to it by self-appointed doctrinaires, with power of life and death over the millions, to be enforced against "recusants" by thumb-screws, racks, auto-da-fes, St. Bartholomew massacres, fire and sword, then race-suicide would be accepted as a God-send. How much of good is lost when mediæval falsehood and deception lie buried in the same grave with mediæval tortures? All gain and no loss! One great gain will be that the initiative will be left in the people's hands.

Society itself will determine what is society's needs. Religion will be no longer a bone bare of meat, to be fought over by ignorant sectaries.

Is there scientific evidence that human existence is continued after the change occurs called death? An association of learned men, mostly devotees of science, was formed in England, America, Australia and New Zealand a score of years ago and connected with like associations on the continent of Europe, and of which Gladstone was a member. It was designated, "The Society for Psychical Research." Eminent scientists became active members of this society. Dr. O. O. Burgess of San Francisco, Dr. Hodgson, Prof. James of Harvard, Myers and Crooks, eminent in science, and Arch Deacon Colley, rector of Stockton, England; Prof. Hyslop and others have professed the belief that a future life has been scientifically proven. I copy the following from the Pittsburg Leader of recent date:

"Communication between the spirits of the departed and the living has been accepted as a fact by at least one hundred of the foremost intellects of the past two or three generations, including Bulwer Lytton, Alfred Tennyson, Elizabeth Barrett Browning, Queen Victoria, Napoleon Bonaparte, Abraham Lincoln, Victor Hugo, Thackeray, Bayard Taylor, Camille Flammarion, Whittier and scores more in every field of thought."

Was Whittier's belief merely aesthetic, as expressed in his apostrophe to the memory of his departed sister, whom he so greatly loved:

"I cannot feel that thou art far
Since near at hand the angels are;
And when the sunset gates unbar
Shall I not see thee waiting stand?
And, white against the evening star,
The welcome of thy beckoning hand?"

The end of the thirteenth century marked the close of the "Middle Ages." The true spirit of Feudalism, the believing soul of Catholicism, which together make up the compound type of society we call "mediaeval," were in point of fact waning all through the thirteenth century. The hurly-burly of the fourteenth and the first half of the fifteenth centuries were merely one long and cruel death-agony. Nay, the inner soul of Catholic Feudalism quite ended in the first generation of the thirteenth century" says Frederick Harrison in his "Meaning of History."

We are in the midst of the death-agony of an epoch that has lasted four hundred years. The changes that have marked the nineteenth century in social, economic, political and religious ideals the world over are marvelous. A better era is dawning on the world—one of perfect intellectual freedom; one in which man shall have reached the maturity of his manhood, when he will govern himself. Nothing that the past has bequeathed us that is good will be set aside, and nothing bad will be held on to. The reign of incorporate feudalism will give place to public control and the domination of economic "kings" and the hierarchs of superstition will be ended forever.

YE 195TH LESSON.

Society and Evolution.

How long (millions of years) man sojourned on earth before he advanced beyond the stone age! He took possession of all lands and all the islands of the globe while in this primitive state. Only in Egypt, Persia, India and China did he rise out of the primitive stage in ancient times beyond three and four thousand years ago. From Egypt spread to Europe the higher arts. Greece is said to have been colonized from Egypt. And when North America was first discovered by the Cabots the inhabitants of this great continent outside of Mexico were still in

the stone age, and the native inhabitants of Australia are yet in a most primitive condition, so that we have a near view of mankind in every stage of human progress from the cave-man to him of highest development and culture.

The tribes dependent on the chase warred against each other continuously for possession of the hunting grounds. There were in the sixteenth century, outside of Mexico, because of these tribal wars, hardly a million inhabitants in North America. When mankind began first to till the soil women did the work, and afterwards prisoners of war did it as slaves. Then came in the monopoly of the lands by the few and tenants took the place of slaves when slavery ceased in England. And when invention led to manufacturing on a large scale wage industry became dominant. It has always been the strong exploiting the weak—a ruling class making beasts of burden of the many. How the priestly order dominated in Egypt the gigantic temples of old witness, and how above all the kings ruled oppressively the pyramidal tombs of kings bear testimony.

The giant many—the Samson blind—is shaking the pillars of the temple in Russia. No resistance would the movement of the people for their just rights meet if the few did not desire to hold the many to be still “hewers of wood and drawers of water” for them. But for this there would be no armies marshaled to slaughter their fellowmen, no ships of war built and no locks placed on doors. But only a day longer will the few hold the many enthralled. Soon will come in the new era, an era of common sense, when every people speaking the same language will form each a distinct and separate commonwealth under “home rule”; and a common congress at The Hague will make general laws for the *United States of the World*.

Reform must first be moral—the units perfected. To accomplish this end all motive for wrong-doing must be eliminated. There would be no wrong if no motive for doing wrong existed. May this be got rid of? Of course it may. How? Tome upon tome, whole libraries of thousands of volumes have been written and published from long before Plato essayed the task, until the present time, to answer this interrogatory. But an answer may be reached—one very simple, easily comprehended, correct and of few words. Yea, long, long ago it was given, viz: “Bear ye one another’s burdens and so fulfill the law of Christ.” A social order founded on the granite rock of mutual helpfulness will end all human troubles and sorrows, poverty and crime, ignorance and sin, and it will bring in universal peace and felicity.

Just one fixed ideal made the criterion of the life of each, viz: “I will not be better off than my neighbor,” will right all social wrongs. He who takes pride in having comforts that another has not and cannot have is a savage. The truly civilized man will be most miserable if he know that any want the necessities of life and he not able to supply the want or to see that it is supplied. And, indeed, this is the all of the Christian religion. That is to say, present and eternal salvation from poverty and sin. Jesus came “to take away the sin of the world” and “to purify unto Himself a peculiar people zealous of good works.” “Whoso hath this world’s good and seeth his brother have need and shutteth up his bowels of compassion from him how dwelleth the love of God in him.” He is no heretic, according to church canons, that ignores these teachings; but he is anathema—maran-athema—if he refuse to say, “I believe,” when a metaphysical, mediaeval dogma of no practical significance or importance or usefulness, and incomprehensible, is thrust in his face by some ignorant and bigoted ecclesiastic. When distribution shall be made to every man, woman and child in America, “according as he or she has need,” not as unto paupers, but as unto like stockholders of the common wealth, will we be a Christian nation and not sooner. To this sublime height did Christianity bring the most enlightened of old—the first Christian church or community. To this same sublime height will all mankind ultimately ascend.

YE 196TH LESSON.

Slavery by Indirection.

We live under a condition of labor's enslavement as real as existed in Greece and Rome when seven-eighths of the adult population were chattel slaves. Slavery is enforced servitude. Under natural conditions every man is compelled by those conditions to bestir himself to obtain food, shelter and clothing for himself and his dependents. When these have been obtained he is free to devote his time as is most to his own liking. How far different are present conditions? The difference between chattel slavery and wage slavery is only nominal. Go to South Africa, for illustration, and learn how native labor is obtained—how the negro is forced to serve the British on the master's terms. The native has few wants. He is compelled to hire out to work in the mines and on the farms for the Englishmen. How? A "hut tax" is levied on each village, kraal or tribe. It must be paid in English money—pounds, shillings, pence. How may the native obtain this? He must work for the English at ten shillings (two dollars and fifty cents) a month, and earn it. It is found that when the tax is paid he quits work and returns to his family and home. How must this be prevented? Increase the tax or lower his wages. He, refusing to pay, the tax collectors provoke a riot. A policeman is hurt or killed, a dozen rioters killed. The other day for the killing of a policeman, a dozen natives were condemned by court-martial and shot. These natives were converts to Christianity and spent the night before their execution in prayer. Of course no notice is taken of natives killed by tax collectors in the "riots." Their lives count for nothing, they "rebelled." Such is capitalistic rule. Such is British tyranny and wrong.

It is the same in America. The millions are kept poor and dependent designedly that they may be compelled to toil for the building up of the fortunes of the few. The tramp is the outcome. 'Tis said he will not work. That is a lie. He is as willing to earn by honest labor a living as is any other man under like conditions. Human nature is the same in all men. The "men out of work" are the ripened fruit of our social order. The railroads want as many men out of work that can turn a brake as possible, so that, in time of a strike, their wants will compel them to take the places of strikers. It is the same in all employments. 'Tis like "hut tax," and worse, a means of enslavement.

The poor of our cities are as a rule no more responsible for their poverty than are sufferers from cyclone, wave, earthquake or fire, and their sufferings should be relieved the same in the one case as the others. But to propose this would elicit a howl from the very same rich men that have given large sums to help the sufferers by earthquake, wind, fire and flood. Why so? It would raise wages. None but professional strike-breakers would take the places of strikers if toilers out of work and suffering for bread were not driven to do so by the condition in which they have been placed designedly by the capitalistic class, as the "hut tax" is levied by the English—not so shocking as the chopping off of hands, practiced by the Belgians; but as wicked and inhuman. And so is our designedly compelling men into servitude by starving them as bad as the Belgian and British methods of enslavement of labor.

What is the road out of slavery? There is but one—the ballot. The governing power of the nation and the states must rest where it belongs—with the many—the toilers. New Zealand is the first state in the world to emerge from the bondage of commercialism and capitalism; next Australia, and the next will be England. America will not be far behind the mother-land. English workmen now sing "Rule Britannia," with the meaning, "We Shall Rule Her." Yes, it is in the air that toilers shall rule the world. Poverty has already been abolished. What is wrong? The many are robbed of their just portion and the Rockefellers and their kind hold it out of their reach. What right has one man to the oil that Nature has produced in her laboratory during the millions of

years she has been at work, or to the coal beneath the mountains? Does not the oil belong to him who pumps it out? The coal to him who digs it out? No man has any right, under any conditions, to command another's labor or to take for his any share of it under any circumstances.

The thing we call "money" is the ball and chain that fetters the many. Money is the soul of artificial wealth; and artificial wealth is the only wealth that is not perishable; and it is not in any sense essential. It is only a means of enslavement of the millions who produce the essentials of life. The only real wealth is the bread we eat, the clothes we wear and protection from cold and damp. "Watered stock," government bonds, etc., bring "dividends." All "dividends" that do not measure the same to each and all are wrong. "Distribution to every one according as he or she has need" alone is right.

YE 197TH LESSON.

Society and the Individual.

I am a slave to the state as much so as was the negro on the plantation a slave to his master. My life may be placed in jeopardy and I be forced to give it up "freely for my country." Now the negro slave was guaranteed the essentials of life. Is the citizen guaranteed these by the state? Yes, nominally so. But he must become a "pauper" before the state will give him succor. True, New Zealand pensions all her aged—foreshadowing what the future will bring to all the aged and dependent the world over.

"Better days are coming bye and bye." And these the reformer is laboring to hurry on. In a primitive social state, each person having like access to the soil and to the rivers and the lakes, to the woods and the prairies; and all working individually and not in herds, as now they do work under a boss who thinks that he "owns" the workers like a shepherd his sheep, but is not at all responsible for their well-being—there were then only families; but it was to the interest of all concerned that they were large families, able to care for the old and helpless; and bountiful nature furnished every home with plenty.

All is changed now. Men become millionaires and billionaires. How? By appropriating to themselves what belongs to others, as the Bible says, by "keeping back by fraud the hire of the laborers," and as we say, "by the exploitation of the industrious"—robbery as much so as that practiced by highwaymen; and by grasping unjustly the benefits of machinery. Labor builds the machines. "But the capitalists," do you say, "pay the workers for building them." That is false. What has the capitalist of wealth that was not unjustly taken from the hands of the toilers? And all that is in return paid to the toilers for manipulating the machines the capitalist soon gets back from them. How? Out of the production of the machines.

Whatever money required for the carrying on of business should be advanced by the government, as now the national banks have advanced to them by the government millions, besides being given the privilege of issuing their own notes as money that never are returned to the banks for redemption as long as their charters last. Toilers, similarly associated and incorporated, should have like privilege with associations of money manipulators, and thus co-operative production be inaugurated and carried forward.

The money manipulator is enriched by wars. How is it with the toiling many? They bear all and suffer all. Their ghastly dead bodies cover the battle fields, and their wounds bleed and the surgeons saw off their limbs for the public weal. And it is labor that pays the war debts—to whom? To the money lords. It is, indeed, an "ill wind that blows nobody good." When wars shall cease to enrich the banking and money-

lending class wars will be no more. If property was made to be no more sacred than life; if bonded "war debts" were made unlawful, there would be no wars in the present age. If property were "drafted" as men are, we would have only "peace on earth."

Why have we this condition of things? It is because the people do not rule. There is no man that possesses rightfully any thing more sacred than his life. Why should he be drafted into the army? Why should he be forced to give his life for the common weal and the banker not forced to give his money—all he possesses—for the common weal? Why the one be killed and the other enriched? A little money-consideration frees the banker from the "draft"; then he becomes a "bond owner," and so is enriched while the other gives up his life—all "for his country." Why is it so? It is so because of tradition, which is only inherited barbarism.

There is nothing sacred but life. "Bear ye one another's burdens and so fulfill the law of Christ" is the one and only law of property, for the law of the land must conform to the divine law—the law of God, the "higher law." To assure life is alone legitimate. Property insurance should go no farther than to what is essential to life—to the preservation of the lives and happiness of each and every human being—the "bearing of each other's burdens." And the preservation of "equality"—that "your abundance may be a supply for their want, and their abundance may be a supply for your want, that there may be equality," as St. Paul says II Cor.VIII:14) that is the Christian order. If there be room in my house for one more person to lie down he must not be left to sleep out of doors. Hundreds walk the streets of London, New York and other cities all the night long while there are comfortable rooms and beds empty on either hand. This is unchristian. The latch string should hang out of every door and no wayfarer be shut out in the cold or rain. That is God's law of hospitality. Whence came the lumber for your great house so empty while poor people sleep in garbage boxes in the alleys? It came from the pineries. What right has one to more of that pine-timber than another? None at all. He is criminal who sleeps in a warm bed while others are shut out of doors by him when he could give shelter and comfort to them. Let every latch string hang out always and every table be common. Grand is he that can say truly: "No man ever came to my house hungry and I gave him not meat, a stranger and I entertained him not, naked and I clothed him not, sick and afflicted and I ministered not unto him."

YE 198TH LESSON.

Standing For the Right.

What is the duty of the patriot? It is to stand for the right—the common good. In reaching after the common welfare we may have to sacrifice our own individual welfare. And is this quite true? Did John Brown indeed sacrifice his own welfare when he gave up his life on the gallows? I think not. Death is the common lot. He chose the opportune time to die. It was gain to him and not loss.

What specific action is demanded of the patriot in the present hour? What his duty? It is to help cure the ills of society. There is one of these ills that must be removed.

And it is the paramount issue. Will the people see it? Honest, sober, Christian men are aroused to it. It is the saloon evil. It breaks up families. It destroys homes. A very distinguished writer has truly said: "It is the mature opinion of every one who has thought upon the history of the world that the thing of highest importance for all times and all nations is family life. * * * So long as the first concern of a country is for its homes it matters little what it seeks second or third."

The home should be the first concern of every patriot. Father, mother, little ones—the father at home every minute of respite from toil, enraptured with love of wife and children, every cent of his earnings placed in his wife's hands and he accounting to her for every cent spent and not one cent for liquor. This is the ideal home.

How is it today in the city? The saloon business is the most profitable of all occupations. Whose money is spent here? The toiler's, and his family in sore distress, hardly having covers for their beds in winter and no meat for the table—only crusts and water.

We old men look back and say: "It was not so when we were boys." No "boarding houses" then; but only "homes."

I ask again how is it now? I will not defame the sons and daughters of to-day. The present corruption is only superficial. It reaches not the many, whose virtue by contrast shines the brighter. We have girls by the million, pure as the snow and as lovely as the wild rose of Iowa. And we have young manhood worthy of the loveliness of our daughters. But there are broken homes, too many divorces, too much demoralization, distress, disorder, debauchery, decay, despair—death. What a change in the last decade! But society has a conscience and there will be a halt.

We should with profound seriousness approach the present situation. Is the church dead? Oh for the earnestness of the Roundheads of 1640! I would that the veterans of Cromwell could rise from their graves and come to our help. They never charged but they routed the enemy. But it was not they that carried the day. It was God. "God made the enemy stumble to our swords," says Cromwell, after the battle of Marston Moor. "Give glory, all the glory to God." We want this old faith in God to come back. After the battle of Naseby he wrote to parliament: "This is none other but the hand of God and to Him alone belongs the glory wherein none are to share with him." The word on that day was: "God our strength." Here is what the greatest of English generals further says of the battle of Naseby: "It may be thought that some praises are due to the gallant men of whose valor so much mention has been made, their humble suit to you and to all that have an interest in this blessing is, that in the remembrance of God's praise they be forgotten. It's their joy that they are the instruments of God's glory and their country's good. It's their honor that God vouchsafes to use them. Sir, they that have been employed in this service know that faith and prayer obtained this city for you. I do not say ours only, but of the people of God with you and all England over, who have wrestled with God for a blessing in this very thing. Our desires are that God may be glorified in the same spirit of faith by which we ask all our sufficiency and have received it. It is meet that He have all praise."

It is even now worth while for the politician to regard the public conscience. It is not regarded. Only the demands of incorporate greed are heeded.

Cromwell conquered the king by enlisting only "honest, sober, God-fearing men" to fight the battles of the Commons. We would say, elect to office only upright men, upholders of education and morality, men devoted to the welfare of the rising generation. Let the office seek the man.

YE 199TH LESSON.

The New Era.

A fierce struggle of interests—speculators on top—that is our situation to-day—how to make investments of money pay, the only object of legislation for the past half century in the United States. Investments of money can only pay by taking from labor its due and turning it over to the credit of capital. Capital is by nature inert.

It does not by any natural process grow. It only grows by absorption. Absorption of what? Of the earnings of labor. It is labor that creates all wealth.

What I mean here by the word "capital" is the artificial means of controlling the production of wealth. What I mean by "wealth" are those products of labor that are essential to human existence. Capital is that form of artificial wealth that gives control of natural wealth. But money in itself is of no value. Its value consists in what it will buy or command and control of wealth.

Money commands products. Then to give the control of the money supply of a nation to a syndicate of speculators is to give control of the products of the labor of the toilers of the nation to that syndicate. Where should the control of the money supply rest? In the people. In the state. In the many. No advantage should be given by the state to any one or to any class of men over any one or over all of the community in reference to money. If one man can have money furnished him at one per cent or one-half of one per cent per annum, as have the bankers the bank bills, it should be so furnished to all men. It is strange if any intelligent man will controvert this self-evident truth. He cannot.

This it is, then, to "free the money." It is to place it within reach of each and all alike, without especial privilege to any. "All treated just alike," should be the law on the subject. National bankers have special privileges. This is the greatest wrong. This wrong must be righted. It cannot be borne. But it is only just now—only within a few years—that the working class have become sufficiently well informed to know that they have not an equal show under the laws with all others—to know that they are but slaves. Whoever is a laborer is a slave, to the commercial or speculative class, today.

It is not the fact that he works that makes him a slave. It is the social system of which he, as a toiler, forms an integral part, that fastens chains upon his limbs and an iron collar about his neck. Under that social system chattel slavery flourished for many centuries, yes, for millenniums. The abolition of chattel slavery universally in Christian countries has made the condition of the workers worse than before when considered with reference to the means of subsistence. What once was assured is now uncertain. No chattel-slave master ever starved his slaves to death voluntarily. But the wage-slave master is responsible for all the hunger that exists in the huts of the toilers. It was always to the interest of the chattel-slave master that his slaves were well kept. It is to the interest of the wage-slave master to rob his slaves of all—to leave them nothing. So the abolition of chattel slavery is a loss and not a gain—if we consider only as essential to human happiness food, raiment, shelter, bed, and a fire to warm by. And really, there is no gain of freedom. No man can be free who is hungry and naked. The tramp is worse off than was ever a negro slave.

What must be done? Our social state must be reconstructed. Not one stone of the ancient temple of our social system must be left upon another. It must be demolished from top to its deepest foundation—must be levelled to the ground—and a new temple must be erected in its place unlike the old in every respect. Instead of competition there must be co-operation. Distribution must be brought about without private speculation. And so, too, must production. All speculation must end. Speculation is only robbery. It is intolerable in a Christian state. There must be established a community of common interests not unlike the Pentecostal commonwealth described in the Acts of the Apostles. We must restore that primitive Christian community and make it world-wide. That is the "New Republic" in which all things will be common, and God shall dwell with men and be their God and they his people—our own Columbia that is to be—the United States of the World.

When I talk with politicians they tell me it will take centuries to

bring this about. But I say it may come about in a day—occur like the birth of a child. And the time is at hand. "Prepare ye the way of the Lord. Make his paths straight." The new era is in sight. The present condition of things cannot be much longer borne. The time for reconstruction is now.

What will the people say? They will declare that a few millionaires and billionaires shall not own the United States. The greatest good of the greatest number is the law. It will be enforced.

YE 200TH LESSON.

Christianity Crystalized.

When once the "rights of property" are understood and enforced there will be no want. The first and essential right of property is now tacitly recognized by all. It is the right of each to a portion "according as he has need" of the common product. This that I speak is not theory, but it is fact. It is conceded by all that each has a right out of the common stock to the necessities of life. All things in Christendom are common to the extent that each be fed, clothed and sheltered. Society guarantees to each member thereof subsistence. It has assured to each food, raiment and shelter. It is horrible, and mankind shudder at the barbarity of starving even prisoners of war. Society guarantees against this barbarity. Civilization forbids it. Christian civilization guarantees food to the hungry, clothes to the naked and shelter to the stranger.

This is the essential idea, hence the necessity of its repetition and amplification. It should be talked over at length and emphasized and hammered into the brains of every voter. Each has a rightful claim on Christian society, no difference how bad a man he is to food, clothing and shelter. Infants are not exposed as they often were in Pagandom of old. When I was a boy I heard it said that one bitten by a mad dog might be smothered to death under a feathertick. But I believe this is no longer permissible, if it ever was. No, each must be let live, no matter how deformed, lame or afflicted, and no matter how wicked he may be; and if destitute and dependent must be cared for in every essential want by society, hence our homes for the feeble-minded, insane, etc., and our prisons and penitentiaries for criminals. There are they fed, clothed and sheltered at the public charge. So every one has a right to as much of the common product as is essential to life and health. To that extent all things in Christendom are common.

Well, when that is conceded all is conceded. What do I mean by this? I mean that in so far as nature is concerned all share equally, and herein there are no rich and no poor, all are equal. All that any human being ever had in this world, according to nature, was his clothes and board. When each has guaranteed to him life's essentials he has all there is or can be to his natural share. Talk of the labor question; that is all there is of it. The toil and struggle of ten hours a day in the mines underground, in the shops and factories and on the farms above ground of ninety per cent of the inhabitants of this planet has no other end than food, clothing, shelter and bed. I would dwell on this thought. Paul said when he had food and raiment he had learned therewith to be content. And well he might be; for that was his natural portion of earth's product. He had in food and raiment his whole share. That was all he could have. And no one ever had more. No one possesses more of water than he makes use of—what he drinks and what he befouls by bathing in it. Indeed, if the truth be told few use as much as they ought for bath purposes, cheap as water is. Why not more? Because ungodly greed has not in this respect taken hold of their perverted minds. If the plutocrat could

monopolize the water he would bathe in the ocean and let nobody else bathe in it. How rich he would be if he could prevent everybody from bathing in the ocean but himself! He would own the oceans. That is wealth; it is to keep all other people out of the use of what you cannot use yourself.

You can use very little of any essential thing. What do I care how many stars in the milky-way you claim to own? You have as good a right to own the stars as the ocean and the ocean as the land. A few hundred Americans own all the tillable lands in Hawaii. They have as good a right to own the sun, moon and stars as the lands of Hawaii.

Now no man has a right to more than will supply his necessities. That much he has an inalienable right to. What then are the rights of man? Perverted they are legally the right to monopolize earth, air, water, oil, coal, sun, moon, stars of the heavens and all the food and clothing and houses in this world. The individual may have all—one man have everything, and the millions of mankind nothing. That is the so-called "rights of property"—the rights of "business men." Don't disturb business interests by disputing these rights!

But there is an irrepressible conflict between the rights according to God's law and according to man's law. What is reform? It is to abrogate man's law and enforce God's law. It is God's law that the essentials of life are common property to be distributed in a Christian way "according as every one has need." The four simple words "in a Christian way" mean more for good than any other four words put together of all languages.

But is the distribution to "every man according as he has need" made, as yet, "in a Christian way?" No.

Now all ye "Lessons of Ye old Schoolmaster of Ye olden time have but this one purpose, viz.: to see fulfilled the distribution in a Christian way (after the manner of the Pentecostal church) of life's essentials "to all according as every one has need" (Acts IV.:35) and beyond that no one control more—all things common. And is this not to re-establish Christianity? Is it not Christianity itself crystalized?

YE 201ST LESSON.

Our Own Self and Others.

While working for self we may also be working for others. Des Moines, Iowa, boasts the most superbly equipped street railway in America, if not in the world. Now the means to this end financially have not been advanced by capitalists excepting upon a calculation of profits from fares. This great improvement has been made by "passing the hat" for nickels. The street railway is a common blessing. How much does the president of it (whose brains have made it) get out of it? He gets his "clothes and board." That is all. No man can, according to nature, get more out of any business or enterprise. "Clothes and board" are the ultimate of all effort. Who would like to take his place and be tied to a desk as he is? I would not. But he enjoys it because his great heart is in the work.

We must not think him a bad man because he has a city franchise that has proven a bonanza in his hands. He is building for others. He may leave to his sons a means of livelihood—a work to do. No man can do more and none less; for every one must have a work, if a normal man. A change is coming in the ideas of men. The time is almost here when no man will have a thought except to serve his age and country, as did Wendell Phillips; as does Booker T. Washington; as does Andrew Carnegie and as does Mr. Polk in so far as the street railway is a factor.

And men do harm rather than good and in so doing pile up riches for themselves. The man that builds solely to make money, houses to be

occupied as liquor hells and gambling dens and houses of shame is a moral leper. Public opinion should be so intense in disapproval of this kind of wrong-doing that the guilty one would seek to hide himself from God and his kind in some dark and damp cave—reptile that he is. But for such creatures we would today have literally God's kingdom come down to earth. And only it is Christian to have no thought and do no act but for the common good. That is my contention. Robbing poor girls by employing them in factories, stores and in domestic employments at wages inadequate for self-respecting maidenhood is unchristian. If a business cannot be conducted and pay wages that render the lives of employes worth living the business should be wound up at once by the mandate of a court. The employer should have no other purpose in the conduct of business than the welfare of all those dependent on it and, too, the common welfare.

Our Puritan forefathers studied the Old Testament more than the New. And they were more Jew than Christian. The non-church member was to them a gentile and beyond the pale. Nor did church membership forbid owning stock in a slave ship. How short a time it has been since men, women and children were sold on the auction block like cattle by "Christian men" (so-called) in America. The thought uppermost in my mind is that self-abnegation is the essential element of the Christian religion. Of course, the wish to be remembered as a benefactor belonged to the character of Washington. But no financial consideration could have tempted him to come short of duty to his country. He rode into the midst of a hailstorm of bullets at Princeton and his aide hid his face expecting Washington to fall as did General Mercer fall.

Reader, look into your heart and see what motive is at its core in all you do. Is it selfishness or is it to "lend a hand" and to "never lose an opportunity of doing a favor?" Do you think it "more blessed to give than to receive?" He alone occupies a plane above the beastial that thinks of giving rather than of receiving, who says, "I am the servant of all" and who cannot rest his head upon his pillow if he know that any that he can help "have not place whereon to lay their heads."

Public opinion should close up every business that does not promote the general good—saloons, tobaccoist dens, pool halls, gambling hells, redlight establishments, public dance-halls, etc., and distilleries and breweries that produce intoxicating drinks, and it should convert all department stores,—(and all other business that monopolizes what was once the source of the income of many supporting large families), into co-operative institutions owned by the public at large, as are the public schoolhouses, and conduct them for the public good and not to enable individuals to become millionaires and billionaires. That is what Christian socialism means to bring about—that state of public opinion.

YE 202D LESSON.

Popular Ideas and Government.

Popular ideas in America are as far in advance of the American government as are popular ideas in Russia in advance of the Russian government, and as were popular ideas in France just prior to the French revolution in advance of the government of Louis XVI. What is termed "popular ideas" here is public opinion, and what is termed "government" includes customs and institutions, as well as the law-making power. Now public opinion may be compared to the world of waters, including the oceans, the seas, the lakes, the rivers, etc., and the advance of public opinion may be compared to the rise of waters. The doctrine of Plato was that ideas are self-existent, "eternal substantive realities, existing separate from the objects of sense, not discernable by sense, but only by reason or understanding, and things

observable are only pictures or representatives of ideas." (Grote.) This doctrine is manifestly true in respect to governments, customs and institutions, which are only pictures or photographs of pre-existing ideas, the American governments, etc., especially. And comparing public opinion with bodies of water, or shores holding the waters in place, as in the Conemaugh valley, Pennsylvania, years ago, and, public opinion, rising above these shores sweeps all before it, as Johnstown was swept away by the flood from the reservoir. That is what Russia is experiencing now, and what France experienced in 1789, and what the United States is sure to experience soon if the federal and state constitutions, and all our incorporated, money-making institutions, trusts and combines be not changed and shaped to accord with the advance of public opinion before the flood of ideas reaches its maximum height.

The changes that have taken place within the recollection of elderly people in the means of production and locomotion, in machinery, transportation on land, navigation on oceans, seas, lakes and rivers, and the systematization of all movements have resulted from the advance of ideas. Our social system, in whatever respect it has fallen behind the advance spoken of above, and remaining in the old ruts of the eighteenth and previous centuries, will be advanced. Old ways of farming—mowing, reaping, plowing, etc.—and old ways of manufacturing, weaving, shoemaking, bridge building, etc., etc., have no more "fallen into the sere and yellow leaf" than has the old in every respect.

Greedy stands in the way of advance. The lesson of the Civil war in America ought to suffice. Nothing can long delay the progress of ideas. The time has arrived when popular control of all things must come in and corporate greed be put down. There must be set up a universally systematized movement of all the machinery of the common weal. Intelligence has become so general and all interests so unified and amalgamated, that all interests are common. Every person in America has the same interest in the railroads, in the oil wells, in the coal mines, etc., and in all productive machinery and their management as has every other person. So too, of insurance. So all movements must become, as of a timepiece or of an ocean steamer, every wheel and piston acting automatically and to one end. So the wheels of society will move, the end being the common welfare.

Any social system that promotes the welfare of a class or of individuals, one above another, and any business that does not add to the common good and well being of society is wrong. The environment should be promotive of the welfare of all. Every individual is a brick in the temple wall, a unit of the social order. Whatever artifice lessens the likeness of the individual units will be put an end to, and all continue from the cradle to the grave, as alike as nature has ordained. And our religion, too, is destined to become suited to our advanced state, as, when first introduced, it was suited to the maximum of Grecian and Roman civilization. It deteriorated as barbarism rolled, a tidal wave, over Europe with the incoming of the Goths, Vandals, etc. As partially reformed 400 years ago, with its mediaeval creed uneliminated, it is unsuited to the present age. The ideas of the dark ages are outgrown. Any attempt to bind and fetter present day thought (putting into the old bottles the new wine) is sure to fail.

But the extent to which tradition may control one man today the following press-despatch of an occurrence of the year 1907 goes to show: "Dr. Patterson was one of the speakers at the regular weekly meeting of the Presbyterian ministers of Philadelphia not long ago, and his subject was John Calvin." He said:

"If I had my way about it I would have an executioner called to deal with heretics and blasphemers. Burning at the stake would be too good for those who revile religion and take the Lord's name in

vain. The growth of heresy is such today that nothing but measures like this can stop it."

Comment is unnecessary. Of course, if the power to do so remained, heretics would still suffer from fire and faggot. If God punishes by eternal burning, why not a foretaste of the hereafter be administered here? And God is love!

YE 203D LESSON.

The Problem of the Hour.

We must protect the homes. We must make homes possible. What is the cause of the decadence of the homes? What stands in the way of their re-establishment? Why is there so much misery in the homes already established? What is the matter with society? The hills of the city are covered with beautiful homes—the bottoms with homes of squalor and destitution. And those of squalor and destitution outnumber those of beauty and plenty. Why is this so? And oh, the misery of the squalid homes on the bottoms, the homes of the many toilers! Why is it so?

Poor men who depended upon their labor for subsistence, when I was a boy, were at the head of homes of happiness. Many children played about the door. The wife sang her songs of joy. The wheel hummed and the yarn skeins hung from the cross timbers of the ceiling of the "best room in the house." All were employed at home. Whither are we drifting and what is to be the end?

I will tell you reader what is the matter. Will you harken and if you can do anything with your ballot to remedy the evil, will you do it? There is a problem being solved by the speculative bosses the employers of labor. What is that problem? It is everything to them. Its solution in their favor is their only hope. They must solve it in a satisfactory manner to themselves if they would "make money" on investments, secure high dividends on watered stocks in factories, mines, etc. All production is now carried on by great concerns. The farm is the only exception and the "bonanza farm" will become the rule after the problem has been solved satisfactorily to the capitalists. Then will the agricultural lands become the property of syndicates as the coal lands and all the mining properties now are. The owners of the farms living in the great cities, as the mine owners and the factory kings now do, and farming will be carried on like shoemaking and other productive business is now, that once was carried on by individuals in small shops. All that now stands in the way of "bonanza" farming is that the problem is not yet fully solved—not settled for good.

You see this problem mentioned frequently in the papers; but you do not stop to reflect upon its meaning. The paragrapher is paid to mention it so that the public may become familiar with it and not surprised at its solution. Here is a specimen paragraph:

"When the problem of cheap labor has been solved in the United States, then business will boom and a wave of prosperity will sweep over the nation, unheard of in our country in the past." A cottonmill owner of the South, an employer of child-labor, said to the philanthropist, Edgar Gardner Murphy, "My business is a low-wages business."

Reader, must we have "low wages" to be prosperous? This is a serious question. Who is it that demands "cheap labor?" The men that rule America—corporation kings, the railroad kings, mining kings, and the factory kings—the employers of labor. It is to accomplish this end that the regular army has been increased from twenty-five thousand to one hundred thousand. It is to this end that the pay of soldiers is to be increased. It was the end had in view when the national guard was built up in every state. But it was found that the guards could not be depended on to shoot strikers. The regulars are more reliable. They will,

It is believed, shoot down the working men when ordered to do so. Pinkerton's thugs did the work for a time till the public attention was attracted to their unlawful deeds at Homestead.

Regulars will be stationed in all the great labor centers. By whose dictation is it being done? By that of the mining and railroad kings.

This is a very important step in the solution of the problem of "cheap labor." But what effect has cheap labor on the home? It is the cause of its decadence, of all the squalor and misery we see. Why is it impossible for at least one-third of the willing workers to find employment? It is made so on purpose by the employers of labor as a great factor in the solution of the problem of cheap labor. Few people think about this. When I say that the millions are kept out of employment by design and conspiracy of the employers of labor, reader, you do not believe it. But it is true. They are kept out of employment that they may be ready to become "strike breakers"—to take the strikers' places.

The idleness of the many is no accident. The tramp and the prostitute are no accident. Chattel slavery was the solution of the problem of "cheap labor" in the past. What must be the condition of labor in the future, under our present social system? A worse condition for the workers than chattel slavery. The tramp and the prostitute are its concomitants. These are made so by the efforts of the capitalists to have cheap labor. Cheap labor in America, as in Europe—"pauper labor"—the capitalists want and will have, no matter if half the toilers become tramps and the young women all prostitutes, and society be broken up. The greed of gain knows no bounds.

YE 204TH LESSON.

Would It Be Right?

Would it be right? This is the final test. Right and wrong are placed in the balance. If the right bears down the scale it is safe to accept what is offered, but if wrong, then stand aloof. Would it be right to "deal justly and love mercy?"—to "give to him that asketh?" Would it be right to re-establish the primitive Apostolic Church as an universal Christian commonwealth? Would it be right to establish a common storehouse of food and clothing so that distribution shall be made to all men according as every man has need? Common lodging houses in the cities so that no man shall be compelled to sleep out of doors like the wild beasts? Common workshops, inviting all to remunerative industry, occupations so many that each may choose his profession and find work congenial to his taste? Work and paying work at that? Would it be right to "do unto others as we would wish might be done unto us" if we were similarly placed? Would it be right to treat our fellowmen as brothers? To presume that men are innocent of crime till proven guilty? To punish no man simply for being destitute; to lock no man up in jail that has not committed a higher "crime" than that of being without money, that is to say, about as well off as were Jesus and the twelve?

The time will come when the barbarities committed against the poor of today, by authority of (so-called) "law," will be looked back to with the same horror as we now contemplate witch-burning, or the "blue laws" of Connecticut. The crimes every day committed by policemen and the police judges against "vagrants" are more heinous than by all the burglars that ever infested a city. And the policemen and judges are only "carrying out the law" they say—enforcing the edicts of—not the people; for the people, today, are kind and humane, are hospitable as were their fathers—but of the speculative, corporation-sheltered money-makers, magnates of monopoly, men that, if they dared, would willingly buy and sell slaves, that care nothing for humanity, but who prate continually about the "rights of prop-

erty" and tramp ruthlessly upon the rights of man—men controlled by one passion alone—avarice.

There is no way to humanize society, except by abolishing the speculative order. This is the foremost reform to be brought about. When men can no longer make money by any means but honest toil of hand and brain, and the toilers work co-operatively, each receiving an equal share of the joint product who has done an equal share of the work and no capitalist connected with the business, the workshop or factory or mine belonging to the commonwealth, the toilers having leased the plant from the state for a tax paid by them on its cost not higher than that paid by national banks to-day on their circulation (one-half of one per cent) and so many factories, workshops and mines built and operated that all labor be employed and no man hunting a job with valid excuse that he "can't find work," then may tramp laws be in order. Tramps would not be.

But with opportunities monopolized by a few speculative capitalists, with the right to shut down the mill to produce an artificial scarcity and so depriving the unemployed of his weekly income and raising the price of the commodity produced that the people must purchase, the lands held as "bonanza farms," conditions as they now are, life is not worth living to him doomed to daily toil. Is it right that kings exist? The many subject to the arbitrary will of one—a railroad magnate or a Frick or the Pana king—petty despots, heartless as was Lo Bengula? Ought not the workers rule the factory as the people are presumed to rule the state? Is not one-man power in the workshop more oppressive than in the state? We want a democratic system of industry as well as of government—co-operation—to take the place of wage slavery.

But how may co-operative industry be established and wage industry abolished? By law. The whole power of the state has been directed toward the building up of private fortunes. Let the whole power of the state be directed toward building up co-operative production and co-operative distribution of products.

There is no protection of industry in building up by law the wealth of capitalists now since the trust has destroyed competition. The money that builds and operates railroads, manufactories, mines, etc.—all productive and necessary enterprises—must be public money. We ask only that the government do for all what now it does for some.

Has not Uncle Sam really built all the manufactories? If not, why do we say, "If you repeal the tariff laws all the factories will have to close?" Then Uncle Sam made the factories by making tariff laws. How could tariff laws build up the factories if they did not either directly or indirectly place money in the hands of the capitalists to pay for the building of them? Now, candidly, would not Uncle Sam as well build the factories directly as indirectly? How? Deal with Trades Unions as now he does with Wall Street banks. To be sure, I mean that the Unions shall not be exclusive, but inclusive and comprehend all laborers, white and black. The national banking institutions are merely co-operative associations of money-lenders built up and supported by the government. By changing a few sentences in the currency laws—the "National Banking Act"—co-operative production and co-operative distribution of products may be instituted by the national government.

YE 205TH LESSON.

The Rights Of the Many Menaced.

James Bryce, in his history of the "Holy Roman Empire" says: "As well might one hope to stop the earth's course in her orbit as to arrest

that ceaseless change and movement in human affairs which forbids an old institution suddenly transplanted into a new order of things from filling its ancient place." That "a new order of things" is upon us is clear to any observing mind. Combination of interests into trusts and the monopolizing of all production and distribution by large capitalists is not just "approaching," but it is now here. Soon will this include farming. In an early number of the Review of Reviews was shown the profits arising from an Iowa corn farm of 6,000 acres in the year 1898. The farm cost \$30 an acre, \$180,000; buildings, machinery and running expenses \$70,000; total outlay, \$250,000. The profits for 1898, \$50,000, which equals 20 per cent, a greater profit than may be realized on investments in most other lines of production. What then, must result in the near future in Iowa and in all the West? The small farms all bought up by millionaires and bonanza farming become the rule.

Now, in reference to this nation's grasping the islands of the sea and falling into line with England, Russia and the other greatpowers: Is this not inevitable? Is it not simply a part of the "new order?" Can this "change and movement in human affairs" be arrested? Is it not as futile to resist this tendency as it was for Jefferson Davis and his followers to resist the march of events in 1860? The shoemaker no longer has his little shop, the groceryman will soon not have his little grocery, the storekeeper his little store, the butcher his little shop and the farmer his little farm. So with the nation, America will be a stockholder in a great trust of powers. The "English speaking race" will be "our countrymen," for "our country" will be the world. Patriotism has been ever my religion. But what does a man born in South Africa, like Kipling, or in Australia, or India, or New Zealand, or Canada, or British Columbia—know of patriotism as an Englishman? Kipling sings of the "White Man's Burden," but what does he know or feel of the burden that weighed on the heart of Robert Burns? Nothing at all.

Must patriotism then be lost in cosmopolitanism? Must we cheer for the flag of the united English-speaking race? Must we cease to celebrate the 4th of July?

There is a phase of this condition that sadly afflicts me. I ask what is to become of the multitude who toil? All is gloom and uncertainty here. Go to New York and visit the Italian quarter where men and women work from five in the morning to eleven at night for less than forty cents a day. What is to become of the American laborer? The ignorant and the drunken will be enslaved. But will the graduates of our free schools submit to the industrial yoke of bondage of greedy capitalists? They will not? What, then, will they do? They will have a fair field. They will be assured a competence so that they can marry, support in comfort their families and educate their children. This they will have. How will they secure it? In the words of the patriots of 1776: "Peacefully if they can, forcefully if they must." That is as far as I can see.

All is "organization" now on the part of speculators. Capitalists organize. They form unions, with articles of incorporation and officers elected and lawyer's feed to look after their interests. If the farming and laboring classes have got above childhood, have reached the plane manhood, they will do the same. They will take advantage of every right guaranteed them by the Declaration of Independence and the Constitutions of the states and the Union, especially. "The right of every freeman to keep and bear arms." This right must be preserved. But with the courts and the legislators and the executives the mere tools of incorporate trusts, and the brigades of regulars stationed permanently near every state capital—bloodhounds of incorporate tyranny—ready to be unchained, as at Chicago in time of the railroad strike—will not our liberties be at an end?

The metropolitan daily press is silent in reference to these wrongs. Why? Because, like the officials of state and nation, it is largely the obedient tool of incorporate wealth. No warning voice is raised by it. The people are told that it is a great blessing to have regulars stationed in

their midst. Our fathers of 1776 did not think so. The framers of the constitution of the state of Iowa did not think so; for that instrument declares: "No standing army shall be kept up (in Iowa) in time of peace." Have we forgotten the teachings of the fathers?

But a new era is upon us. It is an era of concentrated wealth and power. It is an era of corruption. It is an era of drunkenness and debauchery of the many. It is an era when marriage is almost obsolete and homes are becoming rare. It is an era of demoralization. What will follow? Action. The righting of wrongs will follow. The rights of life, liberty, and the pursuit of happiness will be reasserted. We will come back to first principles. We will come back to nature. The natural and inalienable rights of man will be conserved—everlastingly preserved or the majority of mankind will "know the reason why!"

YE 206TH LESSON.

Darkness and Light.

No man should be permitted to carry on any business deleterious to the public interest any more than to steal. The business of selling strong drink is worse than theft, because more harmful. And gambling, tobacco raising or tobacco selling or the manufacture of cigars, cigarettes, etc., ought to be inhibited by public opinion, which is the only positive prohibition. Laws not upheld by public opinion are futile, and public opinion fully ripened renders statute law superfluous. What then is needful? The schoolmaster. No man can brave enlightened public opinion. "Enlightened," I say. The figure of light is most expressive. In the sunlight all is seen. Men do not dispute about appearances at midday beneath a clear sky. We see an heroic action and clap approval. The theater goes wild at the brave fireman carrying the aged mother from the flames down the ladder from a lofty height to safety. Right doing is approved of all. Yet all do not know the right. Why is it so? Because many are in the dark. Hence the need of the schoolmaster.

Admit the truth by our actions that the true purpose of all human effort is to make the world in which we live and move and have our being the better, the wiser and the happier and we are enlightened. Then it becomes self-evident that we should pursue no course of life harmful to the common weal. But who does not know this to be true? Is the purpose of life with the King of Belgium to make the world the "better, the wiser and the happier?" Is he carrying that out in the Congo Free State? And who, of the millions of the white race live with the purpose of doing only good?—not to enhance their own private fortunes, but other's good? Very few have any higher purpose in life than that of the Belgian King.

Now a higher motive has been presented to the world by all teachers of Christianity since the day that Jesus began to preach by precept and practice. If one, to be a Christian, must be devoted solely to healing the sick, cleansing the lepers, casting out devils and raising the dead (figuratively speaking)—literally "going about doing good"—what per cent of the so-called Christian world are in fact Christians? Reader, are you a Christian of this type? To say "I am a Christian" is not to be one unless one have in him the mind that was the Master's, and "he dwell in us and we in him."

But the fact is that man, emerging from a savage state, is what he is at a given period of human history. He is as is the Kosmos. What has been the state of sentient life at the different geological periods? What, in the Primary? In the Secondary? In the Tertiary and in the Post Tertiary? All dissimilar—advancing to higher and higher planes—increasing in brain development. Now man, individ-

ually, begins life at the foot of the ladder and goes up many steps of development till he reaches the topmost round. And so of the race. We know that before the glacial epoch man existed. He was not in mind as now. He is not now what he was even three centuries ago. Think of Cotton Mather advising the seizing of William Penn and his co-religionists on the high seas and the selling of them, in the Barbadoes as slaves, for rum and sugar!

So I contend that even our Puritan fore-parents were savage—like the King of the Belgians to-day. Many savages we have in our midst even yet. They are far behind the advance of public opinion which marks the high tide of enlightenment. The world is horrified now at such sentiments—such heartlessness as was common, yea, universal three hundred years ago, at the time when the slave ships were unloading their cargoes on our shores and on the islands of the West Indies. But the manufacturing and selling of ardent spirits, the raising of tobacco and opium for the markets are the same, in fact, as the slave trade—out of harmony with true civilization.

YE 207TH LESSON.

Social Anarchy.

Martha complains that Emanuel is becoming negligent. He doesn't dress the children in the mornings of late, lets the little ones run about in their bare feet and "nighties" to be looked after by mamma who is so busy getting breakfast. And he neglects to bring in water and coal and even forgets to milk "bossy" and feed the chickens. What ails Emanuel? He has become of late exceedingly religious. He says that God is his only care now. "I give my whole attention to Him and I care for nothing else," he is heard to remark. Well, dear sir, God is surely quite able to get along pretty well without your help, and Martha and the children have need of your loving care and assistance. "As ye have done it unto one of the least of these ye had done it unto me," said the Master.

There is, in the same town, a hard-working little woman named Mary. John, her husband, was always very attentive to his home affairs until about three years ago when, for the first time in his life, he came home one evening "full." Sad to say, it is his every-day custom now. Before he has washed for breakfast he hurries to the doggery to take his morning "swig." He comes home when breakfast is cold singing hilariously:

"Our fathers they, like silly goats,
First wet their eyes and then their throats;
But we, their sons, have grown more wise,
We wet our throats and then our eyes."

Mary was once a very happy wife and mother. John a good husband and father—hard working and providing well for all the needs of wife and babies. He is out of work now most of the time. Really he does not seem to want to work at all any more. What he does earn he spends for beer and cigars. Mary takes in washing. John has become cross and his children are afraid of him. They are so poorly clothed the mother is ashamed to send them to school and she is not able to buy books for them. She is worked down; for she has to support John as well as the children and herself. He even pawned the clock the other day for money, and spent it for beer and tobacco. And not long ago Mary gave him six dollars to pay rent. He lost the money betting on the wheel and for drink.

Helen lives in the same town. Her husband is named James. She is a happy wife and mother. Mary does their washing. James gives his wife the long end of the handspike to lift. There is nothing about their

that he can help her to do in which he does not "lend a hand." He helps her wash the dishes. He is a New Englander—has read a deal—is the graduate of a college in the East. He admires Brooklyn methods and says: "What is a woman's work is no less a man's." When he is about the house he does all he can to make Helen's task light. He loves his wife and children. They love him. He dresses the littlones in the mornings—putting on them their frocks, aprons, shoes and stockings. He helps them in Geography, Arithmetic, Grammar, gives them pointers for composition, hears them "speak their pieces," teaches them gesture and provides all needful equipments for their work—school-books, pencils, paper, etc., and they are regular in their attendance at Sunday school, too.

The Evangelist, holding meetings in a tent in the same town, says he can't meet James yet, but he wants to see him, shake hands with him, thank him for his vote, as a member of the town council, in favor of the Evangelist's having the public square on which to pitch his revival stand and for the money subscribed by him—(\$25) at the request of the church committee to help meet expenses of the meetings. James is the principal saloon proprietor of the town—agent of the Milwaukee Brew-Trust and is getting rich. He says of himself; "I am a business man. I do not keep in my employ anyone who drinks and I am a teetotaler myself. All my barkeepers are strictly temperate. If I know of any of my employees drinking, I fire him at once. I conduct my business strictly within the law under license from the national, state and municipal authorities."

Are not the above pictures true to American life? Which one of the three is the better man? Which the worse? Is the individual in the foreground? Is not social anarchy the devil to be cast out?

THE 208TH LESSON.

The Dictates of Honor.

Remember that, in play with other boys when I was young, if I affirmed what seemed incredible and was met by the appeal "now or bright" and he answered "yes, honor bright" we gave credence to his story. Here was, then, in the minds of boys, a conception of honor. "Upon honor!" was another form of appeal that brought out truth, as we had it in our hearts and minds to believe. Here then is a standard of well-doing—the standard of "honor." Now this does not need defining; for every one, old and young, by intuition comprehends its meaning. And every one, too, knows that if on honor" all dealings were conducted, all affirmations made and principle of human nature never violated there would be no need of courts of law, judges or juries, lawyers or statutes.

Honor is called in requisition in social intercourse principally. It especially belongs to men and women in their relations to each other as husbands and wives. Here its importance is supreme. Here dishonorable dealing is the most harmful and dishonorable dealing the most beneficial. Have each kept faith "honor bright!" Answer bravely, "Yes," when life is about to close, and shall be heard the loving words of the Great Judge on the day of final reckoning "Well done!" He that lets honor slip and relies on concealment leans on a broken reed. How he must despise himself! He that does nothing dishonorable does nothing wrong. He has nothing to hide. "Can this be in honor?" Here is the appeal to the divine in man. The honorable person will violate no trust. "He will do to bank on," we said of him. Leave a sum of money in his care, taking no promissory note or keeping no account of it, he will return it on demand; if you have gone to your final rest without asking for it, he will

seek out your heirs and present it to them, not a cent kept back, and, too, if only he and God and your own immortal spirit know of his having been entrusted with the treasure.

And this marks the plane that all will occupy when mankind have become enlightened—an age not far distant from the present, I trust. Then will the youth have been properly taught by both precept and example at school and at home. Then there will be no "lovers of pleasure more than lovers of God." All depends on the education of the young. Little boys and little girls acquire opinions which are the foundation of their actions. It is the same with grown-up people. Little boys reason that what their fathers and men generally do must be right. Less of good is accomplished by precept than by example towards building up character in the rising generation. To the conscientious it seems difficult to understand how one can do what is degrading and shameful, destructive of public morality and dishonorable, especially in the presence of the young.

Mind is a mighty force. Think of Luther, Calvin, Wesley, Whitefield, Fox, Knox, and other reformers, what an influence each of them exerted and still exerts! The mind-force of an earnest individual is incalculable. A great soul like Paul's will transform the world. An example of the invincibility of mind-force in ancient days we have also in Pythagorus. "His influence as a philosopher," says Gillies, "in producing reformation in persons of every age and of either sex was rapid and astonishing. The women of Crotona laid down their ornaments and resumed their modesty; the youth preferred their duty to their pleasures; the old improved their understanding and almost neglected to improve their fortune. * * * Men were so trained by education and discipline as to regard the great duties of life as the most agreeable amusement, and to consider the esteem of their fellow-citizens and their own as the chief source of their enjoyment. * * * The chief happiness of mind was sought in intellectual and moral pleasure."

YE 200TH LESSON.

Inspiration and Truth.

Until psychology has become a positive science and all is known of the capabilities of mind that can be known, we may not deny inspiration in the theological sense. There is less ground to deny it since the advent of modern "psychic phenomena" than in the age of Hume, the renowned skeptic. It is pretty well established that there is, belonging to man, a subliminal ego. How far forth the backward look and forward "second sight" reach we have not a certain knowledge. And whether the "subliminal self" has communication directly with God, angels and the spirits of those gone before of our relatives and friends, and the former great of earth's inhabitants, who now inhabit the spirit realm, all men are not agreed;—and if we do hold intercourse with God, angels and departed spirits, as many believe, how much of our knowledge is inspired by them has not been determined. Was the wonderful eloquence of Webster, Clay, Calhoun, Beecher, Chapin and others, not to mention Demosthenese and Cicero of old, inspiration? Are the great paintings and sublime works of art of all kinds—the triumphs of architects, of inventors, of historians—as of Moses and the author of the Hebrew Chronicles and of both the Old and New Testament scriptures—inspired?

That is hardly a pertinent question; for of what significance or use is the answer, "Yes," or "No?" Does it add anything to the excellence or truthfulness of any work to say "it came by inspiration?" Is any thing more true than truth? Or have we no faculty or ability in our nature to determine worth or beauty or truth, except we may know when

d by somebody living or dead, or in the volume itself, that the work or word is "inspired?" If proven that the dialogues of Plato were "inspired" would that make them more worthy of public esteem—or if Plato said they were inspired? Would the statue of General Logan, on the Lake front, Chicago, be any more perfect if we come to believe the artist to have been "inspired" to produce it? Now, if man is lacking in ability to know what is true or beautiful or good, or useful, or worthy of admiration and applause without the label, "inspired" attached to it, then inspiration is very needful; otherwise indifferent. But who is competent to tell us what is inspired and what not?

If it be said of ye lessons of ye old schoolmaster of ye olden time they are inspired, will they be accepted with eyes closed by everybody? What is written is good and true it is inspired because "every movement of that which is good comes from God"—said the Great Clement of Alexandria. We must, however, be first able to determine the good before we shall be able to say assuredly "it is from God." But who is able to judge of truth? Luther said "Every soul." And this saying emancipated Europe. It established the American republic and in the end it will establish the United States of the World. Who then will demand that the word "inspired" be in a theological sense, stamped on any idea by synod or council? No one in his rational senses. The rational criterion of truth is "Prove all things, hold fast the good"—a Greek proverb.

Say not, then, that what is not in accord with truth is inspired.

The time has come when men may no longer impose upon the ignorant by the declaration that the wrong is sanctioned by "inspiration," as was said of chattel slavery and is said of the drink curse. The tree is good that bears good fruit, and truth and goodness are inseparably united. Nothing has done more harm in the past than the word "inspired." We may not say that a book is true because it is "inspired." But we may say that it is inspired because it is true. The criterion of truth is reason and not authority. And there is no authentic authority outside of "hold fast the good." Each rational being must first find within his own brain the final judge whose decision alone is binding on himself; and no one may enforce his opinion on another or win assent to his views except by argumentation and not by coercion as was the method of the past.

Truth and goodness are inspired by God—all the virtues, "love, joy, peace, longsuffering, gentleness" etc., etc. All things opposed to these are uninspired by God. How may we discover the true and the good? Only by right reason—"prove all things." Men are not so far astray in not knowing what is truth as in not holding fast the good. We shut our eyes and go ahead in the direction of our appetites and passions gratifying the "lusts of the flesh"—lasciviousness and greed.

YE 210TH LESSON.

"Do Justice and Judgment."

Is there wrong in a system of society so organized that no man could take from another by any indirection the proceeds of his toil? When men get rich other men must become poor. Why? Because no man can get rich by the produce of his own labor. We must get rich off the produce of others' toil. All one man can produce in a life-time would not make him a millionaire. Give him free access to nature and the use of the best machinery, and let him be left alone, and at the end of each harvest give him the price of his entire product and how long will it take him to become a millionaire? Eighty acres of wheat, twenty-five bushels to the acre, at one dollar per bushel, equals \$2,000. \$1,000,000 divided by 2,000 is 500. That is 500 years! Just that long a time it will take the farmer to become a millionaire raising wheat at one dollar a bushel. Eighty acres in

corn at 50 bushels to the acre will produce 4,000 bushels. At fifty cents per bushel you have \$2,000. \$1,000,000 divided by 2,000 equals 500. Five hundred years to become a millionaire raising corn at fifty cents a bushel, if it cost him nothing to carry on his farm—and no one man can of his own labor cultivate more than an eighty-acre farm of tillable land.

No one can figure in any way a man rich from the produce of his own labor. But compound interest on a very small sum will make him a millionaire in a very few years. So by the manipulation of artificial wealth under the present system of usury, land monopoly and the monopoly of the tools of production, millionaires are hatched out. What must be done? Artificial wealth must be abolished and the monopoly of lands, tools and money be put an end to. The few seize upon the product of the labor of the many and hold it out of reach of those who create it, while hunger, vice, debauchery and woe devastate the world. And yet he is a "crank" who would put a stop to the wickedness of the robber few. He is in favor of "dividing up" who would have the toilers keep possession of the products created by the labor of their own hands.

"Deal justly" is our motto. But just dealing is what the enemy is opposed to. He holds control of government. He uses the courts as a club to brain the workers. He uses the police, the constables, sheriffs, guards and regulars as bloodhounds to hunt down the toilers. Oh, the modern slave-master is a greater tyrant than was the chattel slave-lord of the days when "Cotton was King." But the days of the modern slave-master are numbered. Soon his occupation will be gone. The omnipotent power of the popular will will soon end his career forever. The toilers will speak. It will be the voice of God. The people speak for the right. They speak as God speaks. And they are omnipotent.

We are right: who seek to abolish existing institutions—who seek to reinaugurate the Pentecostal commonwealth and make it universal. The people would vote for this to be done right now. They would demand it. All that is needed is a forward movement. All that is needed is a leader, to say "Come up and possess the land." That leader will be found. I see before me the portraits of Abraham Lincoln, Ulysses S. Grant and George Washington. But other great captains will come to the front when occasion demands as did Lincoln and Grant and Washington. Why they will be we need not trouble to think. They will arise.

All at once the new era may be ushered in. It may come to us in a day. There will be an universal strike. Where? At the ballot box. The president will be ours. Both houses of congress will be ours. We will clean out the Augean stables of the corrupt courts. We shall do what ought to be done. And the enemy will have to make the best of it. We shall reconstruct this government. Not only that: but we shall reconstruct society. We shall break down all ancient barbaric institutions— all private corporations for speculative ends—and leave only the commonwealth. We shall create a new criminal code. It shall consist of but one law of four words: "Overcome evil with good." That is all the law we shall have. It will be both the criminal and civil code.

But we shall put the plow in to the beam. The old earth shall be turned over. We will plant anew. No: a weed shall we have, but a clean field. But what a crop will we raise! A new cereal? No. The seed is old. It came from Bethlehem—a "grain of mustard seed." A great tree it will become—the kingdom of heaven! Our movement is religious. It is a reformation of the church. But a great reformation—the pulling down of strongholds. The church! It will be a grand day when Catholic and Protestant, Buddhist and Mohammedan— all see and adore the Christ incarnate in humanity. It will then be said: "He that doeth righteousness is righteous."

"People," says Ruskin, "are perpetually squabbling about what

will be best to do or easiest to do; but they never, so far as I hear them talk, ever ask what it is just to do. And it is the law of heaven that you shall not be able to judge what is wise or easy unless you are first resolved to judge what is just and to do it. This is the one thing continually reiterated by our Master—the order of all others that is given oftenest—‘Do justice and judgment.’ That is your Bible order, that is the service of God—not praying nor psalm singing.”

THE 211TH LESSON.

Christian Unity and Love.

The sentence “unite or die” was placed on the ensign of the patriots of the American Revolution. So, too, it should be written in bold letters today on that of the church. If the denominations that comprise the church do not become “one,” as was the prayer of Jesus that his disciples become they will wither and die. The sectarian says, “Yes, I would have them one if they will come into the fold of my sect.” All creed differences have become nil, that is to say, they have no vitality. Like octogenarians, they have “retired from business life.” No man or woman today unites with the church because of creed or prefers one church to another on that account. All men would unite for practical Christian work if the bars were let down. One sect practices sprinkling; another immersion; another ignores all ceremonials. Now there is no man so bigoted that he will say that Baptists are not Christians or that Methodists are not or Congregationalists or Presbyterians, etc., or that Friends are not. The Catholic church admits to membership in her communion without rebaptism applicants for admission of all Protestant churches.

Let it be fixed that all Christians are one and that a letter from any church will be a ticket of admission to all. The right hand of fellowship ought to be gladly extended to everyone who, by his words and actions, preaches “righteousness, temperance and judgment to come.” There is not a man living but believes that judgment will come upon every wrongdoer. The day of division is happily passed. Secession is dead and “union” is the business of the hour. I trust the time is at hand when the “oneness” will be accomplished as prayed for by the Master. Is he an heretic who would “lend a hand” to have it answered? The people have reached that stage of enlightenment that forbids divisions. Dogmatic Christianity is dead. Science has killed it. It may as well be said aloud first as last that if the Sermon on the Mount cannot be substituted for the mediæval creeds the church will pass like a shadow and the Twentieth Century will see it pass. Is Christianity a good? Or is it merely a prop to despotism, as in Russia, or despotism itself—as since the days of Constantine it has been ever as a rule?—an accursed corporation holding mankind in thrall by thumbscrew, rack and stake? “Feed my sheep,” said Jesus.

What does this command mean? Is it consistent with the words, “sons of God,” “priests and kings?” “God dwelleth in you—ye are the temple of the living God!” I prefer to be a king to being a sheep. Have men need of being under the direction of shepherds? Or, are they not free-born and capable of governing every man himself? Does a contradiction exist in the language and meaning of the New Testament teaching? I prefer to think that “Feed my sheep” is a literal command to have all things common, as the primitive Christians had. It means bread for the hungry, clothes for the naked, and shelter for the stranger. It means love—to give to him that asketh—to have nothing we may call our own—to be ready to lay down our life for the brethren. It means self-sacrifice for other’s good. It means a

common table. It means the church as first instituted—not a tyrannical priest-ridden cult.

"Ye are priests; ye are kings"—that is the standing of each and every individual—a "son of God"—not a sheep to be driven and sheared—as has been the rule since Constantine became the head of the church. Give us the Pentecostal church or let the institution perish from the earth. The human family have suffered all they will bear from "Credo"—have had enough of priestcraft and kingscraft linked and joined in one—the religion of love made a gross superstition for the enslavement of mankind. Russia remains the last example of this enthrallment. But there the prophet-teacher, Tolstol, has spoken. A giant (the people) is awakening and will arise from his long night's sleep and "shake his invincible locks," and give the nod like Jupiter on Mount Olympus.

YE 212TH LESSON.

Suicide and Unfaithfulness.

If suicide is ever justifiable because of physical deprivations and suffering, loss or material wants of any kind, the entire Russian and Japanese armies in Manchuria and in and around Port Arthur, and more especially, the Russians—would be justified, if they took their own lives. The Russian youth were forced into the service, carried six thousand miles away from home and friends, turned out to live like wild beasts without shelter in all seasons of the year in the Siberian climate, death staring them in the face continually, little hope of living to return home, and, if they do return, will have to bear poverty while suffering, it may be, from wounds received at the front,—if those men, I say, bear all this manfully, no one should ever under any conditions or circumstances of physical suffering or want at home repine, let alone despair and die by his own hands.

How many veterans of the civil war in our country do we still meet, happy old men, that have passed through physical sufferings and privations appalling! And one with a spark of manliness in his breast ought to be proof against despair when he knows what vicissitudes are common to life. Human life is often compared to the weather, and aptly, too. Days of cold, wet and storm, and cyclones intervene. In the North terrible blizzards descend "like the wolf on the fold." But fair weather returns again and beautiful Indian-summer days that last a long while in Iowa. Winter follows, relieved by many not unpleasant days. Then spring, and afterwards summer. I have known days when the thermometer stood 100, F. in the shade, and nights as hot, when to keep alive seemed all one could do and cold days in winter as hard to bear. But we bear with patience all the discomforts of climate awaiting the many balmy days sure to come.

I had a friend tell me once that he would like for the experience of it to be in the path of a cyclone. This wish I thought a little "off;" but there is a willingness that is sane, which is to bear with fortitude the hardships of life, if not to covet the experience of meeting the worst.

"Do not despair of your life; you have no doubt force enough to overcome obstacles." The above I copy from Thoreau's diary. It all rests in mind force. One possessed of this in abundance is all a man. Who has not obstacles to overcome in the path of life? It is environment that makes and unmakes. And whole orders of plants and races of animals die out when the environment has changed. "One while," (Thoreau says) "we do not wonder that so many commit suicide, life is so barren and worthless. We only live by an effort of the will. Suddenly our condition is ameliorated and even the barking of a dog is pleasure to us. So closely is our happiness bound up with our physical condition and one reacts on the

other." Yes, our happiness is altogether bound up with our physical condition. The natural relations of husband and wife, if not harmonious, bring the greatest unhappiness, and if harmonious, bring the greatest happiness. There are more who take their own lives because of unfaithfulness of husband or wife than from all other causes. To be forsaken to have the one most loved and trusted prove false, is beyond the power of reason to meet and overmaster, as a rule. The asylums for the insane would be empty if all men and all women were true.

But mind-force is what we require to bear us on over obstacles. We can convert most conditions that surround us into harmony by force of mind so that we may see the good in everything—compensation in every seeming ill. There are conditions, however, that overcome us, as a fish out of water is overcome. No philosophy can in all conditions prevail to produce equanimity, composure, evenness of mind because of the overmastering power of instinct. Common sense says, "Give up gladly and willingly a false wife or husband." But the inherited habit of constancy in companionship between the sexes, coming down through millions of years cannot, in many minds, be eliminated by any power of reason, hence insanity, murders and suicides so frequent. Therefore, the marriage tie should be indissoluble except by death or by mutual consent of the childless couple or for unfaithfulness.—A greater crime than unfaithfulness cannot be. It should never be condoned by society. It is as criminally bad as murder.

YE 213TH LESSON.

The Best Time to Die.

"Here I stand! I cannot do otherwise! God, help!" said Martin Luther before King Charles V. and the Cardinals of Rome. He could not do otherwise. Why? Because he was great. It might cost him his life. What of it? No doubt Luther had said to himself: "This is the best time that I shall ever find to die." When is the best time to die? It is when one may give up his life in defense of inalienable rights or of righteousness. Warren found at Bunker Hill the best time for him to die; John Brown found it at Charleston, Virginia; Huss in Bohemia, and Bruno in Rome. The names of those great men are immortal. Who does not covet a death like theirs?

But the coward takes his own life. Luther, Warren, Brown, Huss and Bruno had passed through great troubles—greater, perhaps, than has led many to commit suicide. The world needs the manly strength of every true soul to carry forward her work.

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle—
Be a hero in the strife."—

is a stanza that every boy and girl has learned by heart. No man or woman belongs to himself or to herself. All belong to God. He has placed us on this beautiful planet to be brave and undismayed under all circumstances and conditions surrounding us, in order that we may help on the world's work, which is God's work. We should say:

"Let us then be up and doing
With a heart for any fate."

There may be conditions in which one can do little in chosen lines of work, as, among savages a great artist might not find apprecia-

tion and encouragement. As a teacher he might do much good. Had George Third not been a tyrant Washington would have passed his life at Mt. Vernon, a great man nevertheless. There are no accidents of greatness.

The true man says; "Nothing can disturb my equanimity." From the furnace of affliction he will emerge unscathed. What man has endured he can endure. There is nothing to be feared but to do evil.

Whatever happens to the good happens for the best; and it is eternally true that "no evil can happen to the good," as the ancient Stoics believed, and taught. The weak part of the Stoic philosophy was the doctrine that under some circumstances one may be justified in taking his own life. Even Seneca held this view and in obedience to the mandate of the tyrant Nero he opened his own veins. How could the Stoic—priding himself on his firmness of mind, so like a snail draw back into the shell—shun fate so cowardly as to die by his own hand? An inconsistency surely!

We read in the New Testament that God "dwells" in the good. This thought is a volume of truth to strengthen the feeble to bear the cross and win the crown—it may be of martyrdom. So much the better if it be so. What ought to be the character of one in whom God has His abode? He ought to be Godlike of course. What is it to be Godlike? Clearly it is to be in strength, in unyielding manhood and womanhood supreme—a rock in the ocean of life immovable, against which the waves of adversity dash in vain.

YE 214TH LESSON.

Character and Reputation.

Self-respect and pride are not the same. Pride and vanity are akin. These regard appearances. Self-respect does not. Pride and vanity derive their stimuli from without; self-respect from within. "I look" says the self-respecting, "to God and to my own conscience for approval." Self-respect gives character; pride and vanity aim at reputation. The self-respecting are martyrs; the proud and vain often take their own lives—the father and son for example who drowned themselves at Grinnell, Iowa, a short time ago. The self-respecting impart to others; the proud and vain exact from others. John Brown was self-respecting. Smith, (a son of the author of "Our Country 'Tis of Thee") was proud and vain. John Brown died on the gallows a martyr; Smith languishes in State-prison, a felon. John Brown is loved and his memory honored; Smith is despised and his memory will rot. Self-respect should be cultivated; pride and vanity suppressed. Let us regard only virtue and disregard appearances; establish character and be indifferent to reputation.

"What do the people say of me?" says one. "It is indifferent what they say of me, if I am in the right," says another. Who is the first? A demagogue. Who is the last? A patriot. Is it always best to train with the majority? Luther did not think so. It is better to keep on the side of truth and righteousness no matter what may follow. Jesus stood alone with almost everybody against him. He is still, (sad to say!) leader of the minority; yet did he not declare "I will draw all men unto me?" This his prophecy is seemingly slow of fulfillment. John Brown drew liberty-loving Americans to his side speedily. In 1859 all said "He is crazy." In 1861 millions sang "His soul is marching on." But was that not Jesus drawing men unto him? Brown was the instrument. The hand that did the work was the Master's. The one utterance of Henry Clay's will be remembered when all else ever said by him, even in his most eloquent speeches in Senate-hall and on the rostrum are forgotten. He said "I would rather be right than President."

This is a sublime utterance, not surpassed in grandeur by any saying of any philosopher of old or of modern days. Does even the New Testament contain any more lofty expression? Yes, in the revelation of "God manifest in the flesh." He is divine that did no evil and only good. So the nearer we keep to the path of right doing, the nearer do we approach Divinity. "Be ye perfect?" It is commendable in a boy to look forward to be President of our great republic. But if every one could sincerely say in youth and on and on through life "I would rather be right than President," that is far better. Then would we be relieved of the burden of criminal courts and prisons; doors would need no bolts, safes would go out of use, the Kingdom of God would at once come and His will be done on earth as in Heaven.

How may we reach this condition? One thing and one alone will bring in the millennium. What is that? Well-founded and universal self-respect. Let everyone be able to say, as did St. Paul: "And herein do I exercise myself to have always a conscience void of offense toward God and toward man." At that period shall Jesus have drawn all men unto himself. A wonderful temple was builded in Jerusalem. What for? To impress the minds of the multitude. "One stone shall not be left upon another." Why? "Ye are the temple of the living God." God is worshipped in his temple. "Look in and not out!" Go into your closet and when you have shut the door pray to your Father who seeth in secret." "Neither in this mountain nor in Jerusalem," but "in spirit and in truth" is God worshipped.

We are Pagan to worship what our eyes behold—what dazzles the senses. Know our duty and do it if all the world oppose. There is a duty to self. What is it? Promote our physical well-being and our intellectual well-being and our moral well-being—education in gymnasium school and church. Church?—yes, the church that ought to be and will be when men have risen above the savage state. Then follows our life mission. What is that? "Go about doing good." Was Jesus born of Greek aesthetics? Or was he born of the Virgin Mary? To the idealist it matters not which. Jesus' life of self-abnegation is the highest ideal of human duty ever conceived. That is all that is needed in the domain of ethics and philosophy. With the priest who makes his living by exploitation of the superstitious fears of the ignorant multitudes of mankind it is different.

YE 215TH LESSON.

Common Duties.

It is neglect of common duties that produces most of the trouble there is in the world. It may be said truly that it makes all the trouble that arises between man and wife, and gives rise to all the divorces. One becomes wrapped up in himself or herself and forgets to serve. It is for service we were born and for nothing else. But all true service is voluntary. No one may demand service of another. No one may ask another to do for him what he can do for himself. No one may obey another, an equal. Obey father and mother, but never husband and wife. Do all from your own motion and neglect no duty. Accept reminders gladly. We are forgetful. To forget is not a crime. It is not neglect. It is weakness. Let her say, "Dearest, haven't you forgotten to bring in the coal?" And he, "Sweetheart, did you not forget to place the saltcellar on the table?" Let not the wife offend by taking up the coal-hod and flirting out of doors after coal, or the husband by pettishly jumping up from the table to bring from the cupboard the salt. Let nothing be said or done unkindly. Let attention not be one-sided. Let both say one to the other, "you can never be more kind to me than I shall

be to you." Strive to outdo each other in loving favors. When all do this there will be no more divorces sought for.

Let a husband endeavor to show how good he can be to his wife and she accept his service as a matter of course without a return of gratitude or appreciation, she writes herself down a fool in his opinion. And so, too on the other hand with the husband if he accept her services as from a slave, she will think the same of him.

"He that will love unloved again
Hath greater store of love than brain;
God give me love my debts to pay
While unthrifts fool their love away."

An old-time-metrical saw, true to experience.

One, as a religious duty, may ignore neglect—"bear it as a cross," as does the Mormon wife bear the woe of a rival wife or wives of her so-called "husband." As discipline to his virtue Socrates bore with Xantippe's scolding propensity. But this is exceptional. As a rule of the marital relation, instinct comes to the front and reason takes a back seat. But we reach the sublime of greatness when truly we can say:

Of late I've been thinking most deeply upon the condition of man:
What, I enquire, is true greatness? What is it to march in the van?
Take the Sun for example, O Student; be taught by the great God
of day;
What is it that makes him so glorious? In what does he godship
display?
In himself how complete! Self-sufficient! His task is to glow with
his might;
His children, the planets, look to him for life-giving warmth and
for light.
But what does old Sol want, pray tell me? Say what does he seek
to obtain?
Can anything add to his splendor? And what to withhold gives him
pain?
As Gods let men walk on this planet; as Gods do a work like the sun.
Asking nothing of others but audience, seeking only to bless everyone.
To be great is to live as did Jesus, drinking vinegar mingled with gall,
And die on the cross. But, while living, go about, like he did, bless-
ing all.
Let us march in the van of God's army; let us vanquish His foes by
our might,
Seeking nothing whatever but service; relinquishing self in the fight.
Adorned with His love disinterested and asking not love in return,
True happiness, that is our portion and God's benign face we
discern.

YE 216TH LESSON.

The Insanity of the Rich.

One of the stupendous and crowning evils of modern society is whole-sale wastefulness, resulting from our vainglorious vanity. The timber already wasted in Des Moines, a city of eighty thousand people, would, if left standing, make a large forest— one of a thousand acres or more of pine and in Chicago a million or more acres—all wasted for no purpose but show. No man has any moral right to erect a building for his family home larger than their reasonable needs require. But, as a rule, the larger the house the smaller the family, and the smaller the house the larger the family. There ought to be effective action taken to curb the insanity of the rich and bring them to common sense.

Architects and builders in league with lumber dealers persuade everyone possible to build a big house, and so they create a great demand for lumber and bigger jobs for architects and builders. No man has any thought of posterity. He wastes the earth's resources and so makes of it a desert. It will take centuries of tree-culture to restore the forests—if indeed their restoration is at all possible, after our country has been reduced to a dry veldt as have Spain and Palestine been reduced by the same cause,—the destruction of the forests. There are now few cedars of Lebanon or oaks and pines of Spain.

Soon there will be neither coal nor timber in the United States. At the present rate of mining, the anthracite mines will be exhausted within the present century and the bituminous mines sooner. But the optimists see in this a promise of good for mankind, the rage for dollars appeased and commercialism dead and buried. It seems that the poorer a country is in natural resources the better it is for its inhabitants, if Switzerland be taken as example. She wastes not her resources on warships and armaments to destroy life and by bonded indebtedness to make slaves of her many for the benefit of the few.

Let us turn our thoughts to helping all men onto their feet as we have turned them to helping the sufferers of San Francisco and other stricken cities and towns of California. What a lesson of the futility of grandeur! How low the flames on this very day—April 20, 1906, the day on which this paper is written, are flagellating the vainglorious! It is impossible to be otherwise than dependent. Why do we not feel the same need to feed the hungry of every city as of the stricken cities and towns above named? Why shut our eyes to the slums of Chicago, New York, London, etc? There is chronic suffering and want everywhere. Let this be cured. Let it cease forever.

Now comes in brotherly love. Let it be made universal in application. When one reads his New Testament (today) he will appreciate the beauty of its teachings as never before. We think little of the eruption of Vesuvius and of earthquakes in Japan—so far from home! But America is not immune. She is not "salted." Well, what is the cure? Insurance by petty insurance corporations does that meet the want? No. An incorporate world the insurer! That is the need. And the world is near being so—men guaranteeing the well-being of each man, woman and child, the world over. That is the law of the New Testament. "We, being many, are one body in Christ and everyone members of one another. * * * The members should have the same care one for another, and whether one member suffer all the members suffer with it. * * * Bear ye one another's burdens" etc. The deification of love is the greatest and the best thought that ever entered the human mind.

O thinkers! O writers! O artists of the twentieth century, when ye have surpassed the thinkers, the writers, and the artists of antiquity in ability and truth to nature, what shall we have? A better religion than we? A better book than the New Testament? A higher ideal of the perfect—the divine man than Jesus? It cannot be.

THE 217TH LESSON.

Conventionality and Individuality.

Conventionality may be seen in the existence of states, churches, colleges and institutions of all kinds. Individuality manifests itself in individual effort—as the surrender of Lee was the result of the generalship of Grant, the Reformation the result of Luther's strenuousness and American Independence, of the integrity, patriotism and the indomitable perseverance and courage of George Washington. Without conventionality anarchy would ensue, without individuality stagnation would result. The former is conservative, the latter revolution-

ary. The first gives stability; the second progress. Without conventionality there would be none civilized; without individuality there would be none great. The vast multitude depend on conventionality and merely subsist; the few on individuality and are to the world what heart and brain are to the human body—essential. The creature of convention may be a cipher though he occupy a throne; the individual is the sun in a clear sky at midday though a slave. He is an Epictetus or he is a Socrates or a Zoroaster or a Buddha or a Confucius or a Christ. Yes, and he is an Alexander or a Caesar or a Napoleon or a Lincoln or a Washington. And no matter where he be he is a shining light. He converts darkness into day. Of all that have ruled England how many are remembered? Alfred, Elizabeth Cromwell and Victoria; while the others are so obscure as not to be distinguishable—only creatures of convention. So with our Presidents: Washington, Jefferson, Lincoln, Roosevelt, the only real captains, the rest ballast of the ship of state.

What exalts the individual? Not office given by convention. It is character. I can not say that character "is born and not made;" but I do say that it is not made by convention.

"A prince may make a belted knight,
A marquis, duke and a' that;
But an honest man's aboon his might;
Guide faith, he mauna fa' that."

No one is putty to be moulded by state, church or school into symmetry acceptable to God. What is it that developes character? It is force. The Scripture that defines the "Kingdom of God" defines that force. "It is like leaven that a woman took and hid in three measures of meal till the whole was leavened." That subtle force is an idea, or rather an ideal.

Convention says: No member of this society shall do so and so. "Thou shalt not" has never made a soul virtuous. Nothing has saving power but one's own will. Who conquered Lee? Grant. What gave him his ability? Was it West Point? Several "West Pointers" had tried and failed. It was will that did the work. Mrs. Grant said that her husband was an "obstinate man." Obstinacy in the right is character, good character; in the wrong, bad character.

Dignity is not in the office. More fools hold office than wise men. A wise man in office is remembered; a fool is soon forgotten. There is worth seeking only manly and womanly worth. If the office sought the man only deserving men, as a rule, would hold office. No good and great man will seek office. He is greater than any office. He makes respectable the office he may hold. Office is no aid to respectability. The ass that carried the idol was still an ass. Antoninus was greater than the office he held. He is the only "Emperor of the World," remembered with love.

Young man, live so that your stainless life, pure morals, temperate living, noble aims, unselfish deeds and honest dealings may give you dignity of character, placing you higher in your own self-respecting consciousness than any position in the gift of convention could place you. Washington was not made great in the public esteem by the presidency; but the presidency was made great and honorable by Washington's having held it.

"Then let us say that come what may,
As come it will for a' that,
That sense and worth o'er a' the earth
May bear the gree and a' that."

YE 218TH LESSON.

The "Business Revolution."

This revolution is an accomplished fact. Soon there will be no traveling men and no advertising. The hotels will languish and the newspaper press will dry up. More than 75,000 traveling men have already been dismissed from service by the trusts. But no step can ever be taken backwards. The old ways are no more. What has been the motive for change? Lust of gain. But the change is permanent. Competition is forever ended. Now we have reached the same condition in reference to trust kings as that in which our forefathers of 1776 found themselves in reference to the British king—"taxed without their consent" the prices of all products subject to the uncontrolled discretion of the trusts. The people are as helpless before those combines as are children before their parents. Soon there will be only trust barons and helpless dependents.

How all things come to harmonize! A hundred thousand dollars worth of good buildings that would have stood a hundred years to come, places of shelter and business for scores of men, have been, in the last three weeks, torn down and are now being torn down in Des Moines, Iowa, to give place to enormous structures to accommodate the new order, centralization of wealth and business, the department store. The day of small things is ended. No man can be anything but an agent who is not a member of some gigantic trust, a capitalist fattening upon dividends. The crisis will soon be upon us. Then will the new army of regulars be called into requisition right here at home to "protect the rights of property" and destroy the rights of man.

There is no other purpose for making Des Moines, Nashville, Chicago, Omaha, Kansas City and other cities (chosen by the executives of the trusts) stations for brigades of the standing army of the American Empire but in anticipation of a great crisis—to have a disciplined army in readiness to hold the disinherited millions in subjection to the millionaires and billionaires.

I know the politician poo poos at this. He shuts his eyes to manifest conditions breeding discontent, discord and war; for the millions will not acquiesce tamely to be brought down to a worse condition of dependence and poverty than holds in thrall the coolies of the Celestial Empire. And the trusts are bringing this condition on us so speedily as to make one dizzy. And the designing trust magnates know what they are doing and they know what will inevitably follow. They know that the people cannot and will not tamely endure it. Hence the demand by them, and by them alone, for a standing army and placing of regulars in central locations, like Des Moines, to be ready to shoot down the American people, "mow down mobs."

What will be the state of unrest when the department store has closed every place of business of men of small means? When the bonanza farm has spread its wings, like the angel of death, over entire counties and not one small farmstead remain? When the schoolhouse on the section corner shall have rotted down or the birds have made their nests in the deserted school desks? When the millions have betaken themselves to hovels, tents and caves?

This condition the millionaire, bonanza-trust and billionaire rule that has seized the government by the throat, exploiting the army and the navy in the Spanish war, converting the chief magistrate into a slave, gutting the national treasury and murdering 5,000 men by poisoning them with meat—rotten food fit only for the cess-pool is a condition unbearable.

Like in 1860, the people do not heed passing events, do not believe that an enemy threatens. Hoodwinked by the press which is owned and run in the interest of the enemy, they go blindly forward while the ground on which they walk is mined and they soon will find themselves precipitated into a hell of worse tyranny than ever before cursed any people on this earth. The tyranny of the billionaire trust.

There is one hopeful sign. The course taken by President Roosevelt in preferring the public welfare to private greed—following in the footsteps of Washington—is the one hopeful sign. I am not mad at the rich man. I am mad at the greed, the blind, hoggishness of men who possess an undue portion of wealth, in reaching after more regardless of the evil their course must bring upon the world. If like Helen Gould, the good of humanity and their country's welfare were made the ambition of the wealthy, we would rejoice.

What may we expect? Blindness on the part of politicians; the public weal made subordinate to greed of gold; serving the trusts; exploiting the army to enslave the nation and a "time that will try men's souls."

YE 219TH LESSON.

Twentieth Century Americanism.

Human life is uncertain, but not more uncertain than banks and insurance institutions to those who repose confidence in them. Where one has lost his money by burying it in the ground, a thousand have lost theirs by depositing it in banks. And there isn't a man in America who has paid out money for insurance that doesn't wish he had it back, since the late revelations of the rottenness of the business, especially in the line of life insurance. The entrusting money to the care and keeping of private individuals, as are the bankers and insurance officials, is not just a mild form of insanity, but a very malignant one—so the people begin to be aware.

The truth is that the old order in every line is broken—is passed away. Public ownership and public control are become the imperative demands of mankind, which mean a new birth of democracy. "Of the people and by the people and for the people" is its meaning in every thing, political, social and economic. Governmental savings-banks for the care of the earnings of the toilers and old-age pensions and the bountiful care by the state of the helpless and the widows and the orphans, is the need. Life insurance is altogether wrong—a bribe offered to the prospective beneficiaries to take the lives of the insured. Any man or woman is a fool to offer a bribe to some person or persons to murder him or her. How many women have killed their husbands for the insurance on their lives, and how many men their wives? The penitentiaries are full of them. Confidence in human nature—confidence in the loyalty of wife or husband—how far ought it be extended? Read the records of divorce courts. They are an eye-opener. Confidence in private money-making concerns—how far ought it extend? It ought to be nil. There is no ground for confidence on the side of the people in the uncontrolled individual. Let the public control all interests. Bureaucracy ought to be put an end to in everything. Let every one take care of himself, or let there be common care of each. Whom you do not control, do not trust.

The new order is Christian Socialism. The foundation of the new order is altruism. Socialism means equality. Altruism means "all things common." The two are one. The time is near when the individual will say: "my life is not my own, much less my so-called 'property.' I live and labor for the good of all. My mission is to make the world the better, the wiser and the happier for my living in it." "It is not with me," he says, "how much may I have, but how much may I give; not how much may I hold and monopolize, but how little may I personally get along with. I would rather," he continues, "live in a cave or a tent than in a castle, if so be I may add the more to the common weal." It is to seek the path of usefulness rather than the path of greediness. Not just spasmodically to rush into a tent ("To your tents, O Israel!") to fight for your country; but to keep ever

in that tent from youth to old age with the sword of righteousness in hand. Let our whole life be campaigning in the field for the common interest, as was the life of St. Paul. That is the new order. That is Americanism. That is Christianity. That is Christian Socialism.

And it is not new either. What is it but the ancient order? The world is again approaching it because the world is becoming again enlightened as of old when taught by the sages of Greece who fashioned the models for all posterity in all lines of art, literature, philosophy, etc. It is all as men think, and all are coming to think the same thoughts—coming to be of one mind, as were the early disciples of Christ. We reach it by going up from barbarism to civilization as by them of old time it was reached in the same way. It is the ripened fruit of modern culture, as the Pentecostal church was of Greek and Roman culture, grounded on the philosophy of Pythagorus and Plato. Ours must be a religious movement as was that of old. The fatal defect of European Socialism is its non-religious and its immoral character, negatively at least, not standing for temperance or uprightness—not for righteousness, directly or even secondarily—not for any lofty ideal of personal purity—not even social well-doing; but for more bread and butter. Hence it must fail. Only Christian Socialism will win acceptance in America. That ye old schoolmaster of ye olden time defines "Twentieth Century Americanism," because it is the coming order, not just of the United States of America, but, indeed of the United States of the World, and that, too, prior to the year A. D. 2000.

YE 220TH LESSON.

"The Young Man and the Pulpit."

The leading article of the Philadelphia Saturday Evening Post of September 2, 1905, has the above title. The writer says that a great majority of the preachers today occupy a false position. A few years ago, he says, a certain man, with good opportunities for investigation and a probability of sincere answers, asked every young preacher whom he met during a summer's vacation these questions:

"First: Do you believe in God the Father; God a person, God a definite intelligence—not a congeries of laws, etc., but God a person in whose image you were made? Not a man answered 'yes.' They all referred to the 'latest thought as much confused on the matter,' etc.

"The second question was: 'Do you believe that Christ was the son of the living God, sent by Him to save the world * * * with a divinely appointed and definite mission, dying on the cross and raised from the dead—'yes' or 'no?' Again, he says, 'not a single answer with an unequivocal, earnest, 'yes.' * * *

"Then came the third question: 'Do you believe that when you die you will live again as a conscious intelligence, knowing who you are and who other people are?' Again not one answer was unconditionally affirmative." And he adds: "The men to whom these questions were put were particularly high-grade ministers." And finally, he asks: "How could such priests of Ice warm the souls of men?"

That writer insists that this is all wrong. He would have the ministers "men of faith." "James Whitcomb Riley gave me," he says, "the best recipe for faith in God, Christ and Immortality I have ever heard: 'Just believe,' said he; 'don't argue about it; don't question it; just say, 'I BELIEVE.' And he adds: "If you cannot prove God and Christ and Immortality, you cannot disprove them."

Now if this writer had gone a little farther back than James Whitcomb Riley for authority he would have found it in the Canons of the Greek and Roman Churches. "CREDO"—is their law. To enforce this

law of blindness the thirty years war, with all its horrors raged in Europe and the Auto da fees in Spain were instituted and Bruno and Huss were burned and the massacre of St. Bartholomew stained history's page with blood. Must the command, "prove all things; hold fast the good" be ignored? Say, "yes," and you declare the work of Luther and of all the reformers wrong.

And that blind writer contradicts himself and destroys his fine contention for "Credo" when he declares: "You have got to have truth." And I affirm that to believe a thesis that is not proven because you cannot prove the contrary will not hold its ground in the domain of science or of common sense.

But that writer states a fundamental truth of Christianity when he says: "Christianity is a code of conduct." "Think," he says, "of the intimate and personal subject of Christ's teachings, of practical charity, of marriage and divorce, and the relations of children to parents; of manners, serenity and battlings: of working and food and prophesy; of trade and usury, of sin and righteousness, of repentance, and salvation. * * * The Master uttered the final word in morals," he says. And another great truth that writer uttered when he said: "The Sermon on the Mount is the perfection of thought, feeling and expression." Now I ask what difference to any one it is whence the origin of the ideas of that Sermon, so perfect in thought, etc.?—Whether born of the brains of thinkers of Alexandria and Athens and Corinth and Ionia, born of Neo-Platonism or of the brain of an unlettered Judean "Carpenter's son?" or suppose it be true that not an idea found in the New Testament, is not found in the teachings of the sages of Greece, Egypt, Persia, Judea, India and China, dating hundreds of years B. C.?

Nothing is truer or more perfect than the Christian ideal of human conduct—the ideal presented in the life of service and self-sacrifice insisted upon in the Gospels, and presented as that of Jesus the "Example." "Did Jesus ever live at all?" one asks. It is doubted by some very learned persons that Homer ever lived. "Is the *Iliad* the work of scores of writers or did one master-mind produce it?" It matters not, it seems to me, whether it is the work of one or of many minds. "It is a masterly production," is all that need be said of it. So, too, of the life of Jesus: "It is a masterly example." Whether real or ideal it is the highest and not the less effective for good.

So let the doubting preachers keep to the path of common sense—"prove all things and hold fast that which is good" and they will come nearer reaching the goal of truth and righteousness than the Jesuit who "just believes and don't argue about it." And I doubt very much whether James Whitcomb Riley ever gave utterance to any such balderdash. If he did it was only in the same vein with his verse—not serious but laughable. And we may be sure that it was given by him in Hoosier dialect. "Jist b'lieve and dunt ar'gefy nur ax 'bout it nuther."

YE 221ST LESSON.

The Passing of Verse.

Why has verse gone out of favor with the millions? Unless as a fad it is never read in book, magazine or newspaper—but is passed over. The poetical works of Browning, Coleridge, Swinburn, Arnold and of Longfellow and Bryant and of Tennyson load center-tables and fill shelves as does painted china for ornament, as pictures are hung—and this universally. The reason for the passing of verse is that it is not a utility—does not, as of old, deal with the real concerns of life. The Greek and Roman gods, pictured on canvas, chisled in marble, cast in bronze or fashioned of ivory and gold by artists of the present day or engraved in verse, no matter how artistically and beautifully

shaped, would command no price—would have no value, the gods being no longer worshipped. Construct a building, no matter how perfect the design, it having no practical or beneficial use in this day—a Parthenon or a Colosseum in Chicago or Boston or even in Athens or Rome for no practical use whatever, it would only be in the way—as were the grand buildings in Chicago and St. Louis and Portland, and as they will be in Jamestown, the Expositions having gone by. So is every form of writing in the way—rubbish to be burned, as are newspapers out of date—that has not a permanently useful end. A well-constructed livery barn will command more admiration than a pyramid built in this day as large as that of Cheops. In all things, usefulness is considered of primary value, and what of ornament that can be added is then, and only then, accepted and counted as an asset.

The same in nature—nothing exists in which beauty is not secondary to usefulness in all things visible and tangible. The starry heavens, the sunset and the clouds have beauty; but there is no work of God not beautiful, as there should be none of man—but not beauty alone is displayed in creation. Not for the "music of the spheres" alone was the universe builded. Beauty in nature is adornment. The parallel of man's with God's works ought to be as nearly perfect as man can make it. No work of man's long cumbers the ground that is not above all else useful. Pile ornament on ornament upon a thing of no practical use and the labor is thrown away.

This then is the true explanation of the passing of verse. It is because the poets devote the muse to too little practical good. It is the manner of speech that beautifies. But the subject of a poem destined to become classic must be of human interest, as was that of the *Iliad* and of the *Aeneid*, and as is that of every poem that is read for long. Yet had the *Iliad* and the *Aeneid* been written in newspaper prose, would they have come down to us? Certainly not. No man or woman will read what does not appeal to human interest. Nothing (as a rule) is beautiful (nothing at all of man's creation) that is not above all else useful. The attribute of beauty can only attach to the useful. "Art for art's sake" is a misnomer.

Fiction deals with every-day life—touches every-day concerns—comes home to the reader like passing events. Hence Scott's "Lay of the Last Minstrel," "Lady of the Lake," and "Marmion" will always be read with profound interest. Whether enshrined in verse or written in good prose, true history will always be interesting, and fiction is a form of true history of events—events that affect the person in his everyday walks—true to life, if not to fact. The inimitable poems, named above of Sir Walter Scott's will be read centuries after his prose works are forgotten. Yet if all his novels had, by him, been coined into as beautiful language—versified—made as aesthetically perfect in construction as are the poems named, the time would never come when they would be out of date any more than the *Iliad* and *Aeneid*.

Verse is language adapted to music. That gives it its charm. All poetry, anciently, was suited to music. But in English, "Ossian," written by Macpherson and "Leaves of Grass" by Whitman are exceptions to the rule; yet they, in construction, are a wide departure from prose style. Poetry cannot be defined any more than can beauty. But neither exists for its own sake. They must be auxiliary to what is vastly useful to be immortal—above all, instructive. We read prose because of the instruction it imparts; but, if all writing was superbly versified, as anciently it was the aim, it would be more in conformity with nature that makes symmetry her ultima thule of endeavor. Fewer books would be written, but more carefully.

YE 222D LESSON.

The Rights of Vagrants and Convicts.

"Life, liberty and the pursuit of happiness"—inalienable rights—are theirs. All penalty is wrong—yea, unChristian. Only kindness and love should rule. "Overcome evil with good" is the divine law. Give every one a fair chance to make an honest living and all wrongdoing will cease. There is a cogent reason for every wrong done. Quit punishing men and women and go to work to help them. We are as we have been built. We do as we think and feel, and we think and feel according to our makeup. We are good or bad because of the atmosphere in which we have been developed, as ice is thick or thin for the same cause. The true purpose of social organization is to afford employment and fair wages to all. And no one imprisoned should be deprived the privilege of work, and he should be permitted, as far as practicable, to choose his work and be well paid for it.

There is one fundamental demand that organized labor ought, without delay, to make. It is that all labor be paid union wages, including enforced labor in penitentiary and on the stone pile, and for work on roads or streets by vagrants and others under arrest. Society has no right to do what the individual may not do. The individual is the greater factor of the common weal. It is as criminal and wrong for society to deprive any toiler, even the penitentiary convict, of the proceeds of his labor as it is for the individual to commit highway robbery. Every human being should be paid a just wage for his toil.

The severest punishment that may be justly inflicted for any crime, even murder, is to deprive the condemned of liberty—is to confine him within stone or brick walls, for the same reason that the insane are so confined—an altruistic reason—both for the good of society and of the individual, that he may be treated for his ailment. Every one not possessing normal reason, and whose behavior is, consequently, abnormal is, to that extent, insane. The state of mind, that produces vagrancy, is insanity. It is abnormal. So, too, is the state of mind that produces criminality abnormal, and hence it is insanity. The state of mind that leads to the drink habit or to the tobacco habit is insanity; for no sane person will intentionally and knowingly acquire that which will injure his body and mind as do these degrading habits. We build asylums for the insane, including also the class of mental paupers known as inebriates. The more enlightened and advanced minds are directing public opinion into the channel of a still more pronounced altruism, that is to say, into converting the penitentiaries into reformatories, hospitals and schools.

Thinkers, like Thomas Jefferson, by a Divine intuition, lead in defining rights. "Inalienable" applies to all human beings in all conditions—"life, liberty and the pursuit of happiness" being rights "inalienable." And, only as children are placed in ward, may the men and women, with minds undeveloped, be placed under guardianship. "Give me liberty or give me death" is the appeal of every normal mind. The idea of "eye for eye and tooth for tooth" was negated by him who said: "Resist not evil; love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you," etc. And by St. Paul: "See that none render evil for evil unto any man * * * recompense no man evil for evil * * * overcome evil with good," etc. Now, I repeat: What the individual may not do, neither may society do.

Nearly nineteen hundred years after these words of St. Paul, and the words quoted of him whom many worship as God and all men recognize as the teacher of only truth, were spoken, we are but little more than a century past the time when men and women were executed on the gallows for scores of different offenses, in England and America—yes, and at that time "heresy" was punished with death—when men were

the most determined religionists—"Christians," they thought themselves. Even today an officer of the "humane society" of the capital city of Iowa, who is presumed to be "humane" beyond the average Christian man, advises punishing persons guilty of no crime, by chaining them behind carts, and there, not whipping them, as of old, but starving them—men "without place whereon to lay their heads" and "without purse or scrip," as were Jesus and his apostles. He says:

"Ten or a dozen of them could be started out under one overseer. Put them to work on the roads in the vicinity of the mines, and make each man haul so many loads and scatter it before giving him anything to eat. One overseer could easily watch a dozen men, and if need be the men could be chained to the carts so as to prevent their escape.

"The old system of having the vagrants work on the streets, chained together in pairs, was given up because public sentiment determined it demoralizing to children. While I personally believe that instead of being demoralizing it should serve as an example, the scheme of having them at work in the roads in the outskirts, even if chained, would do away with this objection."

What a horrible suggestion to be made by a "humane" official of the twentieth century of the Christian era!

YE 223D LESSON.

The Goal of Life-Effort.

Some persons are happy and others miserable. It is not the world without that makes them either happy or miserable. It is the world within. Why is it that little children are always happy? It is because they accept their surroundings as the best, till they are taught otherwise. Contentment is inborn; but how soon it wings its way from the human heart when we have left the domain of childhood! Why is it so? The moment we fall in love with ourselves we become miserable. We must become as little children to be happy—must be in love with everything and everybody other than ourselves, to "inherit the kingdom of God."

Here is a philosophy infinitely more sublime than that of Plato. Why? Because it places human happiness in self-abnegation. I am very sure that whoever would care to live for any other end than to "make the world the better, the wiser and the happier for his living in it" cannot be happy.

What is it to us whether we are appreciated or not if we can, in some way, add to the common good? If I know I am doing right, then, what others believe about me and say about me, and how they treat me, is quite indifferent to me in so far as I personally am concerned. It is better for the world that Washington is believed to be what he was, for his example is thus placed before the young for emulation. It is better for the world that the good man be appreciated; but to himself it is indifferent. I believe that the cause of unhappiness to ourselves is not that we are not loved, but that we do not love. Now, what is love? It is an intense desire to add to the happiness of another or of others.

And that does not mean a desire to minister to the selfish passions of another, or of others. It means "little deeds of kindness." It means sunlight. It means to be ourselves happy, and, being happy, to shine like the sun.

"Give us this day our daily bread" is the limit and farthest boundary of our asking for self. And we should "take no thought of the morrow." So intense should be our devotion to the work God has given us to do for others—healing the sick, cleansing the lepers, casting out devils, raising the dead—that we cannot take time to think of self. That we may not suffer hunger, thirst, cold or naked-

ness, we may pray, and work. But, of course, these wants are common to animal life. We are placed above the beastial plane—we are men. A right thinker can never be unhappy. Riding on his coffin to the gallows John Brown was happy. John Brown did not expire. No,

"His soul went marching on."

"Give and ye shall receive"—that is the law. "He that loseth his life shall find it." Man is an eternal force. To hang John Brown did not lessen his momentum. The hanging was "up brakes," not "down." No man has any business to see a wrong exist and he not try to right it.

To make confession of my own true feeling, I say I do not care whether I live or die. But I go forward. The world is beautiful; but it is not yet finished and complete. I am one of God's workmen, placed on this planet to help make it a better planet. "But what can you do?" is it asked? I can do what comes near to be done, as far as I have ability. I will care for somebody. The Gracchi were great. Who gave them their greatness, Cornelia. The mother of Washington was as great as Washington. And Martha Washington, the wife, did her part—living lonely at Mount Vernon, while her husband for eight long years was absent from her. Perhaps she was unhappy. She ought not to have been. Our happiness is in doing our duty, not in what we receive. We should only be unhappy if we fail to do our part, not because another fails to do his part. It is where we are going, is the end. To believe in our friends, our children, our wife, our husband, ourself, as the God appointed, is our duty. Our world of action is where our elbows touch. If we fail in our duty to these who touch us then is our life a failure indeed.

Greatness consists in how we do. It is not in being a general that we become great, but in worthiness of being commissioned. Greatness is not in the office; but in how we fill the office. We have had one Washington and one Lincoln out of a score or more of Presidents. Men have won immortal fame by playing the fiddle. Thousands will flock to hear a certain noted woman whistle. Everyone may make a noise—if not music—with his lips, but only this one produces divine music.

You will merit immortal fame if you do your part as well in the office of a devoted wife or husband, mother or father, or son or daughter, as Ole Bull did his work as a fiddler. But not for fame or glory must the office be filled, but for love. It is not in receiving attention, but in giving attention, we become happy. Let our hearts be too full of love to want love. That is, I believe, the secret of a happy life, viz: Self-Abnegation.

YE 224TH LESSON.

Good Character and Altruism.

Good character and altruism are the words that define Christianity—the creed of the New Testament—that of the early church. One word—"righteousness"—has all this meaning—the word most emphasized by St. Paul. The life these words stand for is all there is or ever was of the religions of enlightenment the world over—Jewish and Christian, Mohammedan and Zoroastrian, Buddhist and Confucian. They are all in essence one and the same religion and identical in origin—the end the perfection of the human being. "Be ye perfect," said Jesus. The perfect life—that is to say, "going about doing good"—was the ideal of the Pentecostal disciples, as it was of the Master, Jesus Christ, and as it has been of all great preachers and teachers, prophets and reformers that have ever lived on the planet earth—the finality of Grecian philosophy.

A perfect mind and character—doing no act—earning no money—

getting no knowledge—except with the end in view of helpfulness to others and with no purpose to “have a good time”—that is to say, pleasure or even happiness other than the happiness of conscious rectitude. Accursed be he or she (accursed are they) who spend even one cent or even a moment of time in pleasure-seeking; blessed is he or she (blessed are they) who spend all for others’ good—sell all they have and give to the poor—renounce self, do all for others.

After all my thinking and writing, extending over a half a century, I have only at this present moment reached the overwhelming comprehension of the full meaning of the philosophy that gave rise to the divine character and life presented in the teaching and life ascribed to Jesus—penetrated to the bottom of it—the true philosophy—the “summum bonum”—the all of good—self-renunciation—self-abnegation, as the means to the end—to do good.. The State House of Iowa had laid in the building of it a foundation of stone that was after being laid condemned by the architect and taken out—an imperfect sandstone. The material for the foundation of society—the only foundation that society can rightly be built upon—is perfect men and perfect women. That is the Christian ideal—the foundation of Christian socialism, as of the Pentecostal community. Who is perfect? God. Now think of him as anthropomorphic. Say, could Phidas have made a fitting statue of Him? Jesus, the ideal perfect man, was “God manifest in the flesh.” He wants nothing for self from others. He gives all to others. That is the ideal of a true life—the best ever presented for mankind to copy after. “Be ye perfect.”

Build colleges; build churches. Let them stand to make perfect the individual, mentally and morally. The college perfecting the brain, principally; the church the heart, altruistically—the college, post-graduate a Newton. The church member reaching in the “knowledge of the Son of God unto a perfect man unto the measure of the stature of the fulness of Christ.” (Eph. iv:13.)

Yes, “philosophy”—that is the word—the definition that stands for the Christian ideal—yes, Christianity—the Christian religion and for all other religions, Judean, Persian, Hindu and Chinese—the loftiest reach of ancient thought. Let man be perfect, physically, mentally and morally—an Apollo Belvidere in beauty and symmetry of body—a Stagirite in mind and, too, the heart of Jesus. This is the farthest reach of the philosophy of the old-time. Can it ever be gone beyond hereafter? I believe that it cannot.

The moral of all my thought (call it fabulous, reader, if you will) is this:

Let the church today stand for this ideal as it did in the first place and Jesus will then “draw all men unto him”—the Christian church, Protestant and Roman and Greek, reaching the zenith of altruism, as did the Pentecostal church, will so bring in God’s kingdom. God will then “dwell with men and be their God and they his people.” Then will the prophesy of the Second Coming of the Master be fulfilled:

“The earth receives him from the bending skies!
Sink down, ye mountains, and ye valley’s rise;
With heads declined, ye cedars, homage pay;
Be smooth, ye rocks; ye rapid floods, give way;
The Saviour comes! By ancient bards foretold!
Hear him, ye deaf, and all ye blind, behold!

* * * * *

The dumb shall sing, the lame his crutch forego,
And leap exulting like the bounding roe;
No sigh, no murmur, the wide world shall hear;
From every face he wipes off every tear.”

YE 225TH LESSON.

The Black Man and the South.

What manner of man is he that does not lie awake nights thinking how he may aid in lifting the poor, disfranchised freedmen up to a higher plane of educated manhood and womanhood, and not just how he may exploit their labor and gather into his purse useless gold? Why do we trouble about "equality of blacks and whites?" Let us rather seek to make the blacks participants with us in all good works, as we were to arm them to help us fight the battles of the Civil War for the Union, and so do all in our power to help bring in the Kingdom of God? I know that "whom we have wronged we hate."

The blacks we say are an "inferior race." Inferior to whom? To those who burn them at the stake? Not so. How, as boys, we were horrified to read in history of the Indian savages burning white men at the stake! What will negro boys think when, in years to come, they read of the savage white men burning negroes at the stake? But it is not the Southern people that commit the horrible deeds of savage cruelty. It is not the brave and hospitable South. No. Who is it, then? It is the riff-raff element—the class that the South, if rid of, would be better off, as would the North if rid of the like element—the class to which the demagogue, Tillman, appeals for political support—the class that supports all that is evil and fills the jails and penitentiaries of our land. We do not see hate manifest in children. It is abnormal and will die out. Yes, unnatural or so large a percentage of the blacks (eighty per cent is the statistical estimate) would not have white blood in their veins. She is presumably his equal who is the mother of his child. "But we do not marry negro women," the guilty white man says. It would be greatly to your credit if you had been married to the mother of your child or children, then you would have refrained from selling your offspring on the auction block, as you sold them before the freedom of the "colored" (not just the black) people was proclaimed by Abraham Lincoln. "Can a mother forget her sucking child?" A man, when barred the selling of them on the auction block, may become the contemptible denunciator of his children and their mother because of his own accursed guilt.

No man can lift himself up by pulling other people down. "He that exalteth himself shall be abased." The white man is abased by his madness of self-exaltation. The whites will gain by helping the blacks onto their feet. They are degenerates who burn negroes at the stake or who justify their burning. They have descended to the low level of the painted Indian cannibals of two hundred years ago on the borders of Lake Huron.

Give to every boy and girl an equal opportunity to rise to greatness. All minds, all hearts, all souls of men are of one color and "God has made of one blood all nations of men to dwell on all the face of the earth." Do the infinitesimal waves of light, that determine the color of the skin, determine also mental capacity? And it is settled by our fundamental law, placed there by the sacrifice of a quarter of a million lives of liberty-loving men, white and black, on battlefields and in hospitals that there is no difference of race politically in the United States of America. A man of African blood may fill any office and legally vote at any election the same as the man of European blood. Then why are ex-rebels and demagogues permitted to do their damnable work of disfranchisement of American voters who have committed no wrong and have been ever loyal to the stars and stripes? They are public enemies who do so. But the true South is proud of her great men, white and black, and she will, in time, put down the riff-raff element—yet disloyal as in 1861—unreconstructed—foolhardy and belligerent—the true South remembering that

There is an oath-bound pledge extant—
That it was filed on high to stay—
The Southern honor plighted Grant
The Constitution to obey.

YE 226TH LESSON.

Graft, Its Cause and Its Cure.

Graft has become so universal that many despair of free government and say that not only cities, but also the states and the nation, will soon have to be governed by "commissioners," as are Washington City and the Philippine Islands and Cuba and Porto Rico. I shudder at the thought, remembering the words of Dr. Franklin in reference to the Constitution of 1787: "It can only end," he said, "in despotism, as other forms of government have done before it, when the people have become so corrupt as to need despotic government, being incapable of any other." Galveston and Houston, Texas, and now our own Des Moines, have adopted "commission" government to administer the city as the ten tyrants governed Rome. Editors of corporation-controlled dailies have come forward to advocate for cities commissioners "elected by the people," not different from Rome's decemvirs, who were also "elected by the people"; and were finally gotten rid of by the death of Lucretia followed by revolution. Is not a standing army of regulars designed to be preliminary to a dictatorship at Washington and to commissioners to govern the states as well as the cities? I believe that is the design.

The people—the laboring many—the ninety and nine—are not corrupt, and, I can hardly believe, "need despotic government, being incapable of any other"; and our free government is not likely soon to "end in despotism"; and a period will be put to graft, as is evidenced by the late awakening in Missouri and in Philadelphia, Minneapolis and other cities. The voters hoodwinked to favor commission government, will soon be undeceived and they will throw off the yoke.

Politics has become a profession and the office no longer "seeks the man"; but the man seeks the office. Is the office-seeker naturally corrupt, or does he not really believe that "graft" is not out of place, but is, in fact, legitimate spoil, to make up for what he deems "inadequate pay?" He is, logically, led to believe graft justifiable, as the soldier lives off the enemy, believing he is doing right so to live. City, state and national officials, from the policeman of a town on his beat, to the President of the United States in his seat, have been led to believe that their salaries are too meager, by the fact that private corporations—insurance companies, railroad companies, etc., pay enormous salaries to their chief officials, higher than city, state or nation pay—from seventy-five to one hundred and fifty thousand a year; and to the widow of an ex-insurance president twenty-five thousand dollars annual pension; the fees of lawyers, in some single cases, a quarter of a million dollars, and physicians charging bills that are amazing; merchants becoming millionaires, Marshall Field accumulating in a few years, by "keeping store," two hundred millions; and Mr. Carnegie, an iron and steel manufacturer, far more than the store keeper; and Mr. Rockefeller (an "oil-well borer") a billion. Why, of course, seen in this light, salaries of public functionaries are too meager. Who can deny it? Great talents hidden under a bushel!

Why, man, mayors and city councilmen, to say nothing of state officials, are invited out to suppers of the four hundred, attend great club dinners, ride in twelve-thousand-dollar automobiles with the rich—the millionaire exploiters of the people, play at golf with them and even sail with them in their yachts, costing a half a million at least—are taken into the "swim" with the leviathans of wealth, where, without prerequisites from "graft"—stealings in some line—expenses cannot

be met, and they would be only little fish—minnows, where lawyers and doctors are good-sized sharks, and even preachers, on ten thousand dollar salaries a year, are dolphins carrying monkeys on their backs.

But there will, I dare say, come a change. The voters of the cities not for long and of the states never will be ruled by commissions, nor will a dictator occupy a seat at Washington. The town meeting will be restored, all petty corporations become extinct and no corporation have being but the state itself, of which every man, woman and child will be an equal shareholder. The people—if not more capable of ruling to-day than ever before—if not more virtuous or public-spirited—they are better educated, and they “know their rights and knowing dare maintain.” Freedom will have a new birth. All incomes—even the least—will be adequate to the support of the largest family. Both poverty and wealth, except the wealth of brain and heart, will be abolished.

The common people are true. Incorporate wealth is corrupt. It is incongruous to freedom. Let it pass away.

YE 227TH LESSON.

The Old and the New.

The old order must be superseded. A new order must be brought in. But what is meant by the expressions “old order and new order?” The old order means—chattel slavery—now gone by, and wage slavery now in vogue, and the condition adapted to both kinds of slavery. The condition that makes speculation the foremost interest. The American government was instituted by speculators and for speculators. Nothing is contemplated in its organization and nothing has been considered in its administration but speculative interests. Nothing else is regarded to-day at Washington—nothing else at any of the state capitals—but speculative interests.

That is all that “protection” means. It is all that “free trade” means. Protection is meant to stimulate profits of investments in factory plants. Free trade is meant to stimulate profits of investments in commercial interests—ships, merchandise, etc. So all legislation under the present order looks to speculative profits.

What does the new order mean? It means the inauguration of co-operative production and co-operative distribution of products. Under it all speculation ends. Under it interest and rent, except as paid to the state, end. Under it private ownership of the tools of production ends. So also bonanza land ownership—no one being possessed of more productive land than he can till by his own labor. Under it private and corporate control of the money supply will cease. All control of opportunities that give one man power to exact tribute from another man will cease to the individual. No man under the new order can, by any legal method, unload the burden of toll that he himself is physically able to bear, from his own shoulders upon the shoulders of another no more able to bear it than he. Each will have to earn his own living by the sweat of his own face and no one by the sweat of another's face shall eat bread—except the dependent aged and children, the maimed, the halt and the blind—such as by right of nature may claim support from the community.

But how may co-operation be inaugurated? It must be done by the action of governments, state and national. Land monopoly broken up the states may direct by law the establishment of manufactories by taxation. Each township and each county may build its own mills, factories, pork-packing establishments, may open mines, etc. Then individual workers may form associations and government advance

funds to build factories—to be run co-operatively—the workers benefited paying to the state a fair price for rent of plant—or a fair interest for the money advanced. I have explained at length this plan in my "Pending Conflict."

But the most essential reform is the setting up of depots of exchange of labor products. It will be the object to make sure an immediate sale of products at a just valuation—the immediate conversion of the fruit of labor into money—the "medium of exchange" given for the products. The "medium of exchange" should be "product certificates"—precisely like silver certificates or gold certificates—really "treasury notes" the same as were given out for the purchase of silver bullion under the law of 1890. These should be given out for all useful commodities placed on deposit in governmental depots of exchange. All articles left on deposit should be appraised by expert appraisers and just valuations placed on all articles—not bucket-shop prices—but prices fixed by statistical comparison of products, in relation to the labor required for their production. The prices should be uniform throughout the nation. Then corn, pork, cotton, shoes, clothing, furniture—all essential commodities—store goods, groceries, etc., etc., would be of the same price everywhere throughout the United States—the state transporting all commodities from place to place—being paid by a per cent of the sales on prices of articles sold and consumed—not of articles deposited for sale.

Then, to prevent all private speculative purchases and sales, no person should be allowed to buy any greater quantity at the depots of exchange of essential products than required for the subsistence of himself and dependents—no products to be re-sold by him, but if not wanted for home use to be returned to the public depots of exchange. The point is that no private, speculative transactions shall be tolerated, any more than is theft. And when we reach the truth of the matter, speculation is theft. It is as bad to get what is not yours without giving a just equivalent in return for it in one way as in another. Let all men be brought to understand this, and let the laws enforce this just idea, and we shall have a happy world.

YE 228TH LESSON.

The Protection of Labor.

Is it not a principle of common law that every one is entitled to food and raiment from the community if it cannot be procured by him honestly otherwise? "But the United States government," it may be replied, "never looks after the natural wants of the citizens; these wants are left, not even to the states, but to the counties, the townships and the municipalities to look after. Hence, to expect the national government to furnish employment and food and clothing for the citizen, is going beyond the reasonable." Let us see if that is true.

What is the meaning of the words, "protection of labor," if they do not mean ample employment and good wages to the toiling many? A bounty has been, and I think is still, paid of two cents a pound on sugar produced in this country. This, to the Louisiana planters, has amounted to \$9,000,000 annually. Now it is but a step further to do directly what is done indirectly—to build directly manufactories as a bounty to the toilers, as to give cash bounty to sugar growers "to build up the sugar industry." The national government fed the destitute of Chicago after the fire of 1871; and it has often fed flood sufferers and, later, earthquake and fire sufferers. And it advances money to build railroads, canals and to improve rivers and harbors, etc. May it not do whatever is essential to "promote the general welfare?" Clearly, it has never been the purpose of the government

in "protecting industry," to protect the industrious, but to build up the wealth of capitalists.

What should be done? The nine million dollars annually paid the sugar growers of Louisiana is but a drop in the bucket to what the American government ought to do for labor. The sugar bounty goes into the coffers of rich planters. It does, indeed, give employment to negroes in cultivating cane, but does it increase their wages above that received by the blacks for work in the cotton and tobacco fields in states where no bounty is paid? If not a stalk of cane was produced in Louisiana the negroes would be better off than now. Why? Because the fields devoted to cane to enrich planters would produce corn and cattle, sheep and hogs, increasing the food and clothing supply within reach of the workers. The more profitable it is to produce sugar, the higher the price of land and the more difficult for the negroes to become owners of homesteads. The millions given the planters is no help to the toilers, and it was never designed to benefit them. If nine millions went directly and annually to protect the toilers of Louisiana, how long before each might own his coveted "forty acres and a mule?" At \$20 per acre, the nine million would pay for 11,250 forty-acre farms annually, and in ten years for 112,500. Louisiana had in 1890 1,116,828 inhabitants, white and black—five to the family, gives 223,365 families. The cities had 265,392 population, or 53,078 families, leaving for the farms and villages 170,289 families of five. The \$9,000,000 yearly bounty now bestowed as a free gift, on the land-holding class (mostly Yankees from the North) would give each family of the rural population a forty-acre farm in twenty years and besides there would remain \$43,764,800 cash with which to build co-operative factories and homes for the workers in the towns and cities.

Why does our national government persist in bestowing bounties on the rich and making tramps of the toilers? I am a protectionist; but I would protect the toiling millions and not the speculative thousands. Let us not cry down protection as wrong in principle. The application of it has been wrong. To gain popular support for party it is always proclaimed "protection of labor," when it is meant only to protect capital. Do not the same lobbyists, when they have secured the passage by congress of protective measures—the toilers deceived by the shibboleth of "protection of industry" to vote for the measure—do not the lobbyists hasten to Europe to secure immigrants to America so to intensify competition in the labor market that the wage price may be reduced to the minimum gauge of subsistence? And they persist in doing so in spite of laws passed at the demand of the labor unions to "prohibit the importation of contract labor."

But let us hold fast what has been gained and never declare against the principle of "protection." The toilers, when they control, and that glorious period is right at our doors, will profit by the "protective" precedents. In the days of Clay and Webster, labor was not a factor considered. In Kentucky, the home of Clay, chattel slavery existed. And in the north there were millions of acres of land open to pre-emption and entry at \$1.25 per acre. Fair wages had to be paid factory workers or they would "take to the woods" literally, or the prairies. That is changed now, and wage slavery is reduced to a more cold-blooded system than was chattel slavery where toilers do not protect themselves through their trades unions. By the ballot wage slavery will be abolished, as was chattel slavery by the bullet.

YE 229TH LESSON.

Home Talent Ignored.

A glamour adheres to what is ancient or foreign. Home production is "nit." If, for instance, the Iowa State House be decorated by some one from New York—a "big city away off"—it will be grandly done—a "wonderful work of art!" So all will think, for the critics will say so—the "savants." Not so if done even better by an Iowa artist—and Iowa has capable ones. "A prophet is not without honor save in his own country and among his own kin." The same of the artist. Talent is not wanting at home; but public spirit to give encouragement to home talent is needed.

Who knows good work? Who knows that a bed of roses is beautiful? Everybody of common sense knows it. Everybody knows, too, the same of painting, poetry, oratory, music, etc., as a rule. What do professional "critics" know more than the common people? Take poetry, for instance. What did the critics say of Ossian? They pronounced this epic, when first published, "a greater work of genius than Homer's *Iliad*." What say they now since it has been proven that "Jammie Macpherson" was its author—an ordinary Scottish poet, and not the "ancient Gael?" They have no word to say. They are silent. Ossian is dead and buried. What will become of Shakespeare, if, indeed, it turn out to be true that Lord Bacon wrote the plays? Bacon the philosopher write them! If that is proven it extinguishes the "poetry"—so the critics will determine, and the Bard of Avon will be buried in the same grave with Ossian.

Athens of old, enriched by slave labor, and by her victories over the Persians and the Greek colonies, gave her free citizens release from want by a minimum support, pensioning each from her common treasury. This enabled her to build up art; enabled her to rise to heights no other people have e'er reached below the skies. Under the leadership of Pericles the attention of that people was, for a time, changed from war to art. Why may not Des Moines do as well under as favorable conditions, to say nothing of the whole of Iowa? Slavery as it existed in ancient Greece does not exist here; but Des Moines is richer than old Athens ever was. Here steam and electricity do the work.

What slavery did for Athens have inventions done for us;
 Let Christian ethics once prevail, there's none necessitous,
 And all men having leisure they will all combine to raise
 Proud monuments of greatness far 'bove those of former days.
 As we surpass the ancients now in useful works of skill,
 So, too, in works of genius we'll surpass them farther still.

I do not set myself up as a competent critic of painting. Who were the art critics of Athens when Pericles beautified the city? And who did the work? Natives of the town. King Solomon's temple was built by Phoenicians. But Athens, a city little larger than Des Moines (ninety thousand; Des Moines has eighty thousand), built her own temples, decorated them, judged of the fitness of the work—Phidias the chief artist.

Gillies says: "In that period sculpture gained a sublimity from which the noble art could never afterwards but descend and degenerate. A republic hitherto inferior in works of invention and genius, produced in the single lifetime of Pericles those inestimable models of poetry, eloquence and philosophy which, in every succeeding age, the enlightened portion of mankind hath ever regarded as the best standard, not merely of composition and style, but of taste and reason."

* * * More works of elegance and splendor, more magnificent temples, theaters and porticos were erected within the walls of Athens than could be raised during many centuries in Rome."

So much, then, was the gain to a small city by relying on home talent and bestowing on home artists ample recompense and encourage-

ment—having faith and confidence in the brain and brawn of her own sons and not disparaging them by over-estimating the talent of the stranger.

THE 230TH LESSON.

America, and Peace and Progress.

In a survey of the history of ancient Greece, and especially during the period of her invasion by Xerxes, King of Persia, and the battles of Thermopylae, Salamis and Platea, one is led to realize the impotency of numbers and wealth and the omnipotence of true patriotism. An inconsiderable number of brave and public spirited men were more than a match for millions of slaves and mercenaries. The lesson taught is that the only admirable quality of human nature is unselfish devotion to the common weal. Comparing our own age and country with Greece and Persia of the Ancients, we observe that America is far in advance of ancient Greece in respect to a true understanding of social economy applied to nations. We have learned that to destroy a state does not help rival states, or to destroy a city, help rival cities. Therefore peace and not war is the settled policy of the American republic. She sees her true glory to lie in building up and not in tearing down. A confederation of all the states of the world under one common flag of brotherhood, is the goal toward which the policy of our great government tends. The Pan-American congress, called together by James G. Blaine, was the first stone of the great temple of the United States of the World—America leading the world.

We have a wide extent of territory, like the empire of ancient Persia, but we have to teach the new lesson to mankind that a country, abounding in rich harvests of fruits and grains, may also be productive of great men. Ancient Persia, rich and fertile, was, in the character of her men, weak and feeble. They were enervated by wealth and luxury and the armies of Persia were no match for the armies of Greece. We have shown in our own history so far, bravery and devotion to country and liberty second to no people on earth ancient or modern. It is my opinion that, if we undertake to command the seas, no nation will be able to stand against us. The time may come when we shall assume the protectorate of all the weaker nations guaranteeing to each freedom and local self-government. India, Egypt and all the other nations and states dominated and enslaved by England, we may—not by means of the sword; but by our influence at The Hague—restore to freedom, emancipating them from the yoke of a foreign master, more cruel and tyrannical than were ancient Greece and Rome.

The English speaking race we have a brotherly regard for, because they are our kindred by blood; but for the aristocracy of England we have no love to spare. We are the offspring of the Roundheads. We are the natural enemies of the Cavaliers.

But have we not reason to fear that the traditional character of the American people is undergoing a change? Our cities, beginning with Boston, and counting all, including New York, Philadelphia, Chicago, St. Louis and Kansas City, and even cities south and further west, are foreign cities—the majority of their voting population being foreign and of foreigners born.

But the foreigners have come in search of liberty, and they, and especially their sons, stand ready to support our institutions and to fall in line to help on progress, not as in Europe by means of dynamite—but through the peaceful ballot.

YE 231ST LESSON.

Hope for the Future.

Can we reach it? Is there ground for hope that man may cease to prey upon his fellowman? Is it possible for the world to become better? It is better to-day than it was a hundred years ago. Who, today, in a civilized country, holds his fellowman a chattel slave? sells the child from its mother? the mother from her husband, and children, as horses, are sold? Wonderful has been the progress of humane ideas since I can first distinctly recall scenes of life—even sixty-five years ago. A half century has been as a thousand years of previous history. As Mr. Darwin explains in the "Origin of the Species," one change begets other changes. There must be an adjustment of the whole to the changed parts. When man ceased to walk on all fours and became a biped his whole body underwent a change. His spine assumed a different curvature and every muscle in the body took on a changed condition. So in society the wonderful inventions giving rise to new methods of labor and production have revolutionized society. With the advance of invention there is a general advance of the common intelligence. And the common intelligence is force. It is power for good.

What man will do to make money, if not restrained, is not subject to limitation. What an individual will do a community of individuals will do, if they come to an agreement and no public sentiment oppose. Whole nations become robbers!—common murderers—tribes live by murder and incendiarism. The tribe of Matabele negroes of South Africa made a business of raiding neighboring tribes, burning villages, murdering all the men, old women and sick and helpless adults and making slaves of the younger men, women and children, and driving off the cattle. And how much better do the so-called "civilized" nations in their dealings with the uncivilized. We allow Americans to go to Alaska and take fish and seals that are the sole means of subsistence to the Esquimo—their dependence for food and clothing. The tribes so deprived of the means of living miserably perish. So in Hawaii four hundred Americans have taken possession of all the tillable lands of the island and the thirty thousand natives must starve or be colonized to some other island—or our government must feed and clothe them as it does our Indians—disinherited by cupidity. What do those sordid men, bent on getting rich, care who suffers? They care nothing. And our government gives those heartless robbers license to do the foul deeds of robbery and murder.

There can be no denial of the fact that England's dealings with India are murderous. The policy adopted in relation to that ancient and refined people depletes that fruitful land of the food product and leaves millions to perish of hunger. The object of her railroad system in that country is to transport to the seaboard wheat, rice, cotton, etc., to be shipped abroad when it is all needed in the country where produced for the adequate protection of the lives of the people, for India has four hundred millions of population. Eight millions starved to death in one year under British rule, though millions of bushels of wheat and rice were shipped from India to England and her colonies of that years' product. And the opium trade! The lands devoted to poppy culture would produce food products for the feeding of the famishing people; and the opium shipped to China is forced upon that unwilling nation by shot and shell from British ships! Such is "Christian" civilization!

But there is hope. Humanity is getting the upper hand. The poor in our cities are beginning to be systematically cared for. We have organized "charity"; "associated charities"—all wrong, of course: for what is one's by divine right ought not to be given as "charity." If a man have only what will satisfy his own hunger and he share that with another—there is charity. It implies self-sacrifice; but for

one to give to another what he himself can make no use of—what another must consume or the product perish of natural decay—wherein is the virtue of the giving? Indeed, to withhold it is a crime. But this great and fundamental truth of Christianity is just beginning to dawn on the minds of the people.

Think of it! The food product of the world must be immediately—year by year—consumed, or it perishes of decay—rots! Then let it be distributed to all “according as every one has need” in a “Christian” way—that is, as was done by the primitive disciples.

What, then, is the next forward step? It is merely to get upon the platform of primitive Christianity. How full is the New Testament of exhortations to love—not “charity”—when rightly translated. “The greatest of these is love.” And what is the New Testament idea of love? All is common of the necessities of life between those that love. This truth was recognized by the enlightened Greeks and Romans a long time before the Christian era. “Things belonging to friends are common,” was the motto of the Pagan philosophers—the words of Pythagorus, and repeated by Cicero and others. Then, if we love mankind as we love ourselves, we have nothing that belongs not in common to all. What we consume this year was, as a rule, produced last year. And the produce of last year will perish by natural decay if not consumed before the next year. It is impossible for any one to “own,” according to nature, any more of last year’s crop than what his own stomach may transform into blood, muscle, life-force, existence. Others’ stomachs must digest the rest, or they perish of hunger and the food products decay and perish of natural rot. Give it then without friction to those who must eat it or perish or it be wasted by natural decay. It cannot be kept. But ship loads of food products have been dumped into the New York harbor, to keep the prices of products up, while thousands of the poor were starving in the city. Such is “business”; but it is not Christian.

What is Christian? Love.

Let all products be deposited in common depots of exchange, the depositors receiving checks good for other products, and so let distribution by society of the essentials of life be made, in a “Christian way to all men according as every man has need.”

YE 222D LESSON.

Money and Manhood.

Two millionaires, enriched by city franchises, are alone blamable for the demoralization, crime and suffering prevalent in the capital city of Iowa. And what is wrong with these men? They are only overgrowths of a common plant. They rise above the common level, as certain stalks of corn in a field tower above the general level of the field of grain. But the comparison does not fit the occasion in one essential feature. The growth is not of corn, but rather of Canada thistles. These men lack the altruistic spirit, and he who lacks this is a savage. They have no regard for the common good. Had they said positively, earnestly, manfully, each of them, as any truly civilized man ought to, and would say:

“I will give up all my possessions and descend to the estate of a tramp, yea, yield willingly my living body to be burned to ashes at the stake before I will let at any price a building or a room to be used for an immoral purpose.”

Had these two millionaires of Des Moines done this there would not be a liquor hell or a den of prostitution in the city today. The example of the two alone, standing on their feet, giants of manliness, giants of Godliness—disciples of Jesus, instead of giants of greed and

devilishness—disciples of Satan, that they now are, would have made the capital city of Iowa worthy to be known as an educational center, a college city. They own what the law declares “nuisances”—more than three-fourths of all of this character of places in the city—the buildings I mean—sources of immense revenue to them. And the influence of these two rich men is such that the daily press is silenced and dare not speak against colossal evils. Of their fault theaters are open on Sundays in the city and vaudeville shows in the parks that withdraw the young away from the influence of moral and religious instructors and instructions as far as we have them outside of the New Testament and of the home and the school. It may be in brief said truly that these rich men have made of the city a veritable hell of drunkenness, debauchery, murder and suicide for gain.

Of course there are others that know nothing else but to exploit the Gentile world, employing women and girls as clerks and “operatives” in stores and factories at wages that compel them to sell their honor and virtue for bread to keep them and their poor dependents from starvation. And there are “Christian” merchants—leading church members, that do the same thing, and who would drive every other man out of business and into bankruptcy if they could; and there are those who would monopolize every source of livelihood—for what end? Madness! He is mad, be he Jew or Gentile, who has an income sufficient for the needs of his home and family and still reaches after more. Why does any man of common sense, lawyer, merchant, mechanic, business man in any line—toiler, farmer—any human being, fool away precious time gathering and piling up what he has not a shadow of use for? What should we do? We should regret the loss of time that the necessities of life compel. No human being should have any aim or purpose in life that is not altruistic—that has not the betterment of society in view as a finality. Manhood and beasthood ought not to be one and the same thing. But at present the actions and aims of almost all men rise not an inch above the bestial plane—above the promptings of instinct. There is no sense or reason in one’s reaching and reaching for dollars that he has not a purpose to devote to the common good. Why does one man want to displace all other men in business—set up in the same city a score of groceries or stores, or establish a great department business in America, Europe and on the Pacific Isles, as did Marshall Field? He dies and leaves it all, as did Alexander the Great leave the world he had conquered.

Now, if it can be shown that the common welfare is enhanced by one’s becoming rich and no one wronged in the acquirement of riches (but seldom may this be shown), then is his enrichment justifiable. The rights of one and all are alike the same. But every one ought to be as earnest as was John Brown in devotion to righting wrongs. “Let no one think of himself (his private interests) more highly than he ought to think”—that is to say, more highly than Jesus or St. Paul or any true disciple of Jesus thought.

YE 233D LESSON.

The Real Purpose of Life.

Place your hand over your heart. You feel its beating. That began months before you breathed the air of heaven. The end of life comes only with “heart failure.” We speak of the heart literally and figuratively. The first belongs to physiology, the second to philosophy. When the heart fails literally or figuratively, death literally or figuratively intervenes. The heart beats literally for the individual; figuratively for others. The heart is vital and it requires supreme care. It must be supplied with pure blood that returning oxygenized from the lungs

is pumped by the heart through the arterial veins into every part of the body, like the great waterworks-engines force water through the underground water pipes into every house of the city. How long will the heart continue its wonderful work? That is the care of each person.

What is the real purpose of life? It is to look to the welfare of the heart, both literally and figuratively. Its figurative welfare is no less important than its literal. We cannot live without companionship. The heart has all to do with this. In childhood there is no choice. Who our parents may be, black or white, good or bad, falls to us by accident. But there is for us hope for the future under conditions most unfavorable; for a little circumstance may bring one up to the highest honors from the most unpromising conditions; instance Andrew Johnson's career and Booker T. Washington's. Both were born in abject poverty. Johnson was never sent to school at all, and when twenty-one years of age he could neither read nor write. He arose to the position of President of the United States. He was a tailor by trade. But the wrong to his heart, both literally and figuratively, by the drink habit—but for this one dreadful thing, his name would be little less splendid than is Lincoln's. Johnson was a patriot. Drink alone was his eclipse. It is the ruin of every one who gives way to it. It is the greatest of all evils. It is the heart destroyer. The history of Booker T. Washington shows what a noble purpose ends in. There is no excuse for life-failure, given health and hope and a lofty ideal. There can be no failure when these are joined with perseverance.

But back of the heart there must be brain. The boy or man who takes up with the tobacco or the liquor habit lacks brain quality. He is a fool in the most essential sense. If a boy does not know that either habit is ruinous to his manhood he has been misinstructed and misled by bad companionship and bad example. But a mature man, in this day, cannot plead any excuse. He is only an imbecile—too weak to leave off the bad habits acquired in youth, or of too little sense to think rightly. We have reached a period in the world's history when man breeding should occupy as much care and attention as does hog breeding. One addicted to either habit cares not for himself as much as for a hog. A mature man entering a drink hell or smoking a pipe or cigar on the street is heartless, as well as brainless. I care not if he be the President of the United States and the Generalessimo of her armies. He is not a true patriot or a true lover of his kind though his name be U. S. Grant or William McKinley. It is more vital to the welfare of our country for each to set a good example before the young than it is to die fighting on the battlefield for her or to fill the Presidential chair. The general or President may do more harm by bad example of intemperance than good in winning great battles or ruling well the nation. The personal character of each is of greater consequence to the common weal than is any condition of politics or war or peace. We would better be ruled by a tyrant-king than be an intemperate people like the English speaking race is to-day. Uprightness is better than all else.

But the exploiters of labor would rather see the people demoralized by drink and cursed as we are by the nicotine habit than otherwise. It enables them to do nefarious deeds without let or hindrance. The man who will brow-beat his employes into signing petitions for saloons, that he may make his thousands by letting buildings for liquor joints, and who violates the laws of the state and every tenet of decency, humanity and patriotism by letting rooms for immoral purposes—that man is only an avaricious money-getter; but he is a **savage—he is of the worst class of mankind—an enemy to society—an enemy to mankind, a ghoul, an outlaw, a villain.** He is a worse man—more harmful to society, state and nation than any other kind of traitor can be. Yea, Benedict Arnold of old, as written down in history, is a **calendared saint** in comparison with him.

YE 234TH LESSON.

The Christian "Segregation" of Magdalenes.

It is either essential to our Christian civilization that one hundred, yea, double and treble and quadruple that number of young women pay license tax of ten dollars each month, or more to this city, for the privilege of police protection, while they corrupt the young manhood, or it is not. If it is essential that this condition of society be kept up, ought not the young girls that for "public necessity" throw away their lives in this manner, rather be paid a subsidy by the city for filling this terrible need of "Christian civilization"—a sacrifice to the god of evil of all that is holy, just and good? And if essential to the well being of our regular army, as is claimed (and, too, the liquor canteen), then let these, our fair daughters, be enlisted by the government for this "necessary service" (as are our brave sons enlisted, to fight and put down strikes), and be paid and pensioned like the soldiers. We see on the statute book of the state a law declaring it a felony with penitentiary penalty for a woman to keep a house of the "disorderly" kind; and for a man to "let a house for an immoral purpose" a fine of three hundred dollars or six months in the county jail. We howl about Reed Smoot and plurality of wives! But in this city of colleges—the capital city of Iowa—we tolerate and declare to be "essential to Christian civilization" (graft) a far worse condition than Brigham Young or Mohammed were ever accused of upholding.

We hear about "segregation." But who dare brave the three hundred dollars fine or six months in jail for every room rented the "scarlet women?" An awful predicament for our city and our "Christian civilization" to be placed in! Must the city furnish, gratis, a whitechapel for segregation purposes? A dreadful dilemma! and, too, several thousand dollars a month lost of graft if not furnished; for it is graft since it is illegal to nullify state laws in accepting this "hush money." Then one great object of keeping up city government and a police force is, it appears, to protect felony, and vice, and nuisances (saloons are, legally, nuisances) for the sake of a mulct tax bribe—trampling on the laws in furtherance of "Christian civilization"—Sodom outdone!

I mounted Pegasus one day;
To Sodom rode away, man—
I found her "fathers," daft, of course,
For "franchise" stealing pay, man;—
I found her army of police
(Protectors of her * * * man
And guardians of her "Roads to Hell.")
Attending to their chores, man.

Rotten is our "Christian civilization"—more than is the civilization of Islam or of Mormondom!

"But all the titles of Christian lands license the social evil," does the reader say? Then if Christian society not only tolerates but upholds this evil, let the poor girls, victims, martyrs of our "Christian civilization," I repeat (rather than as now blackmailed and mulct taxed), be paid and pensioned, as are our boys in khaki (for war is an accursed evil). Yes, the social evil is as essential to "Christian civilization" as are liquor hells, gambling hells, tobaccoist dens or "regulars."

What may be done with the young women so fallen? They may be saved. Not one is positively bad. They were unfortunate. They "fell among thieves."

See now the priest pass by in pride:
The Levite on the other side—
Who is the tender-hearted man?
Who is the Good Samaritan?

312 SOCIALISM, EVOLUTIONARY AND REVOLUTIONARY.

Say 'tis the State—the Commonwealth—
Shall give them food—restore their health.

They deserve our love. Far greater their misfortune than was that of the victims of earthquake and fire in California, and more worthy of public sympathy. But we extend no hand to save them. We give them no hope. We trample them deeper and deeper into the mire. It is said that a packing house in Chicago made canned meats of the flesh of men that fell into the boiling vats. We do worse by our unfortunate daughters that fall into our graft vats in the whitechapel exploited by the city grafters.

Let all the money (according to Chief Jones, amounting today to \$1,000 a month, better say \$5,000 to include graft and blackmail), exacted of unfortunate girls, and the fines of men found in disorderly houses—in all \$1,000,000 at least, since the foundation of the city, be devoted to helping the unfortunates out of the mire. It is rightfully theirs. A hospital for drunkards the state has built at no little cost and not out of fines drunkards have paid. They are ever an expense to the state. Let a grand Christian home of refinement, learning and remunerative employment, elevating and congenial to them, be built for our abandoned daughters, robbed of hope by a mistake. Let this be done for them speedily—opening our hearts to them as we have done ever to the victims of earthquake, fire and cyclone. Let them be sheltered lovingly in this home until received again under the parental roof as was the prodigal son.

YE 235TH LESSON.

Socialism, Evolutionary and Revolutionary.

Socialism is of two kinds (1) evolutionary socialism and (2) revolutionary socialism. Evolutionary socialism is advancing on the world with gigantic strides. The great majority of the people of Europe, of America, Australia, and of New Zealand are evolutionary socialists. They control in many cities of Scotland and England. They are dominant in Australia, Canada and New Zealand. And on the United States they have a mighty hold. Our public, free school system and our postoffice system are the most conspicuous realizations of their hold on society here. But step by step public ownership of public utilities is coming in. And co-operative buying and selling and exchanging and producing products—especially among farmers—we see constantly gaining ground in the east and in the west, in the north and in the south. The evolutionary movement is in accord with nature as well as with wisdom, right reason and common sense. It alone can succeed. It alone is practicable.

Revolutionary socialism does not take advantage of opportunities of, by degrees, gaining ground. It is a propaganda. Its advocates would build up an exclusive sect—followers of Carl Marx—holding aloof from co-operative action with others not of their guild, awaiting the anticipated period when a great majority of voters shall have reached the same belief with themselves; then the co-operative commonwealth will be set up in a day, like the expected coming in of the kingdom of God. As the French revolution came, a sudden visitation will the social regeneration descend upon the world they think. Yes, this sudden coming of a new order may take place, as of birth, the period of gestation being gone by. But the child will not be full grown when born. And we may as well expect to learn the art of swimming by studying books as to reach the ideal government in the same way or become a blacksmith, jeweler, carpenter or bricklayer by reading works on these trades, or a sailor or a soldier or an oarsman or a base ball player in that way. There is more in practice than in precept. A trade or profession is reached step by step.

But does the reader say: "Our fathers set up an ideal commonwealth all at once." No; the Commonwealth of Oliver Cromwell came first—a constitutional government. But, in the midst of adverse conditions, it proved impracticable, so that Cromwell became a dictator. But the true and the real model was the English Constitution, unwritten of course; but our fathers put it in writing. Our governments, national and state, are the outgrowth of evolution. A theorist (John Locke) prepared a system of government for the Carolinas. But it was not practicable. It failed, as did the overconfident theorists of the French revolution fail in their plans of government for France. Traditional habits of thought and of action are a powerful hindrance to advancement. Brick by brick the great structure is built. Piece by piece the house is put together. How long has it taken, and how many minds and hands have done a part, to construct the great printing press of today? So must the perfect commonwealth be constructed. The ideal precedes the real. But never is the first ideal conformed to in every particular in the final construction. Improvements will be made.

It was once believed that God made the world and all the things therein as a joiner builds a house. All living things appeared at the first in perfection—man and woman, the cattle, the beasts of the jungle, the trees of the forest—all as perfect in form and mature as we see them now. But science tells a different story of the Creation. The primordial cell was the beginning of life of plant and animal. It has taken millions of years to build all living things of the cell, as the house is made of bricks. The primordial cell is all there is now, when we find the unit of the living fixture. The fixture is a bundle of cells. All living things are aggregations of cells.

So the perfect commonwealth must be built up of single cells of human experience. When completed it will comprise the aggregation of millions of experiences, as the great printing press is not the invention of one, but of thousands of minds. That is evolution from which will proceed the co-operative commonwealth.

YE 236TH LESSON.

Americanism and Socialism.

Americanism (Christian Socialism) grew out of the declaration of American independence and the New Testament. European socialism is, of course, an European product. It was evolved from the brains of German philosophers. It is well suited to Germany, and may be to England, as communism is to France and anarchism to Russia. Americanism is of the farm and workshop. Socialists speak of the "proletariat." That order belongs to France—not to our America here. This is a land of equals, and the attempt to reduce our people to classes is unpatriotic and un-American. It is the work of the ignorant. The American people rule America—rich and poor, and the rich are only the sons and daughters of poor men. Riches are temporary; the American people are eternal. They are one, and so will they remain to the end of time. Caste or class is out of place here.

Americanism is what is demanded by public necessity in America. Public necessity makes itself known automatically. It requires no philosophy to discover it. It is on the housetop. It is known and read of all men. Now what does America demand? Public ownership and the initiative and the referendum. America demands these. "This is not socialism," the socialists say. Very well, what is it? Americanism. How will we reach these ends? By evolution. Socialists say they can reach the rule of the "proletariat" only by revolution. That is Russian. It is not American. If we lived in Russia we would

favor revolution. But not here in America. He is wild who talks in favor of revolution here. Wrongs prevail. Colorado is ruled by despots. Their rule is temporary. Who will rule there and here and everywhere in the United States shortly? The men and women whose hands are calloused from hard work. They are the "people"—the "majority." They will rule. Tomorrow they will unite in a great party, and there will be lawyers and rich men, members of it also, but not, as now, the only conspicuous members of party.

The great labor unions say they have twelve million dollars in sight to support a strike. Good! But let that be a ballot-box strike. And the time is almost ripe for that strike to be ordered. Another Lincoln will be placed in the presidential chair—another schooled at the plow or in the workshop—a toiler. (I would nominate Mitchell.) Of course the daily press is the property of "stockholders"—bankers, railroad magnates, etc. But what influence has the daily press in fixing public opinion? Very little. Why? Because it is not of the people. It is known by all to be the mouthpiece of monopoly. Of course there are exceptions. A rich man may, like Washington, be the "Father of his Country." Lawyers are not all influenced in their actions by retainer fees alone. They, and men of great wealth, were the "salt of the earth" in our forefathers' day and there have been enough of them to take a leading part in the great world-movements for reform hitherto. Let us not forget this. A true American is a patriot, be he rich or poor, and no matter what his profession or occupation. America is safe while it is American.

But there will be great movements. The anti-slavery movement was one of the greatest. It is not yet ended. It is still on. It will not be ended before poverty has been abolished—before public opinion has become so ripened that any one will be ashamed to be better off than his neighbor—before all shall be as alike as are the bees in a hive—the drones driven out, of course.

Public opinion is an omnipotent force. It will be so advanced that he who lets a room for an immoral purpose will be despised, as was Benedict Arnold by our fathers. Self respect will not end with fine clothes, but will place each person upon a throne, as the ruler of his own soul. No alcohol or nicotine fiends then, for each will be as careful as to his drink and food as now he is of that of a favorite horse or dog. The exhibition, at all times and on all occasions of true manliness and true womanliness will be the highest ambition of each person. No one will fool away his time making money, letting his head be empty that his pockets may be full.

I see in the near future Christianity restored to its primitive helpfulness—a grand expression of human duty—that of man to his fellow-men—the ripened fruit of Greek aestheticism, as was Greek oratory, poetry, history, philosophy, sculpture, architecture, etc., that can never be improved upon. The primitive, Pentecostal church will remain forever the ideal, the model commonwealth—the true pattern for social betterment the world over. But the haven of reform is love. The man that spends five thousand or one thousand dollars or even one cent for an automobile, while there are others suffering for bread, is an utter savage—a meaner savage than was ever sheltered in a wigwam on the shores of Lake Huron or Lake Erie a hundred years and more ago.

YE 237TH LESSON.

System and Not Chance.

Can the people be led to move together from the land of bondage toward a land of freedom? There came a time when the Israelites moved together and left the land of Egypt to journey toward the land

of Canaan. It was not a long journey; but it took a long time to make it. The American people are in bondage; but they do not realize it. They do not know that they are slaves. Why do they not know it? Because the modern system of slavery is hidden. But it is slavery. To whom? Who are the slave masters? They are:

- (1) The employers.
- (2) The money lenders, and
- (3) The landlords.

The employers of labor enslave directly the toilers by withholding wages and employment; the money lenders and landlords by extortion. What is the remedy?

There is but one, viz; Common ownership of the tools, the money and the lands. And this means that the cost of the tools to the workers shall be no more than their true value. The same of money and of lands the many guaranteeing to each fair play.

How may the many do this?

By abrogating private reprisals.

Production and distribution must be regulated by law, and not by chance. Legislation must enlarge its sphere; and there must be bureaus of production and distribution. All will see this when all see that the essentials of life can be assured to each in no other way. The essentials of life must be assured to each. This is civilization. All must be fed, clothed and housed. But how? Must each grab his essential share the best way he can in an atmosphere of selfish anarchy? They do so now. How? By a wild rush! "Get who can" is the order. The people are by nature loving and kind. Food and clothing and some sort of shelter are conceded to all even now. Not many starve or freeze to death from want. A few do; but the people regret that this is so. How quickly they come to the rescue in time of great suffering. How promptly is want relieved. We do not have to convert the people into readiness to give. They are very willing to share with those rendered suddenly destitute by cyclone, earthquake, fire or flood.

What, then, is wanting? Today millions are destitute that no cyclone, earthquake or fire or flood have harmed. Why destitute? By their own fault? Some are. But multitudes are not. Willing hands often cannot find work—cannot have wages. Why so? Why are not all, that are willing to work constantly employed? This question ought to have an answer. Say, Oh, patriot, is it not the true answer: "No man employs me?" The eleventh hour is reached and passed, and the twelfth, and no employer! This is the eating cancer of our social system. How may it be removed? Quit depending on chance for employment. Give us system. Is not that a specific? Production should proceed according to rule, along a definite track—steel rails and stations, tanks and a time table. No uncertainty as of old with wagons and teams; but we must move right along on schedule time. That is the remedy. Yes, the remedy is certainty. Do away with chance and establish law and order. Systematized production and systematized distribution of products are the remedy.

Whoever will take up the thread of this admitted truth and follow it will reach a beautiful vision—not a mirage, but a real city of God. The houses not log cabins but brick and hewn stone edifices and fitted within with all modern improvements—bath tubs, electric lights, etc., etc. That is all we want—modern improvements extended universally and organized society. It (our social system) is where it was when the family loom and big wheel took up the principal space of the best room in the house. There is no change in our social order; but change everywhere else. We must reconstruct our social system. Society, in all its arrangements, must move like a Corless engine and its dependent machinery—all according to a pre-arranged system—nothing about it haphazard. What may we expect of food and clothing for the next year? Who can say? All is chance. Sudden strikes

may stop all machinery; extortionate rents keep the lands untilled; and high interest rates hold the money congested in the east. The question now is, What will the speculator grant? How much will he permit to go to the producer? What price will the trusts place on the essentials of life? Speculation must be abrogated and no tribute be paid by individual to individual, but only must the individual be bound to give to the state. We must have co-operative production—all the tools and workshops being common property like the state-house; schoolhouses, etc., that belong to the public; co-operative distribution of products must be instituted—transportation being free, like the postal system; and the money supply must be freed from capitalistic control and restored to the nation to which it rightfully belongs.

But are the people ready to grasp the issue?—to go forward in the great antislavery cause? What was the movement headed by Garrison, Phillips and John Brown? Only the skirmish line of this great contest.

YE 238TH LESSON.

Artificial Bulwarks Thrown Down.

It is but a little while since the world, universally, was in the same condition that we find existing today in central Africa, viz: Conquered peoples held under the swords of the conquerors. The conquerors framed every statute to suit themselves—with what object in view? Clearly to keep the conquered permanently serfs and chattels.

In the dark shadow of the courts, today, are seen the toilers in the same abject condition as was labor at the time the ancient "decisions," that we turn to for precedent, were given by the periwigged judges of the reign of King Charles I, James II, Henry VIII, John or William the Norman. Working men of the beginning of the twentieth century, ye have a great duty to perform here in America. Be thankful to the God of your Puritan forefathers that you have the opportunity to make history that will show you to have been men not unworthy descendants of Cromwell's Ironsides—men of British blood, not less, but far more worthy by its mixture with blood of German, French, Bohemian, Scandinavian, etc. The American race will not submit to the tyranny, nor to a tithe of it, that at this moment grinds the faces of the toilers of Europe. Whatever in law or institution has come down to us from the pro-slavery past will be eliminated by the anti-slavery present. Let the judges of the courts who have been placed in their seats by corporation dictation remember the fate of the ermined tyrants, Charles I and James II. Let them beware!

But we will sit down and like school boys bent on winning a prize on the last day of school, study as men never studied before until we have come fully to "know our rights." With patience will we wait until we have "prepared our speech." Then will we go to the front of the platform, stand for the right as "God gives us to see the right—that government of the people, by the people, for the people, may not perish from the earth." Nor will any howl of the enemy deter us from "hewing to the line." We will declare that the question of rights of labor shall not be settled until it is settled rightly. There will be no "Missouri compromises," but "the rights of man" shall be definitely determined and established for all time to come on this continent. The artificial bulwarks that stand in the way of human equality shall be razed to the ground. The Hebraic monetary system, an inheritance from the dark ages, shall be overthrown and "usury" put an end to forever.

This is not all. The rights of the many to the land shall be securely

established; and the rights of the toilers to the tools of production without paying tribute to capitalists shall be placed beyond question. We shall make the rule of the majority redound to the common good.

How in the fewest words can the situation be made plain? The growth of corporate power has been so great as to leave the power of the people nil. The American governments, both national and state, are controlled by corporate interests, speculative in their nature; capitalistic, deriving their profits from investments of money, through the channels of interest, rents, profits on labor employed in production, etc. By a preconcerted, systematized method, devised by the votaries of greed, those interests control the machinery of government. It has been by subsidizing the press and the bar and the pulpit that corporate power has succeeded in hoodwinking the masses so long.

But the peculiar conditions that left the door open for monopoly to pass through to the throne of power have ceased to exist. The North and South watch each other as enemies no longer. They are allies. The interests of the northern corn growers and the southern cotton growers are the same. Soon will these unite against the common foe, and the millions of wage slaves will join with the farmers in the common cause. There is but one road leading out of the land of bondage into the land of freedom. What is that road? Popular control of government. When the masses take control of the machinery of government the reign of monopoly will cease.

Let us then talk no more of "harmonizing the relations of labor and capital to each other." But let us declare that private capital must be abolished. All profit to the speculators off the labor of other men must be rendered nil. Let every man earn his own living by the sweat of his own face. Let us abolish slavery finally and forevermore.

YE 239TH LESSON.

The Equal Rights of All.

This is the one American doctrine—the one above all others for which the Declaration of American Independence is held sacred—the doctrine that America alone has made fundamental, that distinguishes America from all other countries and that to relinquish is to make void all that was ratified by the decision of the sword in two great wars—the Revolution and the civil war. Equal suffrage means government by consent of the governed. The right to vote is what distinguishes the citizen from the alien. To deprive the adult man of the right of suffrage is to denationalize him, is to entomb him and he is no more than the dead. Only as a punishment for crime may this right be forfeited. It is wrong to say that because one cannot read he shall not vote, as long as he has ears to hear and understanding to comprehend oral language; for the majority of the voters of the United States gain their knowledge of politics from hearing rather than seeing. It is not necessary that one be able to read to be well informed. Teaching by word of mouth is the pre-eminently practical way and the one alone essential, and to my mind to restrict suffrage to those alone who can read ought to be resisted by the men so wronged, even "unto death." And the poor man deprived of this right has left to him no means to prevent his enslavement but the sword and gun. No men, said Lincoln, are less willing to take or touch ought that is not their own than poor men; and I believe that it was also he that said that no man was ever good enough to govern another man.

Now, in regard to government, it has been ever true that good government depends on patriotic leadership. America has had four pre-eminently patriotic leaders, viz., Washington, Jefferson, Jackson and Lincoln. (I believe the fifth, Roosevelt.) And their worth and

worthiness to lead has been recognized by the men who could not read as well by the learned, by the poor as well as by the rich. All that is wanted in a free country is good leaders and not demagogues. But no man can be a good leader who is actuated by any other motives than patriotism and altruism. The bane of our politics today is party spirit and self-seeking. Patriotism is markedly wanting in our party leaders. I am sure that spoils of office fill up the measure of the patriotism of the party leaders of today as a rule and that equal rights of all men are not regarded.

Party platforms are often insincere, hypocritical and false. By their actions must parties be judged and not by their words framed to deceive. The wrong of the republican party may be termed "imperialism;" that of the democratic party "boxerism." Now, I mean by imperialism, "government without the consent of the governed," away from home, and by boxerism, I mean the same thing at home (negro disfranchisement). Imperialism is enforced by us against men in distant islands of the sea; boxerism against men at home, in the United States, at our very doors. Both are tyrannies and both bear down only on men as a rule, whose skins are not white and men not of the Anglo-Saxon race. Both isms may be defined Anglo-Saxon domineering and domination, bigotry and selfishness, greed and tyranny. It is the old bigheadedness of Rome that boasted: "There are no men but Romans." We put it: "No men are qualified for self-government but those of the Anglo-Saxon race!" Bosh!

YE 240TH LESSON.

The Race Problem.

Has the time arrived when race antagonisms will end? I think it has. The world is one. Africa has been partitioned between the several European powers. Colonies of Europeans are being planted in every part. Will the European race supplant, drive out or ultimately bring to extinction the African race on its native soil, as the Indian race has practically become extinct in the United States? Or will the various races inhabit the same lands and live together in peace and amity. The time has come when mankind will fraternize. The age of selfishness is past; for selfishness has become abhorrent to the human heart. Labor knows neither race nor color. It is one. It is fraternal. The toilers are lovers. Of course the pride of race will continue. The black man will be proud of his race. The white of his. The day of amalgamation has passed with the passing of chattel slavery. The inter-marriage of the races will not be general, but exceptional. The producers of all races will stand shoulder to shoulder as brethren.

What then will be the sequel of the race question here and everywhere? Fraternity. Why? Because of moral forces. Whence came narrowness? Through what door did it enter the Christian fold? One text of scripture: "Salvation is of the Jews." The Christian church became more narrow than Judaism—all non-church members—"children of hell." The stake was set up. And even today in Russia are seen massacre and anathema—the great Tolstoi a victim of the latter; and in America the black is burned at the stake because he is black. No white has been tortured for even the worst of crimes. But this cruelty is exceptional. Enlightenment and civilization have come in to control and the exceptions are the dregs of barbarism—the cup drained to the bottom.

I know that justice to all men will be administered before long. The British occupation of India will be for the good of India in the end. The opium traffic will be put down, the rum traffic discontinued.

All the evils inflicted on barbarous nations, by the so-called civilized, will end as did the slave trade and chattel slavery, will end because of the coming in of true enlightenment—the omnipotence of public opinion and ripening of the public mind. The public opinion of Christendom will end oppression the world over. Russia must yield to the moral sentiment of the Christian world and cease to persecute the Jews and America cease to persecute the blacks.

What has ailed the world hitherto? A nominal acceptance of Christianity and continuance of Pagan practices in the dealings of Christian nations with each other and with heathendom, after the manner of Ancient Greece and Rome. Now the world is getting better. All monopoly will end. The white and the black will be friends—will help one another. The white people south and north will help the blacks to reach the same plane of enlightenment as they themselves occupy. Schools will be established for the education of all children. We will seek other's good. All and each will have an equal voice in government, male and female, white and black. Love will produce no friction. The strife between man and man will be to see which may do most for the other's good, which shall give up most for the common welfare.

From savagery mankind have risen; 'twas Progress led them forth
To triumph over matter and to conquer all the earth;
The mountains they have leveled down; the hills they have brought
low;—

The law is: "They shall conquer still, shall vanquish every foe."
The prophet saw the blessed day; saw blossom as the rose.
The desert of the human mind; and we may well suppose
That he who tames the elements and yokes them to his cars,
Will tame his savage passions too, and put an end to wars.
The puny tribe of millionaires awhile may buzz and sting;
But, mark me, gloomy Pessimist, the people will be king!
The people are a mammoth strong, resistless when they move,
And progress is continuous, as of the stars above;
No going back; but onward still—right onward in their course;
Yea on and on forever, and omnipotent their force.
Most subtle are ideas, friend; though subtle they are strong!
Their fiat is: "Close up the gates 'gainst robbery and wrong."
King Alcohol must die the death; King Gold must bow the knee;
The hand that grasps the thunderbolt like Jove's, will yet be free!
Man will be free! Equality will come to bless the Earth,
And Poverty shall disappear, and Freedom have new birth.

* * * * *

The evils that cannot be borne will soon be thrown aside,
And then will rise the better day the prophets have descried—
That brighter day shall surely come when labor will combine
And walk together brothers all, the mighty "ninety-nine"—
The "one"—how feeble is his arm when stalwart Labor strikes;
The flood pours forth submerging all since broken are the dykes;—
The time's at hand when shall arise the flood of working men,
And autocrats shall fly for life, and thrones will topple then:
We hear the mutterings of the storm; the Social Democrat,
And Nationalist, Trade's Union, all have issued their fiat;
Upon the higher plane of love the people take their stand,
The world is free! King Gold is dead, and Labor owns the land!
The sword no longer will be sought to right the toilers' wrongs;
For peaceful means more potent are in breaking Slavery's thongs.

YE 241ST LESSON.

Old Books and Old Creeds.

The older the more highly prized, not that old books are ever read, as a rule, or old creeds have any meaning to the people today, no difference what the subject-matter of book or creed, or whether the purchaser can read either or not, they being in Greek or Latin or German or Spanish, etc. A book of the first edition ever printed in Germany would bring thousands of dollars—the same of old coins, old garments, pieces of mummy cloth, and mummies themselves. Who would patch up or change the curios in any way? No one. They are “have beens.” The idea that creeds ought to be doctored in the present day is preposterous. All creedism is dead and mummified. There isn’t a book of science of a century ago of any title, that is read today, except as a curiosity. And there is not a religious doctrine of one hundred years ago, preached now. The thought of today is not the thought of yesterday. The moral code is not the same. Do Christian men sell on the auction block their own sons and daughters born of slave mothers today? Morally we are better than we were then. Religiously we have advanced. And we know that in all respects we have reached a higher plane of enlightenment and Christianity.

What ought we do with the past? Ignore it as fundamental. “Look forward and not back, up and not down, lend a hand”—that is a creed that never will be outgrown. “I am a Unitarian,” says one. “I am a Trinitarian,” says another. That is all gone by. “I am a Twentieth Century Christian,” says a third. But what is truth? Why, God is truth. Who by searching can find out God? Nobody. The Infinite cannot be circumscribed, pictured, photographed or a statue or image made of Him. We learn more and more about space. Its substance we call ether. Suns and worlds belong to space. Of God, we speak of His attributes. We say, “He is love and truth.” What do we know of love and truth? We know that the more we have of them the better we are off.

Is there love between differing sects of religion? Very little; but more today than formerly. The more of love the more of God is in their makeup. The Trinitarian has the same love for the Unitarian that the Jew had for the Samaritan. So of all sects for one another where a formal creed is made the criterion of religion. But the creed is about to let go and drop off like a leech when full. And nothing has sucked more blood than creed. It is accursed. It is barbarity—savagery. It has been a greater curse than strong drink. But both are doomed to go by the board and right soon. They are the blight of the human soul, as consumption of the human body. There will yet be found a specific for consumption. The specific for creed is oblivion.

We do not believe as the fathers believed. Why do we not? It is because the fathers had not the same light that we have, both literally and figuratively speaking. They burned fish oil and tallow-dips. We are lighted with electricity. Transportation with them was by ox teams. They reaped with the sickle, plowed with wooden mould board plows, threshed with the flail, wrote with quill pens and could, as a rule, barely read and write. We are further advanced in knowledge than they were. And their beliefs were as crude, in many respects, as are the beliefs of the dwellers in the kraals of South Africa. What kind of ships had they? Sail ships. What kind of dwellings? Log. How navigate rivers? In flatboats. And all these changes, too, since ye old schoolmaster of ye olden time can remember.

We might as well go back to their ways in all things as in religion. But must we give up the Bible they revered? Not at all. It is a precious heirloom. Of course Semitism is obsolete. Yet the Old Testament is pervaded by a philosophy—the learning of Egyptian priests,

which, according to Josephus and the Alexandrian church-fathers, is of transcendent worth, allegorically presented—the eclectic wisdom of Hindu and Persian sages as well as Egyptian. But the “grain of mustard seed,” “the lump of leaven,” that the New Testament stands for is the one thing of value above all else that has come down to us from the thinkers of Greece and of antiquity. What is that one thing of value? It is the deification of love. It is precious beyond all art, all literature, the summum bonum of philosophical truth—eternal as God Almighty.

YE 242D LESSON.

Labor's Enthronement.

Let every man do his part in the Garden of God. Let that be the first demand of labor. Let nothing be bestowed on any able-bodied man that he has not by his own industry earned—be the second demand of labor. Let society be so systematized that each must do his share of work, be the third demand of labor. Let no man be questioned—in regard to his labor in the past—be the fourth demand of labor. Let whatever exists be accounted as “paid for”—no debt due, and no account unsatisfied when the bells ring the new year in and ring the old year out. No looking backward and let the presumption always be that every man has done his part and if not the community alone is responsible. The individual must not be called to account; but the officials alone, whose business it is to keep all labor employed. If the potter make one vessel to honor and another to dishonor, blame not the vessel. The maker of the vessel is alone responsible. So must we place all responsibility where it belongs, viz., on society.

Here then, is the predominant idea in the new social order, the irresponsibility of the individual. The individual must be free. He must not be punished. He must not be held accountable for the conditions; but the conditions must be held accountable for him. This is the main thought. And this is the truth. Conditions are the all in all of human life as of all life. The ice-period extinguished life in the temperate and arctic zones. The tropics are all life. Heat, sunlight, rain, fruitful soil, healthful climate—these are natural conditions all for the existence and well being of sentient life. But artificial conditions are as important for the good or evil of humanity as are natural conditions. Nature has done everything for the good of Ireland and Egypt, and man has done everything for their blight. Bad government—that is the evil factor.

He that plans and succeeds in setting up good social conditions is the saviour of men. That was what Jesus Christ had in view. It was to establish an ideal kingdom here on earth, the epitome of the world to come. It was set up. It flourished for four hundred years, history tells us; but was finally suppressed by Pagan power. It has never been again revived. But it will be. I look to see the Sermon on the Mount become the fundamental constitution of the United States of the World. Then will all things be common and distribution will be made to all men according as every man has need, of the essentials of life and happiness. The task I have set myself to do is to present a true picture of the better day. If I could write as did the blind Milton in his glowing numbers—what a “Paradise Regained” it would be! It would be an epic far transcending Homer's “Iliad,” or Virgil's “Aeneid” in sublimity. I know that Milton's great soul anticipated what he so ably advocated—a glorious commonwealth that would give freedom and plenty to all the families of men. That commonwealth will one day bless the globe. Truth will conquer error, and right will conquer wrong. The “good old cause” of the Roundheads will triumph in the end.

What a consummation to be the heirs of the great thoughts of Milton and Vane! To be moved by the glorious enthusiasm of Hampden and Cromwell! These thoughts and this enthusiasm are a power more potent for good than all the discoveries in science. See the millions lifted up—exalted to the seventh heaven, singing hymns of freedom. Those hymns are Milton's. See those millions rushing to battle for humanity. They are Cromwell's Ironsides, chanting psalms of David. No power of darkness can stand against them. Oh, the time is near when the hearts of men will be lifted up to God and Freedom. The word of the day will be: "God, our strength," the same as of the Roundheads at Naseby. Yes, a commonwealth will soon be established in which there will be no poor and no rich—but all well-to-do, in which man will be regarded and property disregarded. Now man is disregarded and property alone regarded. The rights of men are put down in the dust and the rights of property exalted to the skies.

But no one will suffer wrong—nothing will be done that is not according to justice. It was not right that men and women and children were sold as chattels. That wrong was put down in blood. But there are yet many wrongs. They must be also put down. How? By concerted action on the part of the toilers peaceably. Let us not think that the enemy will be easily overcome—that he will surrender without being forced into the last ditch. He is unscrupulous. He will shed blood. He regards not the lives of the people more than he regards their rights. But the movement of the people will be so overwhelming that the foe will have to hide his head. He will have to yield.

YE 243D LESSON.

Old Issues Obsolete.

We have reached the period in the history of progress when the issues of the past have become obsolete and new issues have come forward to be grappled with and satisfactorily settled. The paramount question of the present hour is industrial. How may labor be employed remuneratively, is the issue. Shall the workers be coerced and held to their tasks by forceful measures of "conspiracy laws," the over-awing presence of regulars, armed guards, constables and sheriffs and the motive of hunger and nakedness—wages being held down to the line of bare subsistence while at work and starvation or vagrancy when idle; or shall the government intervene to guarantee civil service in all branches of industry and a just and equitable wage scale that shall amount to practical co-operation. To any discerning mind it is clear and transparent that slavery of the toilers is no longer practicable—that the world has gone by that era, and has reached the era of co-operative production. Its inauguration is only a question of a few days not only in America, but everywhere the world over. The question before us now is that of reconstruction, the old order having been set aside, outgrown and no longer tolerable—a new order must be established instead.

And no half-way expedients will be satisfactory. We must change the labor system fundamentally, radically, completely. Private capital must cease entirely to employ labor, I repeatedly insist. All production must be democratically controlled, and all autocracy must be put an end to. The state must become a co-operative society of equals and all property common. Each must be afforded equal opportunities and equal facilities for intellectual, moral and financial advancement and all artificial advantages of the few over the many must be done away—I. e., interest, rent and "profitable investments" of money. No investment must be profitable except the investment of physical and mental energy. Since in the nature of things it is impossible for all

the able-bodied to be relieved from the necessity of labor it must be made impossible, in the fitness of things, for any of the able-bodied to be relieved from that necessity. Since natural wealth, because of its perishable quality, cannot be "handed down to posterity," no artificial substitute for "natural wealth" shall be permitted to exist to be handed down—enabling its recipients to escape the natural obligation to earn their living by labor. In a word all money excepting labor certificate and certificates of deposit of labor products must be abolished, as well as all promissory notes, bonds and mortgages collectible by law.

I see clearly that a great conflict such as never before shook the world is about to begin for

1. Land limitation.

2. Common ownership of the tools of production.

3. The abolition of all money but labor checks and certificates of deposit of products placed in the common depots of exchange.

Employment will be furnished by the state to all the unemployed. The wheels of industry will be set in motion by state help. The state will make provision for the conversion of all the raw material into the finished product as well as for the creation of the raw product—will quit building warships and purchasing guns and munitions of war and go to building homes and factories. And instead of distributing provisions to armies of soldiers the state will distribute them to armies of peaceful citizens, employed in "promoting the common welfare."

YE 243D LESSON.

The Golden Future.

Today is a day of transition, not for America alone, but for the whole world. All is change. The new supplants the old. Not the new in one line alone, but in every line. Nothing remains unchanged or unchanging. This brings discomfort for a while. Many suffer. A few are enriched. Millionaires and even billionaires are evolved. Good is being born. Pain accompanies birth, but a new life begins. All is well; for a better day is dawning. A battle is on but many (allegorically speaking) are killed, many more wounded, but look for improved conditions to result. Crystallization is in progress. New and better institutions will take the place of the old and effete—better than ever were known before. No slavery; no poverty; no social evil; no drunkenness; no tobacco fiends; but men and women—ideal ones, finished in culture, devotees of the natural, worshippers of beauty, loving little children, benevolent, happy, scorning the useless, having ideal homes like the Japanese, not great castles, but cottages. And all will one day have homes as alike as the cells of the honey-comb—all people and all peoples one family, no hovels, no slums, no white-chapels. The artificial is dying out; the natural is coming in. The word universally spoken will be "no more than is beneficial; away with superfluties; show us how to make our lives useful."

Yes, wants few, and holding out a helping hand to black and white alike, seeing no difference and saying, "he is my brother; she is my sister; I am the servant of all."

The rich man (rich in common sense) will be he who prefers an open tent to a castle. Why so? Because the air of the open tent is purer. What will be sought after as the most valuable of all wealth are pure air and pure food that make the best blood. Washington, when asked by his host in Jersey City, before he crossed over to New York to be sworn in as first President of the United States, what delicacy he preferred for his supper, replied: "Mush and milk." It is a great delicacy, truly, for it assures good blood. He is a fool who

goes to Delmonico's when mush and milk may be had at home. It is preferable to a twenty-five dollar repast for the health it brings.

Soon popular scorn will light on him who departs from having the best—the best food, the best drink, the best clothes, the best bed, the best shelter. What are these? "Better is a dinner of herbs where love is than a stalled (stall-fed) ox and hatred therewith." So much for the best food. As to drink, cold water is best. As to clothes, the lilies of the field are finer clothed than "Solomon in all his glory. God so clothes the grass. He knoweth our needs; seek ye rather the Kingdom of God and His righteousness." As to bed, angels visit Jacob, his head resting on the stones of the desert—a best bed. As to shelter, a straw thatch will keep out the cold and wet—"no better a golden dome," says Seneca.

We have need only of plain food, plain clothing, and simple shelter. They cost only a trifle. Let us live for God and humanity—to be immortal like the gods, as are Phidias, Aeschylus, Plato, Socrates, Jesus. That is right. "Be like God." Be like the great of earth; be like "God manifest in the flesh." Why grovel on this planet? "Seek not ye what ye shall eat or what ye shall drink—all these things do the nations of the world seek after." True; but the nations are barbarious. It is not how we live, but what we do and accomplish, that makes us civilized. Was Socrates civilized? Was Jesus a savage? In later times, was Lincoln? Was Agassiz? "I cannot afford," said Agassiz, "to waste my time in making money." I would not wish to be a millionaire, as the world counts; but I would be a billionaire as God counts. Lovejoy was a billionaire in God's figures; so was Ossawatimie Brown; so was Emmet; so was Stephen the Martyr; and Jesus Christ was a multi-billionaire. Do what leaves the world the better, the wiser, and the happier if you would be written down rich in God's ledger.

Every moment given to accumulating superfluous luggage is wasted. It is not how magnificently we are housed, but how magnificently we think and act that counts. The less time given to the body, the more we have to give to the mind. Never be idle. Never waste a moment. Never visit a saloon. Said the Hebrew sage: "I will behave myself wisely in a perfect way * * * I will walk within my house with a perfect heart; I will set no wicked thing before mine eyes."

YE 244TH LESSON.

The New Renaissance.

We seem to have entered upon a new renaissance. We have broken with the traditionary past. We have entered a new field for America. Are we simply going backwards? Are we adopting the ways of an effete Europe? Are we falling in line with England? Are we surrendering what the Revolutionary fathers gained—Independence? I think not. We are in the midst of the evolution of the United States of the World. A great trust of all the civilized nations is forming, a great department firm is superseding the small establishments. Individualism is near its end, both as to natural persons and artificial, to living, breathing beings and incorporate bodies. Soon "Many in One—Epluribus Unum"—will be the motto of the whole race of mankind the world over. Competition is dead and buried. It exists no more forever. The destruction of the South African republics is but the dying out of competitive nationalities. It is not that England will rule. It is not that any name or nation will rule. It is that the world is becoming one—and the common interest of all will dominate.

Of course the enlightened states will lead, because the new renaissance

sance is the rising and overflowing of the tide of educated manhood and womanhood. Knowledge is indeed power. Brain power is gaining the supreme ascendancy above mere force—the subtle fluid emanating from the dynamo of the human brain is overmastering steam, electric, water and air powers—mind predominating over matter. The omnipotent force of mind needs no formal counting of votes to rule and direct in all things human. The world will soon be of one mind and there will be no conflicting, warring, inharmonious entities—but one universal struggle for the uplifting of all, the subordination of self to love.

All things seem to be at sea. We seem to be going towards the undiscovered, as were the ships of Columbus. But we are forced to go forward by the promptings of intuition—the logic of the hidden and prophetic intelligence—the promptings of the sixth sense. The curtain is lifted and the great stage of the Twentieth century is disclosed to view and a new play is enacting, neither tragedy nor comedy, but, like the third part of the great poem of Dante, it is heaven revealed, the new Jerusalem foretold by the old seers, even Isaiah and Virgil, as well as the later Great Teacher. All past history will be looked back to as of barbarism. But what is to become of sentiment? See! men are dying, towns are burning, the Gatling guns hailing death, and blood and tears are flowing like the Mississippi! Must thousands of years more elapse and China and the Islands of the South Sea be still peopled by unprogressive, naked and savage men? No, the electric motor and the steam whistle, the push and drive of busy men, the conquest of nature and the uplifting and placing, beyond the possibility of ignorance and want, the whole family of mankind must come in.

The old is dead, gladly we view
The rising glory of the new.

That is the situation.

It is not now as it was when Spain took possession of Cuba four hundred years ago. Is commercialism behind the movements of the Anglo-Saxon race? Not so. Who emancipated the slaves of Christendom? The Anglo-Saxons. I see a mighty uplifting of all peoples. No backward steps will be taken. The black and white will be one in law and rights and privileges and opportunities (in America especially) from now on, henceforth and forever. That has been settled. Appomattox was the day and place of the final signing and sealing of the charter of American liberty of white and black alike—"inalienable rights" fixed irrevocably in our fundamental law—the "war amendments," sacred as the blood that was shed for their establishment. They cannot, will not be, dare not be nullified for long—repealed, NEVER!

YE 245TH LESSON.

The Divine Law of Liberty.

The divine law of liberty according to Abraham Lincoln, may be defined "The equal rights of men." This has always been the shibboleth of party. Not a word was ever uttered by the party leaders or press of our country of the unfitness of men for self-government. Yet as late as 1865, not a state in the American Union admitted any man to vote whose skin was not white. What were the arguments that led every northern state to remove the word "white" from the suffrage clause of the state constitutions? "What," asked the press and speakers of the dominant party, "is, and always has been, the immediate jewel of our national soul, if it be not the equal rights of men? The jewel of our soul was fair play to all men." They denounced the doctrine, first voiced by John Rutledge of South Carolina

that "Religion and humanity have nothing to do with politics. Interest is the governing principle with nations."

I pause right here to ask, has not this doctrine of the old South, that led to its desolation—"Interest is the governing principle with nations," become dominant in the United States today? Look at Hawaii, her lands seized upon by an American syndicate, converted into sugar plantations and worked by contract laborers from China. What provision is made for the 30,000 natives and 40,000 Japanese who inhabit the island? None whatever. They will be driven into the sea, if not enslaved like the Chinese. Is this the Americanism that placed the ballot in the hands of the freedmen of the south and expunged the word "white" from the constitutions of all the northern states from Maine to California? Look at Porto Rico, the Philippines and Cuba, ruled by commissions appointed by the president of the United States! Let me quote the words of one of the grandest, old-time teachers of true Americanism, George William Curtis: "No man fully enjoys the fruit of his labor who does not have an equality of right before the law and a voice in making the law." This said in 1865. "That," he continues, "is the final security of the commonwealth, and we are bound to help every citizen attain it, whether it be the foreigner, who comes ignorant and wretched to our shores, or the native whom a cruel prejudice oppresses. Do not tell me that we have nothing to do with the laws of the state of Alabama. I answer that the people of the United States are the sole and final judges of the measures necessary to the full enjoyment of freedom which they have anywhere bestowed. 'If you don't want any thing done,' says an old proverb, 'send; if you do go yourself' * * * If we care for our own honor and the national welfare we will go ourselves and through the national bureau and voluntary associations of education and aid, or in some better way, if it can be devised, keep fast hold of the hands of those whom the president calls 'our wards,' and not relinquish these hands until we leave them every guarantee of freedom that we ourselves enjoy." And the American people did enforce suffrage on every negro of the south and north, placed him on the same plane of rights with the white man regardless of his extreme ignorance. With what consistency do our leaders now talk of the unfitness of Porto Ricans, Cubans and Filipinos for self-government?

Thomas Jefferson, recognizing God in history, said: "I tremble for my country when I remember that He is just." What deluged the south with blood? Injustice. What overthrew Spain? Injustice. Those states made "interest" and not right "the governing principle of politics." Any nation or people that uses its power against, and not for equal rights, must go down.

Says George William Curtis in the grand oration entitled "The Good Fight," which is the inspiration of this essay:

On Palm Sunday at Appomattox Court House the spirit of feudalism of aristocracy, of injustice in the country, surrendered in the person of Robert E. Lee, the Virginia slave-holder, to the spirit of the Declaration of Independence and of equal rights in the person of Ulysses S. Grant, the Illinois tanner. * * * And we, too, at last, on some soft, auspicious day of spring, loosening all our shining lines, and bursting with wild shout of victory over the last desperate defense, must occupy the very citadel of Caste, force the old enemy to final and unconditional surrender, bring Boston and Charleston to sing Te Deum together for the triumph of equal rights of man. * * * For our America shall be the Sinai of the nations, and from the terrible thunders and lightnings of its great struggle shall proceed the divine law of liberty that shall subdue and harmonize the world."

But there is immediately abreast of us a mighty contest for the emancipation of the wage slaves. What will follow? Co-operative production. And this emancipation and production will be world-wide

as was the emancipation of the chattel slaves. The chattel slaves were made free without effort on their part, except in Hayti. But it will not be so with the wage slaves. They must free themselves.

YE 246TH LESSON.

Do Right to Make Right.

Our wage system is a relic of barbarism. It is wrong to the core. The fact that the profits of capital depend on the lowness of wages, rising as wages fall and falling as wages rise, is proof positive that the wage system of industry is systematized robbery.

Who is so blind as not to see that mankind are poor because they tolerate that system of production? Who does not see that ignorance and vice on the part of the many are the cause of that toleration? It is not tariff or free trade, but it is "abolition" we want. The one word that means "abolition" is socialism. But that word has not been rightly defined by the party that has the floor in America. Why? It is because the definition is quoted from a book, and that book a German book. The Socialism of America must be American and at its heart Puritan. It must be an advance of Puritanism, as Christianity was of Judaism. It must be Puritanism "fulfilled." "Jesus came not to destroy the law; but to fulfill it," said his disciples. Now just what did follow? What was the chief characteristic of Christianity in the beginning—in the first outburst? Socialism. But what was the granite foundation of the Pentecostal society? Righteousness. Not the righteousness of the Pharisee. That was seeming—that was "cant"—was hypocrisy. The Christian was sincerely righteous. He was a Puritan—like the Ironsides of Cromwell—a man possessed wholly by an idea—"insane," we would say. Now the difference is only this, viz.: An insane man is possessed wholly by a wrong and false idea; the man of God is possessed by a right and true idea—"Righteous"—because wholly right in his thought.

Ought all men be so possessed? Until a majority of the workers are they will remain in the deep of hell—where they at present are—as were Satan and his host after they had been "hurled hadlong down to bottomless perdition." The working class must be wholly right. But now it is not so. Between them and the enemy it is "dog eat dog." The motive of both is hoggishness—the same that leads the safe-blower in his work at midnight, his face masked and gun cocked ready to shoot the innocent that stand in his robber way. European Socialism is bad because the motive is not good. It is to "make the other fellow shell out." That is the gist of it. But this is supplemented with beer-guzzling and no moral idea above that of the man-eating savage of the Pacific Islands of a century ago.

The Pentecostal Socialists (Primitive Christians) reached not for the goods of others; but they surrendered all their own. They sold their houses and their lands and laid the proceeds at the Apostles' feet and had nothing remaining that they called their own; but had all things common. Here we discover the motive; it was given out by the Master: "Sell all and give to the poor, and follow me." Yes, and before each of us is today ready to do this there will be set up no co-operative commonwealth. I would repeat for the thousandth time until every man, woman and child in America had learned it by heart, that the building must not have in its walls even one imperfect brick. So the first thing to be considered is to perfect the bricks. We say of a man, "he is a brick." And indeed the most are "bricks"—and of bad quality.

Now let the truth come out. No man that does not think more of others' welfare than of his own contemptable gullet down which he

pours, at the liquor hells, "rotgut"—and in the tobacconist dens puts his nickels in the slot machine to win the nicotine, poisonous mouth-cork—more of the good and happiness of his home and fireside—mother, wife and little ones—than of the slobbering set that visit and crowd the hells above named—more of his own manhood than to make a hog of himself—yes, a fool—can be of any help in any reform movement.

We must first reform our own personal selves—must be fit examples for our sons to follow—so that we can say to them as Jesus said to all the world: Follow me; be ye perfect as I am perfect." And we must have so grand an understanding of the meaning of our life-work that we shall hold as did the social reformers of old—St. Peter and St. Paul—our selves ready to lay down our lives for the cause. We must be good men, moral, temperate, home-loving men—earnest for the right as we see the right—devoted to the GOOD (God).

YE 247TH LESSON.

How to Prevent Poverty.

To prevent poverty all must have an even start in the race of life. Lands must be free; tools free, and money free. "But there will be poor people still," is it said? There will be defects of human character and physical disability; and these it is the bounden duty of society to make good as far as may be done. All artificial hindrances to equality may be removed by social arrangements made in accordance with the Golden Rule. The Master went about "doing good." That is to say, rectifying the evils that had resulted from natural causes, blindness, lameness and sickness. And He also "fed the hungry."

Soon trusts and loan syndicates will own all the agricultural lands. Then will come revolution (peaceful, I trust), and the state will assume control of the farm lands, and the rents will accrue to the commonwealth. The Henry George theory may thus come into practice.

When the lands are open to all on the same terms, and the terms a light tax paid, not to individual speculators but to the state for the common good, a great cause of inequality will be removed. But it must be made the policy of the state to look to individual welfare by providing for each family a comfortable dwelling place, that every household may say "God bless our home"—the home being inalienably theirs. To each family should be made an allotment of not less than seven acres of ground so that an orchard and garden may belong to each family-home, these acres a life-long possession.

I look to see the cities abandoned as dwelling places. The homes will extend along the lines of electric railways. Back from these will be the fields and pastures. How beautiful, with orchards and with flower and kitchen gardens connected with the homesteads! There will be no more compact cities—no more crowding of populations in centers of unhealthfulness—no more slums. Homes, connected with workshops, will belong, as will the shops, to the community, and the rent paid will go to the state. Private individuals and petty corporations will collect no more rents. There will be no more "fixed incomes" except wages. And the wage-workers will be employed by the community and not by private speculators; and in all employments, the whole product, except the part paid the state, will go to the producers. All speculation will be wound up.

But what is meant by "freeing the tools of production?" Common ownership of all the shops, factories, railroads, etc. All workers equals; their associations voluntary. All control democratic—no vestige of autocracy remaining—no private or corporate employees. All production and all business co-operative.

Our forefathers rose against kingly power in government of state and nation. We must rise against kingly power in government of workshop, factory, mine and railroad. The kings that oppress labor today are a worse variety of autocrats than the odious "monarchs"—George III., Louis XVI., etc., etc. The Fricks and Pullmans must be dethroned, and so, too, the railroad kings and the oil kings. No more of this school of odious tyrants must be left to curse the world. Private capital must be barred from employing labor. Nothing must be gained by private investments of money. Only to labor must be return—nothing to private capital. There must be left in the hands of individuals nothing but tools and these shall cost them nothing but a small tax to cover the cost of construction and wear and tear.

Of course, if government can "protect industry"—as today it pretends to do—as on sugar—it can build factories, workshops, dig irrigating canals, bore artesian wells, expend money in any line of improvements designed to "promote the general welfare." Why object to this and yet favor the expenditure of millions for the building of iron-clad war ships and for the support of standing armies and for munitions of war? There is nothing government may do to promote war that it may not do to promote peace. It builds forts, improves rivers and harbors and makes public highways. It does indirectly build up manufacturing and develop agriculture (production of sugar) by taxing the consumers of imported sugar and by paying direct bounties. All this has been done at all times in our country's history, from the days of George Washington, first President, down to the present time under Roosevelt.

But the "protection of industry" is only a pretense. The industrious workers are not protected. Who are? Only speculators—the investors of money—not labor. Though we now boast of "free labor," yet labor is not free. And the gulf between Lazarus and Dives is growing wider and wider in this world, as it will in the next—conditions then being reversed—if we may believe the divine record. No wonder the question is asked, "What is the best plan of peacefully settling the difficulties between capital and labor?" There is no way of settling those difficulties but one alone—the abolition of private capital. The tools of production must no longer be controlled by private ownership. Monopoly must take its hands off them as well as off the lands.

But that is not all. Monopoly must also take its hands off the money. And this question of money is vital.

YE 248TH LESSON.

Capitalism Doomed.

No half way reform will cure the diseased body politic. Short-sighted statesmen are blocking the wheels of the car of progress. Why do men not see that evolution is the law of social progress as in biology? If not evolution then revolution. What ails the world? Society has outgrown her institutions. The old order of production is dead and buried. The old system of distribution is outgrown. Much is produced, but little distributed at home. The outlet is "foreign trade." Who wants foreign markets? The capitalist and the speculator, not the people. Home consumption is all that is needed. But home consumption is blocked. How? By capitalism.

Capitalism must be abolished. But what does this demand mean? It means co-operative production and co-operative distribution. Production goes forward by the united labor of many. To the many all things of right belong. Back to nature we must return. How so? By nature each has a like ownership of the common product. Is this true? Yes, it is true. It is the same whether we live in a cabin or

a castle, on oat meal porridge or surloin steak, dress in homespun or broadcloth, cotton or silk, sleep on sheep skin couch or feather bed, warmed by wood fire or steam radiator. When all natural and essential wants are supplied we have all we need, we have all we can consume. Anything beyond is superfluous. Then what is needed? "Distribution." That is all. The first step to the accomplishment of this Christian demand is "sell all thou hast and give it to the poor." Is this right? What a vast meaning has this command of Jesus Christ to him who has great riches. It means that beyond his natural needs he is entitled to nothing; that the wealth of this world is by right and by nature common; that the possessions of the rich are not theirs by right divine.

I do not wonder that Christ was crucified and thousands upon thousands of his disciples have suffered martyrdom. The "rights of property" denied—antagonizes monopoly—so-called "vested rights."

How many poor men demanding their Christian rights have been shot down within the last few years by Pinkerton's thugs, national guards and regulars in obedience to the demands of "property owners?" Hundreds. The life of one man outweighs all property rights on earth. But the speculators have intrenched themselves behind the laws made at their dictation and they have armed their minions to execute the martyrs. They do not care for human life. The people are a "mob" to be annihilated when in the midst of plenty they are starving and cry for food.

Capital having seized control of the machinery of government, legislative, judicial and executive, and by coercive laws, decisions of courts and marshaling of armed men by the governors of states, backed by the president of the United States and the regular army, would place the toilers helpless on their knees before millionaires. That is the purpose. Said a capitalist recently: "a silver dollar laid upon the shelf for a year is, at the end of that time, a silver dollar still; but a living workman laid upon the shelf for a year, at the end of that time, is a skeleton." That is the logic of the situation and the purpose of capitalism is the enslavement of toil by the use of the cat-o'-nine-tails of starvation. But poor, old, decrepit capital has forgotten that intelligence is a force omnipotent, and that the toiling millions of to-day are intelligent and they are mighty, with the might of Hercules, manufacturing and handling as they do, all the tools, both of life and death, the plow and the sword.

The time has now come, and is right here—it is the "now" when labor shall break the shell and come out of its ancient environment into the sunlight of the new era—the era of free lands, free tools and free money. The banner of the new has been unfurled to the breeze and the flag of the old must be hauled down, never to be again raised, to the end of time.

YE 240TH LESSON.

The Duty of the Hour.

No man should be given the control of another. No man should ever say to another "go." No man should give command. No man should be compelled to obey the mandate of another. Whatever is done should be done voluntarily, not anything involuntarily. All tasks should be self-imposed. There is no more common expression on the lips of men than this, viz.: "A man has a right to quit work; but he has no right to say that another shall not work." Yes, that is true. If a man really "quits work" and really "gives up" his place he has no right in the matter. But a striker, though he ceases to work for the time being, does not by so ceasing to work give up his place.

He has not "quit work," de jure though de facto, he has laid down his tools. He has no more "quit work" in the sense of giving up his job than he quits every night when he goes home to his supper and his bed. He only halts. He does not even "break ranks." Here then is the fallacy, it is in assuming that the toiler has "quit work" when he strikes. Here the law should step in and say, "settle your quarrel or the whole business must close for good. Not a wheel shall turn till it is settled."

But how may it be settled? How is a dispute settled about debt? Do the disputants fight it out like Corbet and Sullivan, or do they go before a peaceful court to settle it? If you say I owe you five dollars and I deny the debt you sue me before a justice of the peace. If you substantiate the claim in a legal way I am beaten. Now ought not strikes be settled before courts? Surely so. It should be made by law as much the interest of the employer to go before a court as of the employed. But how may it be made his interest? By the shutting up of the shop when a strike occurs—the shutting of it up by the sheriff. "Closed until the quarrel is settled"—should be posted on the door of the factory—and the sheriff's name should be signed to the notice.

But now the strikers are ejected when they demur to their enslavement—and the courts, governors, presidents, sheriffs, armed constables, deputy marshals, guards and regulars stand in with the employer and help to enforce his ukase. The mandate is "you must work on my terms or quit"—and the government says: "I will enforce the mandate"—and the terms are the employer's. What is the difference between this and chattel slavery? None at all. They are the same.

What ought the mandate be?

"Fair play." That is what the law should say. Why? Because interests are mutual. And according to nature they are equal and the same. The employer's interest in the business is no more than is that of the employed. How is that made out? By nature no man has any farther interest in any employment, trade, business or occupation than his living. That is all he can have. He consumes so much during his life—so much of food product—so much clothing—has shelter under a roof—a bed to sleep in—fire to warm by—what else? Nothing. All men must have and do have the same or they perish. And if you say "one must care for wife and children." Yes; and so, too, must every man do the same. It is his duty to have a wife and to bring up a family. So the needs of one are just as great as are the needs of another. Really the income of one must be the same as that of another—speaking according to nature.

In all discussions of wages, income, etc.—only the natural needs of mankind are considered by the social reformer. Make ample provision for the wants of all the living—is what he is looking to do. His office ends when all common and natural wants are satisfied. He cares not for the artificial wants of mankind—nor to what extent the artificial wants grow—not vices—if the natural wants of each and all are provided for in a Christian way.

YE 250TH LESSON.

The Wrongs of the Negro.

Alumni of Princeton College, New Jersey,—commissioners in attendance at the great Presbyterian Assembly in Des Moines, Iowa, 1906, mainly clergymen—refused admission to their banquet to Dr. Matthew Anderson of Philadelphia, pastor of the Berean Presbyterian church of that city—a prominent figure in the assembly. A man of great refinement and scholarship, a graduate from Oberlin College. A morn-

ing paper said of him: "A graduate from a leading Congregational college of the country, then from the Princeton Theological seminary, and finally from Yale in a post graduate course, he took up his work in Philadelphia twenty-seven years ago, beginning with nothing but his own enthusiasm. He has builded up in the Berean Presbyterian church an institution that now owns church property worth \$150,000, and which maintains a number of notable auxiliary institutions. Among these latter are: A kindergarten; a building and loan association with 556 members, \$126,326 in assets and with 145 home-owning members; a seaside home; a bureau of mutual help; a manual training and industrial school with more than 200 pupils and property valued at \$25,000; an annual educational conference and a trades association."

Why was this great man treated with contempt by so-called "disciples of Jesus Christ—mainly clergymen? Was it because he has a portion of negro blood in his veins? Like eighty per cent of the colored race in America, he by right may as well be named "Anglo Saxon" as negro. He is son or grandson of slave owner or overseer; his mother or grandmother, being a slave, was compelled to bear children to the "lord of the lash."

Now, if the negro had not submitted to be a slave to our fathers, but, like the Indian, with tomahawk and scalping knife, fire and faggot, had stood up for his natural rights, he would, like the Indian, be received and feted at banquets. He that would cut our throats rather than submit to our wrong, we respect. Shall we wait until the colored race has risen in America, as the blacks rose in Hayti a hundred years ago, and has filled the land with fire and slaughter, to treat the negro with fairness?

America is cosmopolitan
And her true patriots are all true brothers:—
The sons of every nation, every clime,
Upholders of the starry flag, are one;
The rights of each remain the rights of all;
Devotion to the flag the test of worth;—
Nor will we see the patriot condemned
And put to shame because his skin's not white;
For God has made, according to His will,
Of different hue, but still the self-same blood,
All men to dwell upon the mundane globe.
Whoever's been made liable to draft—
Enrolled to take his musket to defend
The Commonwealth—that man's a citizen
And stands the peer (proud equal) of the best.
The Negro occupies this ground today
And may become America's President—
The Generalissimo of all her armies.

But the war against the black men by the whites has the same cause at bottom as brought the blacks to America—the exploitation of their labor, and not that they're black. Every working man in America ought, on that account, if for no other, espouse the cause of the colored toilers. Men suckled by negro "mammys" have no prejudice of color in vital respects:

Your children you've sold on the block,
Oh! cheek of brass! Oh! heart of rock!
And now your numerous progeny
Of yellow skin—shame, shame on thee,
Demoniacal Pharisee!
You still persist to reprobate;
Whom you have wronged, to meanly hate!

What is the remedy? Love.

Let us demand with tongue and pen,
That "peace on earth" come in with speed
When all shall love their fellowmen
Without respect to shade or creed!

The progress of the world to-day
Rests on the law ordained above—
(Of nations 'tis the only stay)
The high and holy law of love!

And have we forgotten in so short a time that the law of compensation is as real as is that of gravitation. The sufferings of two hundred and forty-three years imposed by our white people on the blacks found their level of blood of white men, spilled by white men in the war of the sixties. And now the contumely heaped on the educated colored men and the disfranchisement and the diabolical burnings and abuses of the many colored people and the wrongs inflicted by white men on colored women, will they not find their level in what we, by reason of those wrongs, shall hereafter be brought to suffer?

YE 251ST LESSON.

The New Heaven and the New Earth.

I copy from a book entitled, "The Fortune of the Republic," by Newell Dwight Hillis: "Christ ignored external conditions; He stripped away the rags from the beggar and the purple from the prince and laid his hand upon the soul and whispered 'made in the image of God'." Now, the contention of ye old schoolmaster of ye olden time is still higher. It is that the soul of man is divine—born of God; and man the son of God. Jesus of the New Testament was God's Son fully conscious of his sonship and mission, and that consciousness lifted him above self-seeking. He wanted nothing for self. Like Diogenes, the Cynic, whom Alexander, by his own and his horse's shadow, prevented basking in the sun and whom the great warrior asked what he could bestow on him as a gift that would be accepted. Diogenes replied: "Only do not stand in my sunshine!"

What is wrong of our tramp of to-day? He is half right. His disregard of life's superfluities is Christ-like. Every man ought to be as indifferent to wealth, beyond being comfortably housed, comfortably clothed, having healthful food and drink, while giving his time to doing good deeds helpful to humanity in general, as was Jesus. The Cynicism of the Master, though extreme, left him "a garment without seam for which the soldiers cast lots." But he recognized the fact that very little of what is termed "the world's good," is essential to each, and that beyond this all should be common.

Let not the fields be made sterile in the rage to make money, as they were made in Old Virginia by the old-time cultivation of tobacco and as will the bonanza farms of the north be made in the "capitalistic" production of wheat, nor the coal mines be denuded of their coal nor the forests of timber that the few may grow rich. Why are the ninety and nine of the European race poor? It is that by their toil the few capitalists may be enriched. Thus is manhood being sapped in England so that the young men held down to their crushing toil in factories were found unfit to be accepted as soldiers in the Boer war. And so are we preparing to become the subjects of a more manly race succumbing to their prowess as did

the Russians to the Japanese—the Russian conscript slaves winning not one battle.

Why do the lords of England build high iron fences around their castles—the old moats having dried up and drawbridges fallen into decay and portcullises out of repair? Shutting themselves in, they put up the signs "Beware the Dog!" and "No Trespassing! Keep off the grass!" Accursed are such men! Dante gives them no desirable quarters in his "Hell." What is wanted is public sentiment that will roast him, like a pig on a spit, who puts on airs above his fellowmen, wasting the substance of the people in needless display. There must prevail absolute equality—absolute democracy; nor shall the President of the United States ride in a special coach nor shall there be "Jim Crow" cars for any class of citizens of whatever color; but all shall fare alike and no man shall sit down to a better meal than another.

And how will this come about? Not by any compulsion from without; but by leaven from within. It will be the ripened fruit of our Christian culture. Shame will come to redden the cheeks of him or her, as death to Ananias and Sapphira, who "keeps back a part" and who continues to be better to do than is his or her neighbor. It is as we have been taught to think and believe. See how the Doukhobors are controlled by their beliefs; how Christian martyrs by the million have given their lives for their opinions. There is nothing that marks a savage like gaudy feathers in his hair. The feathers we adorn our persons with are trappings beyond the reach of the many—automobiles, grand palaces, etc. Yes, we build great mansion-houses large enough each of them to shelter all the suffering poor in the municipality—the latch string drawn in, and, too, clubs and costly suppers prevail—the wayfarers in the highways and hedges not even invited, let alone "compelled to come in." (Luke XIV:23.)

When we shall have embraced the religion of "doing the will of the Father" will the true democracy result—true equality "my abundance for your want," etc. (II Cor. VIII:14.) Soon all men will see and believe that the philosophy of life presented in the New Testament is transcendently perfect as are all the other ideals—that of sculpture, poetry, architecture, oratory, history, etc.—preserved to us from the "Masters"—the grandest the world has known—and all will conform their lives and actions to the supreme ideal, "Christ dwelling in us"—the mind that was his being ours. Then shall God's Kingdom come in—the New Heaven and the New Earth.

YE 252D LESSON.

Are the People Hoodwinked?

There was for a long time, distrust of and dissatisfaction with the national guard on the part of the corporations that employ labor and through whose dictation the guard was instituted. When it was attempted to "nationalize" the guard and this attempt three times failed by the refusal of the lower house of congress to pass the measure that had passed the senate, to empower the President to send the guard from one state to another to shoot strikers, the corporation tyrant lost confidence in the efficiency of the guard to do the work of bloodhounds of the corporations. If nationalized so that the Iowa guard could be sent to Pennsylvania to shoot strikers there, and the Pennsylvania guard sent to Iowa to shoot strikers here, then would the guard be indeed a regular army of the United States.

But the purpose on the part of the accursed corporations who are the slave lords of the world a hundred fold more cruel and oppressive

than were ever the chattel slave lords of the South, is to hold the workingmen prisoners of war and work them at the bayonet's point for less compensation than was given the negro slaves. The negro slave had assured to him the essentials of life—food, raiment and shelter while well, a physician and careful nursing while sick. It was as much the slave owner's interest to keep his slave in good physical condition as it is the owner of a horse to keep it in good condition. But not so with the incorporate tyrant who works wage slaves. By the action of the employers by conspiracy and design, at least one-third of the workers are kept out of work, made into tramps, so that the number applying for work is legion. If fifty men are wanted to do a certain work on the streets or in the gutters, or for any job, five hundred men would apply. That was the state of things until the present "flush times;" caused, as were the good times during the war, by "inflation"—then of Greenbacks—now of national bank "water" or so-called "bank currency." It was so all over the United States and it has been so ever since 1873, when first "resumption" began to operate as a poison to the commonwealth. This gold conspiracy for the destruction of equality and of the prosperity of the many, the centralizing of the wealth of the nation in the hands of the few, is one of the links in the chain—the army another—the chain that it may take a mighty effort to break, with greater cost in blood and treasure than it took to destroy chattel slavery in America.

It were a thousand times better that chattel slavery was in vogue than that a regular army be built up and brigades of regulars be stationed in all the great labor centers. Why station a brigade of regulars in Des Moines? It is to shoot down the workingmen if they strike. What does that mean? It means war. It means that every man employed on railroads or in the mines is a prisoner of war. It means that the strike is the deadline. Cross that line and you are shot and bayoneted by regulars. This is the plain English of it and no man can deny it. It is plain and transparent. The citizens of Des Moines donated five hundred acres of land in order to induce the President to station regulars here! Donated. By whom? By the railroad and mining corporations. But what ought the people to do? They should organize as minute men precisely as our forefathers did when British regulars were sent to Boston, and resist this most wicked encroachment of the corporation kings upon our liberties as our New England forefathers resisted King George III., rather than submit to enslavement, for our fathers did right in resisting the stationing of regulars on Boston Common—if not, why not?

Just the moment the army of a hundred thousand regulars is built up and the troops stationed at the great labor centers will the American republic end. From that moment will we be under bayonet rule. The great trusts will "tax us without our consent" and any kick of the suffering masses will be answered by the Gatling gun and the people mowed down in windrows if they attempt to make any resistance to trust rule.

Let there be no army but the militia. Let every man over eighteen and under forty-five be enrolled in the militia and be armed with the best modern repeating rifle and each keep on hand a thousand rounds of fixed ammunition. Only under this condition can we hope to preserve a remnant of our rights. That is as our fathers designed. "Every freeman is expected to have some kind of arms and know the use of them" is an English law almost as old as Magna Charta. Let every man keep a gun above his cabin door. Whoever objects to this is not an American.

The imperialist would disarm the people and arm a select corps of bloodhounds of the corporations—"a regular army." The men who pushed the measure through congress to build up a regular army of a hundred thousand in the United States and destroy the militia are public enemies.

YE 253D LESSON.

A Military Post.

The old buckskins—the men who, under Colonel Fry, Colonel Stark, General Putnam and Colonel Warren fell at Bunker Hill, in an effort to break up a military post at Boston in the days of the fathers, if they, above us, see and know what is being demanded for Des Moines, what do they think? Surely that only madness possesses the minds of the commercial class. A military post for Des Moines! It is, as with Israel of old: "They demand a King." Will a military post be any more beneficial to us than to the people of Boston at the dawn of the Revolution? In what respect? Not commercially. In view of the seeming demand for a brigade of blue-coats to be permanently stationed in or near Des Moines, it seems strange and unaccountable that the people of Boston, and of all New England, should have not welcomed with rejoicing the landing of the British regulars there. What fools our forefathers were. Why did they not deed to King George III. Beacon Hill and from four to six hundred acres of land surrounding it to induce his majesty to locate an army post there? The fathers were British subjects and the red-coats British regulars, and yet the fathers repelled at the bayonet's point those red-coats, in spite of the "commercial advantages" of their location on Boston Common. Strange beings our fathers were! "Jealous of their liberties" history says. But who is the historian to speak of our jealousy" of our liberties to-day? Why, money, money, money—is not money and money-making the all in all of human existence! Liberty! Good heavens! Why talk of liberty! Money is what is wanted; not liberty.

What harm were the red-coats to Boston? Did not their presence benefit the merchants and the farmers? Did they not buy butter and eggs? Did they not patronize the grog shops and the bawdy houses, as our regulars do? Surely their presence was a "great commercial advantage" to Boston and New England. And yet Concord and Bunker Hill and the siege of Boston attest the imbecility of our forefathers, who took down from above their cabin doors their old flintlocks and drove the red-coat regulars to Halifax—broke up the army post!

Who has any brains and cannot see that the fathers did right? Who has any brains and cannot see that the same motive that placed the red-coats in Boston places the khaki-coats in Des Moines? What was and is the motive? It was and is to overawe the masses. To what end? Robbery. Who are the robbers? Incorporate wealth. Then it was kings and lords against the buckskins. Now it is king corporation and the villianous blood-suckers in and out of office against the toiling millions.

Why are regulars planted in the great railroad, mining and manufacturing centers? To shoot strikers. To what end? To enslave labor. All men know this to be the very truth. This thing must stop. Liberty cannot survive in the presence of armed bloodhounds of incorporate tyranny—a regular army! Look at Germany; look at France; look at Russia; yea, look at all Europe—the toiling millions slaves to a few—held down by military power. But the people of Des Moines donate four hundred or more acres of good land to "induce" whom? The railroad and coal mining corporations to plant their minions of death and damnation here in our midst—to shoot us down if we do not bow to the yoke. What does the constitution of Iowa mean that says "No standing army shall be kept up in Iowa in time of peace?" Why did the framers of our constitution insert in it that clause? "It will pay to have an army post at Des Moines," is the cry of hypocrisy and cunning. It is a lie. It is the most dangerous and most villianous move ever made. It means death to

liberty. It means slavery of the toiling millions. How long will liberty survive here in the presence of the power that has destroyed it everywhere and at all times, in ancient as well as modern days?

Are we to sit still and see this thing carried through without protest? I think not. Of course the "Commercial Exchange" is a big thing. About a hundred men of Des Moines belong to that organization. It represents whom? Not the people. It stands for speculative interests. What do the speculators care for the common welfare? Nothing at all. Who enslave mankind? The speculators. Who would destroy popular liberty the world over? The speculators. For whom did Tommy Atkins fight in South Africa? The speculators. Who deprived the Filipinos of all their rights and placed them under an absolute alien tyranny? The speculators. Who own seventy-five per cent of the wealth of America and pay but ten per cent of the taxes? Two hundred and fifty thousand speculators. Who control the machinery of the dominant party? Speculators. Whose nod do president, governors, congress, legislatures and courts obey? The speculators. Who are the speculators? Stockholders of corporations. To corporate greed must the millions succumb, enslaved by military power? "No! by the immortal gods, no!" Thus the revolutionary fathers spoke. Let us speak as the fathers spoke.

YE 254TH LESSON.

Bayonets vs. Ballots.

What must result as the outcome of the Spanish and Philippine war? An increase of popular welfare or of plutocratic despotism? An ex-adjutant general of Iowa writes me: "You are on the right track. The military reorganization bill is the culmination of the war scheme. If 100,000 men, then why not 500,000? Either this government will be run by ballots or bayonets. If by ballots, then there is no need of an army; if by bayonets then there must be enough to control—little Russia!

"The national guard, or militia of the state, must be an exclusive state organization, entirely under state control. This is a state right that holds the balance of power in this government. As you say, the army bill will be drafted by those interested in centralized power in the general government."

Every patriot knows that the words quoted above—the words of a true patriot—are true. My blood boils and every fiber of my flesh quivers with patriotic indignation when I think of what is designed by the Drexels and Morgans, the Hubbards and Hewetts, the Fricks and Pullmans, with the aid of traitors, whom we in our imbecility, call "representatives of the people." Wall street controls the present administration and congress and the supreme court body and soul—the ruling power of the nation voting away their own manhood and the people's rights, making the speaker of the House the one to do for all, abolishing the House of Representatives, and placing all legislative power in the hands of one man, the tool of plutocracy.

But these plutocrats must rule, by the help of a standing army. They cannot, they well know, hoodwink the people always. As when George III., determined to rob our forefathers of their chartered rights, he stationed an army of regulars, under General Gage, in Boston, so would the enemy now place a brigade of regulars in every railroad and mining center and every labor center. For what purpose? Who does not perceive the purpose in view? Read the history of our country. Read the life of Joseph Warren. Have you ever heard of Bunker Hill? Was not that battle fought by the yeomanry of New England, to drive the regulars out of Boston?

But the regulars must stay somewhere! Yes, and so must the pest hospital be stationed somewhere. But our fathers did not want the "pest" planted on Boston common; neither do we on Des Moines common, in this great railroad and mining center to overawe the slaves who turn brakes and dig under ground? If not treason, then were Judas Iscariot and Benedict Arnold not traitors! What difference in stationing regulars in Des Moines in 1899 than in Boston in 1775? It is the same thing, and has the same object in view—enslavement of the people. And as our forefathers met the regulars of George III., so ought we receive the armed minions of plutocracy—that is, with the same positive spirit if not with guns.

It is the purpose of the enemy—the incorporate tyrant of the age—to place the United States under the power of the sword, as soon as the enemy can no longer carry elections by fraud, bribery and falsehood.

You cannot speak to an intelligent, disinterested patriot anywhere to-day who will not acknowledge that the country is now governed by speculators; that the United States is the reserve of Wall and Lombard streets.

So, as soon as the present scrap with poor, old Spain is settled, we shall see established a standing army of (at first) 100,000 regulars, to be increased ultimately to 500,000.

YE 256TH LESSON.

The Dollar's Damnable Doing.

The dollar is an arch fiend, the foe of all good. He has hypnotized society and is crushing out the life of Liberty. All men are prostrate in front of his car of juggernaut. Nothing is done that is not of his dictation. Nothing is sought but his benediction—his blessing. The rights of man are lost sight of in the rage to be among his worshippers. Men whose brains are not addled look on and say "rotten!" There is nothing left but rottenness. All is decay—party, yea, many, many old time associations, corporations, etc., and the dollar stands in the way of the setting up of the better. The laundry workers of Des Moines organized a "union." The treasurer ran away with the funds. Foul murders are committed and the dollar saves the rich murderer from the gallows. But a poor boy of sixteen becomes crazed with unrequited love and kills his sweetheart. He is hung. The dollar was not there to help him. The boy must die. O, dollar! why go to Rockefeller and leave the widow to starve! Why do the few have thy blessing and the many beg in vain for crumbs that fall from Dives' table?

But the evil will not be lasting. It will end soon. The dollar in the end will meet defeat. Liberty will triumph. But today what do we see? As the bleeding and dying on the battlefield cry, "water, water!" so is every fool (and all are fools) crying, dollar! dollar!" Yes, the contagion has reached the many. Clerks of election place their own names on the jury panel in violation of law because they think the dollar calls them to come up to the countyseat. The court indignantly casts them all out and appeals to the lawmakers for help, the jury system broken down by the dollar. Bridges are built, library buildings erected but the cry is "graft!" So, too, of paying contracts. The contractors, 'tis said, get more than they give and the work poorly done. But nobody is prosecuted. Who get away with the funds? The library board? The board of public works? The bridge commission? Why are not grafters indicted and punished?

But no, the dollar has something more to do than to destroy public

honesty. It has something to conserve. What is it? Butchery, as of striking workers, hitherto. Gatling guns will come into play to put down uprisings; for the people will no longer see their ancient liberties destroyed by "Galveston plans" (plutocratic rule) or the centralization of power in the hands of an autocrat and legislatures of cities or states made "advisory bodies," as the Czar would have of the Douma, nor will they see murderers shielded from just punishment by the dollar. Hands off! O, rich man! touch not to destroy the blood-bought prerogatives of the people—the rule of the many by your greed of gain or lust of power! Government of the people, by the people, for the people must not perish from the earth! Go not to Europe to bring hence for our enslavement "Galveston plans" or Russian autocracy. Our fathers fled from autocratic rule to the wilds of America and fought the Tories of that day who tried to perpetuate the same order of tyranny that the Tories of today are endeavoring to reinstate, destructive of our democratic polity. Not so long as the lofty obelisk dedicated to the memory of Washington, the father of his country, stands on its granite foundation near the capitol of the nation, pointing skyward, or the monument on Bunker Hill holds its apex aloft, shall we assent to the subversion of our form of government as outlined in the Constitution of 1787 and of the state Constitutions and of the time-honored legislative systems for cities, except to broaden them, giving greater power and more efficient control into the hands of the common people by means of the recall and initiative and referendum.

The American people will submit no longer to be governed by the fraternity of lawyers, the commercial class and the incorporated trusts—the hungry worshippers of the dollar. But the toilers in workshop, factory, mine and the holders of the plow will say what shall be the civil polity of America—of cities, states and nation. The love of liberty and of our ancient rights is paramount in the popular heart to the love of money and will make a speedy end of the dollar's damnable doings—of robbery and enslavement of the many.

YE 257TH LESSON.

The Galveston Folly.

The "Galveston plan" (so-called) of city government is a barefaced attempt to substitute oligarchic for democratic rule.

Section 8 of the Galveston charter provides as follows:

"The said board of commissioners shall by a majority vote of all the members thereof have the power to appoint all officers and subordinates in all the departments of said city."

So this committee of five casts the only vote for "all of the officers and subordinates in all the departments of said city" and does every act of legislation—the people disfranchised and without a voice, except the five into whose hands they have surrendered their power. What then is left to them? "The selection of this commission," do you say? Let us see. I copy from the Topeka Report:

"The men who secured the passage of the Galveston and Houston charters by the Texas legislature fully realized that the commission system of city government would not be a success unless they could secure the services of able men. To meet this need, a few of the leading citizens of Galveston organized what is known as "The City Club;" the same kind of an organization also was perfected in Houston. The City Club made it their business to secure able men to run for mayor and commissioners and organized the city government along non-partisan lines. The City Club also attempted and has been successful for five years in eliminating politics from city government in

Galveston. Independent nominations are made by the City Club."

Here is something worth thinking about—the "City Club," making it "their business to secure able men to run for mayor and commissioners and organize the city government along non-partisan lines." Where do the people come in? This "Tammany Club" is made up of "business men" that represent plutocracy. Class rule comes in, the people dethroned. All of this "non-partisan" class, like the know-nothings of old, have a secret understanding and vote as one, and by chicanery and "many nominations" they place the opposition in a "hole." The employers, the press, the money all on the side of the club the people are "clubbed" out of a voice. The commission once enthroned it cannot be dethroned by the toilers; for they, like a flock of sheep are left to bleat for salt, as in Europe.

And this commission system once brought in will not stop with cities. It is preparing for the states and the nation. They, too, will be defined "business corporations." The Topeka Report says:

"The ground plan of the commission form of city government is that a board of five directors, four of whom are the heads of various departments, while the fifth, the mayor, is president of all boards and has supervision over all the departments of city government. Or a commission form of city government may be likened to an executive committee of five members managing a great railroad corporation."

And why did not the report include insurance corporations,— "fine examples of 'commission' rule!"

These madmen, crazed with the rage of commercialism forget that the city has always been the unit or model of free governments, and freedom first began in cities—as of Greece and Rome—and cities, when once enslaved are the last to regain their liberty—as in Europe today the cities are generally under oligarchic rule. And the Topeka committee of office seekers turn to Europe to bolster up their contention! They say:

"Berlin, Breslau, Cologne, Magdeburg, Stuttgart, Munich, Leipsic, and many other German cities are governed upon the Galveston plan."

Yes might they not as truly have added that every city of Russia and Russia herself are governed upon the "Galveston plan?" And since it is admitted that most European cities are governed upon the Galveston plan, the plan is no new thing. The movement is not reform. It is reaction—going backward to mediaevalism. Let us adopt the "Galveston" (European) plan and we may look for congratulations from the Czar and Kaiser. The city of Paris was governed by a commission during the French revolution. It worked, with Robespierre at its head, sanguinarily if not salutarily. A commission of good men, or a good king, or a good emperor, like Marcus Aurelius, may govern satisfactorily. Rome had but one Marcus Aurelius— but one good emperor in all her history. All others were like Nero—tyrants. We, the descendants of men who fled to America—driven into the wilderness by autocratic and oligarchic tyranny—need not be told that monarchy and oligarchy are inimical to popular rights and liberty.

This "Galveston" movement is backwards and revolutionary and will fail. It is a serious matter. It is a boomerang. It will return to strike the men who throw it.

YE 258TH LESSON.

Evolution and the Galveston Plan.

Great consequences flow often from seeming trifles. The kicking over of a lamp by a cow destroyed a city; a little nail-wound in the sole of the foot may produce lock-jaw; a little scratch on the finger

give rise to blood poison—both ending in death. So say I of cities, states and nation:

The life of one's the life of all, too;
 Destroy the polity of one, men,
 Soon will the states and nation fall, too;
 O Liberty! Thy race is run, then!

A logical sequence. There can be no lasting governmental incongruity. It must be "all slave or all free," or become so, as Lincoln and Seward said—not a part autocratic and a part democratic; but all will be or become the one or the other—a positive law of evolution fixed and invariable. "Whatever exists has all of its constituent parts arranged in order, ascending from the lowest to the highest in an unbroken logical sequence—an arrangement skillfully and consistently constructed forming an harmonious whole"—words of Nordau in his great work, "Conventional Lies of Our Civilization."

Now the American commonwealth is one as God is one—a unit composed of many parts: (1) the national government, (2) the state governments, (3) the county governments, (4) the township governments and (5) the city governments—all republics or democracies. But if the city, or any other part or division, becomes monarchical all the other parts or divisions will become the same. There can be, I repeat, no lasting incongruity. In nature the living body, plant and animal, is made up of primordial cells. It is so, too of our American government. Its primordial cell is the ward or township; hence the declaration of Thomas Jefferson that he would have the nation divided into little wards, the people in each directly legislating, as in New England.

This direct control by the people is the unit of liberty. But the initiative, referendum and recall made practical is the realization of democracy—the town meeting on a large scale. The Des Moines plan of city government has joined to it these; but in such an impracticable form as to render them nil, and, I believe, intentionally so (like prohibition by the drug-store leak), and in the end unpopular. No enemy to a cause can be trusted to legislate favorably for that cause. The war amendments, passed by a congress favorable to enfranchisement, have been rendered nil in the ex-confederate states. Now I say positively, the class of men who formed the Galveston plan is not devoted to the emancipation of labor; but it is devoted to its exploitation and it is no more favorable to the initiative, referendum and recall, which would place the lawmaking power positively and directly in the hands of the common people, than the old-time slaveholders were favorable to schools for the education of their negro slaves. "Mine enemy hath written a book," said the Hebrew sage. "Mine enemy hath written a law," the toilers may truthfully say of the Galveston plan of government set up for Des Moines.

The trades unionists in Texas that have been inveigled into giving support to government not republican in form, have made the greatest mistake of their lives. They will discover that no centralized power can with safety be engrafted upon popular forms.

Under Augustus Caesar popular forms were kept in vogue. But after him Nero had his horse elected consul. The autocratic commission, obedient to a city club (in Des Moines the "300" club) will ignore every popular feature grafted upon the Galveston system in order to deceive the workingmen and secure their support of this plan of tyranny, as has been done by the "300" club. The people ought to know that the governor of the state of Iowa would be required to appoint a majority of the commission, if it could be done legally. They do know that it was the original form of the Galveston commission system and would now be its form and requirement had not the supreme court of Texas intervened to annul that feature of the act.

No, no; "Grapes do not grow on thorns nor figs on thistles;" neither do the exploiters of labor legislate in the interest of the workmen.

"Beware! Beware! They are fooling you," O toilers, with the accursed, anti-democratic, anti-republican Galveston plan of government born in Hell! I say "government," not alone city government; for it is meant to apply to state and nation as well as to cities and fits them as well. It is as far removed from being American as hell is from heaven, and the men behind the Galveston movement are, in its attempted inauguration in Iowa, committing a sin and a crime unparalleled in the category of wrongs on the earth-plane, and only paralleled by the rebellion of Satan and his archangels against God in heaven for which they were "hurled headlong down to bottomless perdition."

YE 250TH LESSON.

Birthright and Pottage.

Let Des Moines cling to her birthright and not exchange it for a mess of pottage. The pottage is the will o' the wisp of "business administration;" her birthright is popular control. Than to surrender our birthright better the city be destroyed by earthquake and fire, as was San Francisco. It may soon be rebuilt and the new city be grander than the old; but popular rights once relinquished—how long till they be regained? It is two thousand years since Rome came under the domination of the Caesars. How many times has she striven in vain to regain government of the people and be released from that of "Feudal despots—lords—rich in some dozen paltry villages."

Must the gulf between the few and the many be farther widened? Instead of sixteen thousand voters to elect city officials will a commission of five do the work better? Who is pushing forward the change? Not the toilers. It is moneybags—the "business men." They would have the city a "business corporation," conducted on "business principles." It will, they say, "save money to the tax-payers." How about the nontax-paying many, will it be to their advantage? Wages reduced, how readily will the commissioners call upon the regulars to put down the strike! This is "business-like." Business is war, and according to General Sherman, "war is hell." The earnings of the wage-slaves go into the pockets of the slave-master, the employer. By this means he is enriched. When the wage-slave, for any cause, cannot work, who feeds him and his dependent wife and little ones? Not the slave-master as of old in Dixie. The city a "business corporation" is not conducted in the interests of the many. It is only in that of a few. Centralization of power means chains and fetters,—For whom? For moneybags? Not so. The riddle is easily guessed.

With the increase of millionaires democracy declines. This is a truism. Why? Because democracy is equality. Inequality is democracy's antipode—its opposite. Jefferson rode alone on horseback to the Capitol and hitched his horse to a post and then took his stand before the multitude to deliver his first inaugural address. Andrew Jackson smoked a cob pipe of his own manufacture. This while President. But now "petty lords"—made rich by the labor of men and women, boys and girls and of little children—ride to and from their places of business in automobiles that they paid thousands of dollars for, while the weekly wage they pay their employees will not afford meat for their tables hardly once a week. And the employer smokes a seafoam pipe that cost him a hundred dollars wrung from the hard hands of his employees. This is business.

Why do these work like beavers to cram the Galveston plan of city government down the throats of the many? They think not of

popular rights, but of money as did the slave-holders who fought and died in the last ditch in a vain attempt to set up a slave Confederacy. This is the rich man's law as the Confederacy was the rich man's government. Good men—they were—as the world calls good. But the Great Teacher rather discounted their qualification for his kingdom. Yes, this Galveston plan was the work of a club of rich men and their dependent attorneys and clergymen. They hatched out the stork—not a harmless chick, this king of frogs. And what will the stork do? Eat up the frogs of course, as Aesop has shown. They prayed Jupiter for a king—a "live King"—a "business administration." They got it as will the people of Des Moines be rewarded if they depart from the path of the fathers and cast democracy to the dogs by their votes.

The commission of five will "exercise lordship over them" as did the stork over the frogs.

We are on the eve of a mighty struggle of the people against the trust magnates. It has already begun. The rottenness of commission rule has been laid bare. We see it in the management of insurance and bank corporations and in that of the meat trust exposed lately by Uncle Sam as it was previously, by Upton Sinclair, like Harriett Beecher Stowe exposed the rottenness of the institution of chattel slavery in the South. The Roosevelt and Harriman squabble is picket firing. But the rich men are intrenching. The "300" will rule the city. That is the purpose and that the Galveston plan if adopted, assures.

YE 260TH LESSON.

The Primordial Cell of Liberty.

My contention is that to elect at large three or five men to rule the eighty thousand of the city, we holding aloof from ward representation, reach autocracy as in China and Russia. Thus abandoning popular government, we open a break in the dyke of liberty that will widen more and more until both states and nation will be buried deep beneath the waves of plutocratic tyranny under commission rule of cities and states with a dictator at Washington. I see it coming as war was perceived by the Athenians "approaching with gigantic strides from the Peloponesus." Says the author of "Anglo-Saxon Freedom," James K. Hosmer: "The proper primordial cell of an Anglo-Saxon body-politic is self-government by a consensus of individual freemen, the primary democracy where the individual rules, no man's voice weighing more than another's, except in so far as ability and character give him weight—a far more embarrassing matter for cities than for rural population." Says Thomas Jefferson: "Those wards called townships in New England are the vital principle of their governments and have proved themselves the wisest invention ever devised by the wit of man for the perfect exercise of self-government and its preservation. As Cato concluded every speech with the words: 'Carthago delenda est,' so do I every opinion with the injunction: 'Divide the counties into wards.' Said Lewis Cass: "In proportion as government recedes from the people it becomes liable to abuse."

Hon. Seth Low, president of Columbia College, and late mayor of the city of Brooklyn, was the first to say that cities were not so much little states as large corporations. But he says the ideal city charter "should be founded on the theory of separation of legislative functions; that the board of aldermen should have no more power of interference with the executive than the house of representatives has." And this I hold to be true and, vice versa, the executive should have no law-making power. And the right of the people to elect all officials, with very few exceptions, should be made sure. To do away with the

election of aldermen by wards and place all power, executive, legislative and judicial in the keeping of a commission elected at large is intolerable among freemen. Even under our present order, mayor and council representing citizens, individuals being discharged from the quickening and educating duties of the townmeeting is, says Hosmer, "almost a complete abnegation of practical democracy." He further adds: "In the past of our race as the towns have grown into cities, exchanging the borough-moot for the board meetings of the mayor and aldermen, the people have become indifferent to freedom."

Will this indifference end in our abrogating even the very form of republican government and then going backwards to the barbarism of the Chinese and Russian polity? That danger stares us in the face. And who are responsible for this? I denounce the responsible parties to this wrong as enemies of the freedom provided for us by the constitution of the American Union and procured and kept alive by the blood of our liberty-loving fathers and brothers shed on the many battle fields from Lexington to Appomattox.

The danger is momentous. Shall we, by our indifference to liberty touch a match to the grand edifice and start a conflagration that shall consume the temple of American liberty, as Alexander the Great burned the palace of the King of Persia which, after all, was his own—the match lighted at Galveston by ex-confederates—men who would dance with glee to reach the gratification of their revenge against the north—the accomplishment of a worse end for us than would have been the destruction of the Union? Shall Des Moines be buncoed into doing this—Des Moines that did so grand a part in defense of the Union—Des Moines the home of Crocker, Weeks, Doty and the more than ninety others of her sons who gave up their lives—died that we might possess the freedom we now enjoy. God Forbid! Let this great evil not descend upon us in my day with my consent! Nor will you, reader in your right mind, give your consent at the ballot box for this evil to come upon us in your time.

YE 261ST LESSON.

The Inwardness of the Galveston Plan.

The designation, "Common people," is not American in origin, but British. We have had hitherto but one class—the "People." Every reform has started with the people. Now we have two classes in the cities—laborers and employers—those who live by wages and those who live by incomes. And so we may say that wage earners are wholly urban. The number of men and women hired to work on farms in this day is hardly recognizable, excepting on western ranches owned by capitalists. Farm hands in Iowa board with the family of the employer and have monthly pay. But the city is the home of the hired laborers. They board themselves and are pariahs in so far as the employer is concerned about them. He has no interest in them but to exact from them the fruits of their labor. "His first care," says a distinguished German author, Max Nordau, "is to pay his employees as little as possible; and he bends all his energies to making a hundred or even more per cent. on the capital employed. * * * The worker is worse off than the slave of ancient times, oppressed the same, dependent in the same way upon master and overseer, he yet gets nothing in return for the loss of his freedom, not even the food and shelter given to a domestic animal." The condition of labor even in Des Moines is unbearably bad as a rule right now. One extensive firm (for example of the most,) employing hundreds of women and girls, requires them to do piecework. At times they are furnished work so that they make fair wages. At other times the women and

girls sit at their machines and earn no more than twenty-five, thirty or forty cents a day and this for weeks at a time; and, in many instances, women workers are widows with dependent children and an aged parent to support.

And a great majority of the heads of families of the city of Des Moines are of this dependent class with the black cloud of starvation and eviction hanging over their heads. It is in the cities that the capitalistic class has begun an audacious effort to place the "Common People" (the designation is patent now in cities of America as in all Europe) still deeper and deeper in the mire of dependence and poverty. It has been the situation hitherto that men employed to work directly for the cities have a short hour day and fair wages; but this condition is to be put in jeopardy, at least, and in one commissioned-governed city (Houston, Texas) it has been destroyed. The very first act of the commission there was to increase the hours of labor from eight per day to ten and reduce the wages of the toilers from \$2.00 per day to \$1.75. This "Commission" form of city government, unrepblican, undemocratic, it is purposed and planned and by means of falsehood and chicane and through organized clubs of capitalists controlling the daily press, to be brought in to supersede the old republican or democratic order—the "Commissioners" exercising the power of a czar, though tools or rather lickspits of a "300" club.

Under the Galveston plan the right of the people to elect by ballot the most important officials of the city, that is to say, treasurer, clerk, assessor, police judge, city attorney, park commissioners, etc., etc., is taken away from the people and those officers are appointed by the autocrats, the appointments dictated by the "300" club—the autocrats (Commission) removing them from office at will and paying them while in office what they see fit and lowering or increasing their salaries ad libitum, so that no appointive official can have any self-respect that takes office under them, being reduced to the dependence of dogs or swine.

This, too, extends to all whom the city may employ in any line of work whether done by graduates of colleges keeping books or working as civil engineers, or by grimy toilers digging in sewers. It is a movement to degrade, humiliate and make more dependent laborers of all classes and destroy trades unionism. The Galveston plan of tyranny has been hatched out in the brains of aristocrats with the positive purpose in view to disfranchise and reduce to the lowest degree of enslavement the majority of the people, destroying all self-respect in their minds, submitting as they must to the dependent condition of domestic brutes. This movement, if successful, will end in the overthrow of popular government and of free institutions everywhere. Exchanging the ancient "borough-moot" (ward) for centralized tyranny, we Russianize, as to cities, America and these coming to dominate the nation, there will be only absolute tyranny and hopeless wage slavery left as an inheritance to our posterity, the blood of our fathers in three wars for freedom and the equality of men, having been shed in vain. I, for one, shall never consent to it. Rather would I willingly give my life to prevent it.

YE 262D LESSON.

The Menace to Liberty of the "300" Club.

"A few of the leading citizens of Galveston organized what is known as 'The City Club,' the same kind of an organization also being perfected in Houston. The City Club made it their business to secure able men to run for mayor and commissioners."—From the report of the Topeka committee.

Did the Galveston and Houston City Clubs disband after having completed the task for which they came into existence, which was "to secure able men to run for mayor and commissioners?" Hardly so. An agent sent by the Trades Assembly of Des Moines to Galveston and Houston to procure direct information in regard to the workings of the commission plan of government reports to his comrades here that the City Clubs still live and move and have a being, and are doing a very consequential work. Not satisfied with having selected mayor and commissioners, they have selected and still do select all the appointive officers of those cities. And, in addition, they and their attorneys take the initiative in deciding what ordinances shall pass and they engross and present them for passage by the commissioners, who meet and vote "aye" as the club of "leading citizens" would have them do for the measures and appointees presented by the City Club for endorsement. He gives examples of how the commission "does things:"

(1) One member of the Houston commission is by trade a blacksmith and an ex-member of the Trades-Union. It was he who made the motion that led to the lengthening of the hours of labor from eight to ten daily, of the workers for the city, and the lessening of their pay from two dollars per day to one dollar and seventy-five cents. When asked by his former brothers of the Union why he did so, he said, "I had to or lose my place and salary as a member of the commission."

(2) Another member of the commission said that he had in mind, when the commission first met, to recommend for appointment to an office an honest man he knew, when lo! a slate was handed in filled by the "City Club" with the names of the club's nominees. These the commission elected.

(3) The clerk at each meeting reads a chapter of ordinances prepared by the City Club to be passed by the commission, and a list of names of appointees selected by the Club; and without a word uttered, except the "motion to adopt," the usual formality is gone through of voting "aye" by the commissioners.

So do these "able men" perform their high functions, earning their large salaries. The power behind the throne in both Galveston and Houston is the Southern Pacific railroad.

Is this, too, the "Des Moines plan?" Let us see: Following the examples of Galveston and Houston, "leading citizens of Des Moines" organized the "300" club. Now, who are "leading citizens of Des Moines" included in the club's membership and hence pre-eminently fitted to lead? May we count among them the stalwart men seen lifting, with greater strength than was Samson's, the mighty steel girders at the corner of Sixth avenue and Walnut street? And among "leading citizens of Des Moines" numbered in the ranks of the "300" club may we name directors of moving engines and railroad men generally, and, too, the sons of Vulcan that forge the steel rails and their brothers that place them on the tracks, or bricklayers and carpenters, makers of pavements and diggers of sewers, blacksmiths and workers in mines, stone-masons and bridge builders, etc., etc.—all strong men physically and mentally, graduates of America's common schools, patriots whose nod is, like Jupiter's, "the fiat of a god?"—are these counted among the "300" club classed as "leading citizens of Des Moines," for whom plates are set at 50 cents apiece? Oh no, no, no.

The "leading citizens" of Des Moines, members of the "300" club, are owners and stockholders of trolley lines, waterworks, gas and electric light plants, etc.—special-privileged gentlemen and their highly salaried attorneys and others, "men of the cloth," their dependents.

Let the "Des Moines plan" be installed, and the "300" club of "leading citizens" will do as the Galveston and Houston clubs have done—live on and on, and, like their prototypes of the ex-confederate

ate of Texas, they will nominate all the appointive officers of our ty and formulate every ordinance (their attorneys behind the curtain to prompt) and govern Des Moines as absolutely as do the City clubs of "leading citizens" govern Galveston and Houston in the rebel state of Texas, the commission of five "able men" voting aye" on whatever the "300" club orders and drawing promptly their early salaries of \$3,000 and \$3,500.

He that boasts that he can prove this contention false is challenged and dared to come forward, roll up his sleeves and begin. It cannot be done. But it is as true as that "there is a God that rules over the destinies of men and nations," as the venerable Franklin declared.

Remove from her people the control of this fair city, the metropolis and capital of Iowa, which the "Galveston plan," if adopted, will do; then will the governing power of the city be centered in the hands of the privileged corporations of Des Moines and of the state and nation, represented by the "300" club, a plutocratic governing body, a House of Lords, that will live on and on and on, the commission of five "able men" being only a figurehead, which, manifestly, is the design.

Will the voters of Des Moines, uttering the demoniacal cry, "We can't make it worse," leap from the frying-pan into the fire—yea, plunge like Lucifer, son of the morning, from the high tower of heaven into the seething abyss of Hell?

THE 263D LESSON.

Bureaucracy Exposed.

The insuperable objection to the Galveston plan of city government is that it is a tyranny. Those pushing it on and falsely interpreting the popular will, admit that it is not republican, that it is bureaucratic. In the hands of five men is lodged the law-making power, and in the same hands the executive power. Three of the men (too few) make the laws; the five (too many) execute the laws. A five-headed executive—a hydra—and a three-headed house and senate, and no tribune to say "veto—I forbid." That is the "Des Moines plan." Such a plan is blood-poison to freedom—to government of the people, by the people, for the people. There is no valid excuse for its introduction. It cannot be justified.

But we are to have the "recall," "initiative," "referendum" and "imperative mandate." I say it is a lie. We cannot gather grapes from thorns. Tie the stinking carcass of a dead man on the back of a living man, and compel him to bear it about with him! What will result? No good to the living person surely. The men behind this movement have great audacity, and not statesmanship. If America were conquered by Russia then might we expect such a system of city administration to follow. But we are yet free. True the press is not free. True the people have no forum—no place of meeting in Des Moines without passing the hat to raise a large sum to pay for a hall. And this oligarchic plan of tyranny may be forced to a vote with no more than ten days' notice to the voters—the daily press howling like wolves for the change. Now this howl has been kept up for a year—the purpose has been to create public opinion in favor of the so-called "Galveston plan," which was set down upon by the legislature the winter of 1904-5. There has been no end of false statements about our present city administration. We have a more economical government and a better governed city than any under the "commission" plan. What is wanted? Of course there may be some defects in our present charter. We need two aldermen for

each ward and as many elected at large as there are wards—these to pass ordinances and enforce the referendum, recall, etc., proposed. The appointive power of officials should not be permitted to mayor or committee or the city council. A board of public works of five members, as proposed in the "Des Moines plan" should be elected at large by the people and all other city officers—treasurer, clerk, police judge, policemen, firemen, etc., should be elected by the people. All employees of the city should work under civil service rules and none be dismissed without cause, and if dismissed have the right of appeal to a competent tribunal. But the "Des Moines plan" presumes all working men to be dogs—to be sicked on to their work at the will of men endowed with kingly power—arbitrary autocrats—given what compensation the tyrants see fit—increased or lessened at their whim and kicked out at the will of the kings—an accursed tyranny. Let every one that works for the city be paid union wages and work an eight hour day. Let respect be shown the workers. We must not take a backward step against our democratic order. It will be fatal to American freedom.

But the Russian order proposed by the corporation and franchise retained lawyers and franchise stock-owners—"business men" of Des Moines, presumes every man that holds a city office or does any work for the city—to be a scoundrel, except the five who "can do no wrong." "O, you see, if they do not walk straight we will turn them out by the recall"—the disciples of the Russian Czar say. Turn them out! Who will do this? The people of England turned Charles I. out and the people of France Louis XVI. But they had to chop their heads off to get rid of them. We will about as easily get rid of the triumvirate when once placed on the throne of power.

A freedom-loving people will tolerate no other than a republican form of government for cities—as for the nation and states. They will not give to three men or five the making of the laws and their execution—the whole power of the people.

"Section 7. The council shall have and possess, and the council and its members shall exercise, all executive, legislative and judicial powers and duties now had, possessed and exercised by the mayor, city council, board of public works, park commissioners, board of police and fire commissioners, board of waterworks trustees, board of library trustees, solicitor, assessor, treasurer, auditor, city engineer and other executive and administrative officers in cities of the first class."

The majority of this "council" is three—three men to hold and possess and exercise such autocratic power in America in the twentieth century in a "city of the first class!" May I not live to see such a tyranny set up anywhere outside of the ex-southern confederacy in America!

YE 264TH LESSON.

An Open Letter to the People of Des Moines.

Fellow Citizens: The commission plan of city government is unsuited to Des Moines. Here is a commonwealth covering fifty-four square miles of territory, and what may be predicated of a small town like Galveston, Tex., covering six and one-half square miles, does not fit Des Moines. It is hardly correct to say that "all the citizens of Des Moines are equally interested in the welfare of the whole city." We have West Des Moines and East Des Moines, North Des Moines and South Des Moines, and also Highland Park, all under one government. Can it be truly said that the property owners of those several divisions of the city are all alike interested in the welfare (or rather, really values) of all the other parts? Not by any means. West Des Moines' realty speculators would have East Des Moines as dead as

old Saylorville if they could. That is the meaning of the "Des Moines plan." The fight made over the location of public buildings is because of conflicting property interests. And why are real estate owners of the west side pushing the center of business farther and farther to the westward? Once Second street was the center, now great business blocks are going up on Ninth, and the time is near when Twelfth street will be the heart of business, if the real estate owners to the west can bring it about. East Des Moines and West Des Moines will be a mile and a half or two miles apart, and soon Rising Sun and East Des Moines will sit on the same cutty-stool—that is, if the real estate speculators of West Des Moines gain their end. Nor do the people of the other divisions of the city stand cheek by jowl in interests with the west side speculators. The great hungry shark will swallow the little fish, which is the manifest purpose of West Des Moines' "greedy monsters of the deep," in demanding autocratic rule for the city.

Now, think of three commissioners elected from "Grand avenue on the Hill" (which is likely enough to result), what care will be bestowed by them on East or North or South Des Moines or Highland Park for the advancement of realty values in those divisions of the city? What parks will be improved satisfactorily or anything else be done whole-heartedly for the good of the east, north and south divisions by the three and their backers who own the lands and lots westward to Walnut creek? What valuations will be placed on realty property for taxation outside of the reservations of the elect by the assessor appointed by them? Then will the city's population south of the Racoon and east of the Des Moines rivers appear on the tax books rich, West Des Moines' population (owners of automobiles untaxed) poor. That may be flattering to the vanity of the east and south sides, but costly to the pocket. There will be no way to avoid this.

Can the commission form of government give better satisfaction to Des Moines as a whole, dealing more fairly by all localities, than the republican form that the wisdom of Washington and Franklin and the other great statesmen of our fathers' day devised for us in 1787, in which every part is severally represented—the nation by states and subdivisions of states, Iowa divided into eleven congressional districts, the states governed by senatorial districts and counties, represented at the capitals severally, and the cities by wards? Des Moines to be fairly and satisfactorily governed ought manifestly to be divided into a score or more of wards, two alderman for each ward and twenty or more elected at large, ample power and responsibility being placed in the executive for the law's enforcement within the fifty-four square miles of the city's limits. One alderman for every square mile would be more satisfactory than the commission.

Is Des Moines prepared to submit to the autocratic rule of a committee of three empowered to pass ordinances, sit in judgment and execute the laws—power forbidden by the fundamental constitution of the state of Iowa to be in the possession of the same persons—legislative, executive and judicial power—the power of a czar? It is nothing short of military rule. True what Lyman Abbott says: "A page of experience is worth a whole volume of theory;" but equally true is the old adage that "experience teaches a dear school, but fools will learn in no other."

YE 265TH LESSON.

Des Moines of Ye Olden Time.

Des Moines was a democracy in ye olden time. From 1852 to 1857 she elected at large her aldermen. How many voters had she then? In 1852, 120. They elected eight aldermen and a mayor, and all

subordinate officers were elected by the people—recorder, treasurer, marshal and street commissioner—a councilman for every sixteen voters. In 1857 the number of voters had increased to 400—one alderman for every 50 voters. In that year the city was divided into seven wards and two aldermen for each ward. Twenty years later (1877) a backward step was taken, when the city council was reduced to nine members, and it has remained the same till now—seven ward councilmen and two elected at large with the mayor.

So then, in 1852, Des Moines, with a total population of not to exceed 700 men, women and children (127 in 1846; 502 in 1850), had a mayor and eight councilmen. In 1860, with a population of 2,965, she had a mayor and fourteen councilmen—one for every 233 inhabitants, old and young, 56 of whom were voters. In 1870, a mayor and fourteen councilmen; the same up to 1877. In 1907, with a population estimated at 80,000, we still have a mayor and only nine councilmen, two of the latter elected at large. Counting one-fifth of the number of people as voters, we have one ward councilman for every 2,857 voters. How many of the voters of each ward know the candidate for alderman, of their ward personally and well for whom they cast their ballots? Very few indeed. Now this is not as it ought to be. The need of the hour is an alderman for every 300 or not to exceed 500 voters in a ward, which would be about one for every unit of the number of square miles of the city, or fifty-four councilmen. Then may the voters select for alderman a man they all know and respect for his integrity and honor, and elect no man that seeks the office.

Reader, turn over the leaves of the history of Polk county, published by the Union Historical Publishing Company, 1880 (pages 670 to 677), and note the names of the grand men who served as councilmen of Des Moines down to the date of the publication of the book. Not one of them, I dare say, ever sought the office. In 1880 the population of Des Moines was 22,696, of whom 4,000 were voters—500 for each ward, approximately. Now we have nearly 3,000 voters for each ward, and ward politicians seeking office, and not one voter in a hundred, knowing well, if at all, the greedy and dishonest "cuss" for whom he may be compelled to cast his ballot, if he vote at all. Much more restricted in knowledge of the candidates will he be if he vote for five "commissioners at large." Give the people the town-meeting plan—wards of few voters, where they may all meet in one small room, talk over the needs of the city and choose the good man they wish to have represent them on the council in the city hall. That is as our fathers meant that the people should govern, and as they did govern—the town-meeting is the unit in New England—the meeting at the county courthouse the unit in the South, because the South was sparsely populated, the voters far apart on their plantations. So was Des Moines governed in ye olden time. Let us, the sons of the grand old pioneers who gave us our free commonwealth, raise high the standard of democracy, not trail it in the dust, as the "Des Moines plan" implies.

Those who have lived long in Des Moines know that her people are patriotic, and if need be will make the greatest sacrifices for liberty's cause. See what she did at one time in the past. In April, 1861, she heard the drum-beat to arms. Think of it! She then had a population of not more than 5,000 souls—1,000 voters. The national flag had been fired upon by southern rebels desiring a change of government no more radical than is now contemplated for Des Moines by a money-hungry club of 300 "business men," that is to say, rich men ("Scarcely shall a rich man enter the kingdom of God!"), their attorneys and others, their dependents. Nor was secession so dangerous to our fundamental liberties as is this later movement. To sever the union in twain the slave owners of ten states rose in arms against their country, but not to do away with a republican form of

government, as is the purpose of the 300 club of Des Moines—God forgive them!

In the county of Polk, outside of Des Moines, in 1860, as shown by the national census of that year, there dwelt 7,600 people, old and young. Added to the 3,965 of Des Moines gave for both city and county 11,925—the number of voters 2,500. The whole county, including Des Moines, sent to the front during the war, 1,400 volunteers and 100 drafted men. Of these 281 lost their lives in the service, and of Des Moines' own 91. Of both city and county, 99 were killed in battle and died of wounds, and 7 were starved to death in the Andersonville prison pen. Yes, Des Moines "did things" then for the "good old cause" of liberty and right.

And today the "good old cause" that animated the hearts of the Ironsides at Marston Moor and Naseby, and of the men in blue at Gettysburg, Vicksburg and Appomattox, is again endangered—the cause of popular liberty. A change is threatened in the form of government for cities from the republican to the oligarchic type, and for the nation as well. A wealthy man said to me only yesterday that he is in favor of the election of the chief magistrate of the nation for life! It is no idle rumor that was of late wired to Italy from our country that a movement is on foot in the United States to this end. The same rank of men that are behind the Des Moines plan are behind this treasonable design, that is to say, representatives of moneyed interests, trusts, combines, monopolies and privileged corporations. Nothing short of the utter destruction of the democratic order is contemplated by the enemy. Beware of government by self-appointed clubs of designing speculators—a "commission" of five obedient lickspits to do their bidding, as exemplified in Galveston and Houston, Texas, and as is designed for Des Moines by men blind to the public weal and greedy of gain.

YE 266TH LESSON.

Blind Samson.

When we have parted with the form of popular government we shall soon lose its substance and when we have accepted the form of autocratic rule we shall very soon be cursed with its substance.

We have become the mad votaries of commercialism. We think of nothing but commercial interests. There is an interest far above these. When the Persians invaded Greece, the Athenians, Gillies says (*History of Greece*, page 110), "were willing to relinquish all for the sake of their country, which they well knew consisted not in their houses, lands and effects, but in the constitution of government which they had received from their ancestors and which it was their duty to transmit unimpaired to posterity. This constitution it was impossible for them to defend unless at the risk of their lives and everything dear to them."

The Athenians abandoned their city and temples to the torch of the enemy and went behind the "wooden walls" of their ships and at Artemesium and Salamis defended with their lives the liberties of Greece. Better that all the cities of the United States be laid in ashes and ruins like San Francisco than we give up the government of our cities to "one man government" (a king) or to that of a commission like that of the city of Galveston (a triumvirate).

What is the meaning of this call for one man power or a triumvirate? Is there behind it a conspiracy to overthrow the government of the people in America in the interest of corporation despotism? One man or three men to govern a city—the city council, if there be one, only "a counseling body?" Does the city council of Indianapolis pass the ordinances (laws) for the government of the city, or does

the one autocratic mayor (king) make them, as does the triumvirate of Galveston? We know that the rights of men (the blacks and poor whites) are trampled under the feet of an oligarchy in the ex-confederate states of the south. It is not true to say that the Galveston triumvirate were elected by the voters of Galveston. They were appointed by the governor in the first place. Now with the whole power of appointing all the city officials and of employing all the city employees—and the city treasury at their command—they re-elect themselves, and can do so to the end of their lives.

In 1860 the northern people were blind and deaf and dumb, and only the firing on Fort Sumter caused them, like the god, Jupiter in Milton, to "raise their heads and shake their invincible locks." What can lead them now to comprehend the meaning of the conspiracy begun in the ex-confederate state of Texas and carried forward by the "business men" (plutocrats) of the north owning and controlling the federalist (Hamiltonian) press? What is the meaning of the Tory cry for autocratic rule and the subversion of popular rule of cities? It means the same for the states and the nation. "A Dictator at Washington appointing 'commissions' to govern the states, and these appointing other 'commissions' to govern the cities."

THE PATRIOT'S WARNING.

Beware, beware
The millionaire!

He "all in all," puffed up with pride,
The constitution and the laws
See, see him bound to override,
Making no pause!

Beware, beware
The millionaire!

With tyrant hand struck freedom down
In her first home, in her first home!
She sank and left but the renown
Of Greece and Rome!

Beware, beware
The millionaire!

A deadly foe, a deadly foe
To thee, O workingman, to thee,
Will pause not till he overthrow
Our liberty!

Beware, beware
The millionaire!

Ah, one by one our rights are blown,
Blown to the wind, blown to the wind;
Philistines fill the Judges' throne,
And Samson blind!

YE 267TH LESSON.

The City and Business Corporations.

The advocates of bureaucratic rule for American cities say that a city should be governed as a "business corporation." Let us see. A business corporation is instituted for the good of a few; a city for the common weal. A business corporation is a money-getting institution

exploiting the public. The city is administered, not for money making, but for distributing benefits, not to the few, but to all. A business corporation is devoted to the same end that the armies of old were, or Sherman's "bummers" on the march to the sea—living off the country—spoils—public plunder; and it is governed autocratically—directed by one mind—that of a "general" or "king" of finance. A city is a commonwealth, a family incorporated for the benefit of each member impartially, and to fulfill its purpose it must be ruled democratically. One holds office in a business corporation for what he can get out of it; in a city, if true to his trust, for what he can give of benefits. He is a servant of the people.

Every schoolboy knows, or ought to know, that theoretically all public service is gratuitous, so exemplified by Washington at the sacrifice of his private interests. Hence short terms of office. In Massachusetts a year for the governor; in other states two, and for the President of the Union, four. And why? Because it is presumed that he could not rightfully be drafted for a longer term to the neglect of his interests and he is presumed to be ever anxious, as was the Father of his Country, to return to his farm-employment or other profitable or productive work whence he derives supplies for the needs of his home. Of old the soldier served without pay, furnishing his own outfit—horse, armor, arms, etc. This, then, is the theory of free government of cities, states and nations.

Not so of business corporations. The business is a means of livelihood and office is, as a rule, a sinecure for life. The salaries are measured by what the business will bear, reaching \$150,000 per annum for the presidents of some insurance corporations. The corporation takes much and gives back little. That is the end and purpose of its existence—the accumulation of wealth for the exploiters of society, robbers of widow's houses. It has no soul. No sooner had one of the Texas cities (Houston) set up business government than the tollers who work for the city government at manual labor had their hours of daily servitude increased from eight to ten. That is "business," a business method, satanical, of course, as all "business methods" are.

See the wrong: The poor laborer is robbed by "business methods" of 604 hours (75½ days of 8 hours) yearly—the boon bestowed by Union Labor, to be devoted to home affairs. "Pshaw!" sneers the rich man who would govern our cities as "business corporations" grinding the faces of the poor (forgive him Christ!) lessening the taxes of the greed-swollen whose heads are turned with "prosperity." "Pshaw," he says, "the toiler would spend those extra hours in the saloon!" He that says this is a misanthrope, a cur!

But business government for cities of Iowa increases the yearly salary of the Mayor from \$2,500 to \$3,500, and of the other members of the "council" (so-called) from \$200 under the old regime to \$3,000 under the "Galveston plan." Will not the hours of labor of the hard-handed tollers be increased? Certainly. That is "business." Now the only object of human effort, beyond "going about doing good," is subsistence. It is presumed to require as much bread, clothing, etc., for the subsistence of the toiler and his wife and children as of the "Commissioners" severally and theirs. Ought not the income of each be the same?

We have reached the day-dawn of a new era. It is the era, not of "getting rich," but of equality. The rich man must step down, or rather, up to Nature. All salaries must be the same, of Mayor, Governor, President, worker in the mine, brakeman, hodcarrier, etc.—the same income to each and every one as each and every one has the same needs for self and family. America is a commonwealth; the states are commonwealths; the cities are commonwealths; and all wealth will be made common. It is a fine thing to have 300 financiers boss a city and brow-beat a legislature into doing what the Iowa legislature has been hounded on, by those madmen to do—pass an un-American law

for city government, dug up from the smoldering ruins of Russian's burning and exploding mediaeval rottenness, fired by God's anger and mined with the dynamite of His wrath.

YE 268TH LESSON.

Defects of the Galveston Plan.

Its leading defect is that it is not government of the people, by the people, for the people; but is government of the business interests, by the business interests, for the business interests—an oligarchic form of government as of Venice under the Doges. The assessor not being elected by the people leads directly to taxation without representation. This will bear hard on those who own homesteads and are not rich and influential. Their appeal for just taxation will be to an appointive officer; for no one of the five elective officers will have time himself to hear appeals, but he must appoint a deputy to hear them. The deputy, not being responsible to the people, may turn a deaf ear to their cries for relief. And, too, the clerk, not elected by the people, may be deaf to petitions for referendum, etc., that the five disapprove, and the people be compelled to carry into court, with great cost for attorneys' fees, their appeals for justice. Indeed he will be deaf to them or lose his place. Every provision of the Galveston plan not for the benefit of "business interests" will become a dead letter.

The election at large of the commission removes the government out of reach of the common people. The plea that better men will be secured for office by that means is not true; for now, under the popular system, the mayor and two of the councilmen are elected at large. Are these by any means better men than the officials elected by wards?

And but two more will be elected under the Galveston plan, which shuts off the people from control, and which is the meaning and purpose of this retrograde movement—the disfranchisement of the working class and the setting up plutocratic rule. That, it seems to me, ought to justify the beating of the long roll and the call of every patriot to arms.

The so-called "non-partisan primary" will prove as great a farce as is the election of the President of the Union by electors. There is nothing in the law to prevent caucuses nominating candidates before the day of the primary. Every initiated voter will bring to the polling booth, in his vest pocket, a list of names selected by previous caucus. The "300" will make nominations to suit the "business interests"—the Hubbells, Polks, et al. As many fools as possible will be persuaded to come upon the ballot by petition alone, to scatter the general vote. The voter, not let into the secret, will be confused by the multitude of names on the ticket, all strange to him, and his vote will be of no consequence. Having nobody to vote for but the five, the common order of men that it is the purpose of the conspirators to disfranchise, will lose interest in city elections and so leave the dark-lantern conspirators and their dependents to rule the city.

Every man, not a chum or kinsman of the commissioners, that accepts appointment by them to office, must lose his self-respect. He trots along after his master, the commissioner, who has whistled for him, like another dog looking to be sicked on. The commissioner feeds him as much or little as he sees fit and then kicks him out of the office door when he sees fit, to all intents and purposes a dog! All the poor cur can do is whine and cringe before his master. The commissioner treats every worker for the city the same way—increases his hours of labor, reduces his pay, and turns him off at his whim, according to his tyrannical will.

Complaint is made that the library building has cost too much. But is not the library board appointive? The police are complained of. Are they not appointed to office?

The legislature the past winter amended the city charters, curing many defects. But whatever defects may still exist, they are not the results of too much popular control, but too little. If policemen were elected by wards, by popular vote, then would the will of the people be carried out by them? There would be watchfulness exercised by them everywhere. Elect by general vote the chief of police, and he will serve the people faithfully. But when appointed because he has been the right-hand man in securing the nomination and election of the commissioners and the "people be damned" will be his motto in office, or may be.

Why is this or that man appointed postmaster? It is because he has helped the congressman obtain his place. Let postmasters be elected by popular vote. It is not to think of relinquishing the right we have as voters. Advancement, and not retrogression, is in order. Let an end be made of the domination of the privileged class. Too few and not too many officers are elected by popular vote. Let the people rule ever and forever.

YE 260TH LESSON.

The Price of Liberty.

"Eternal Vigilance is the price of liberty," has been the motto of our progenitors for more than two thousand years. What is liberty? It is to do as you will in accordance with the common will, and the moral law. Now our Teutonic fathers in the woods of Germany, before the days of Julius Caesar, had a way of finding out the common will. It was called the "folk moot"—folk meet or mood; the meeting of the people where they expressed their voice or will or mood, and the same system was brought to New England by the Pilgrim Fathers—the town meeting, local self-government, which by us is exercised by wards in cities electing ward representatives to meet in council. The smaller the wards—the more councilmen elected in a city, the nearer we come to self-government. Among the Greeks and Romans there was a great public meeting-place in every city, where the people gathered to determine their will, called by the Romans the forum. The Greek name of their meeting-place I do not recall. Their orators displayed their eloquence both in reference to government policy and in trials; for the jury consisted of a large body—hundreds of people, public opinion being the ruling power in all things. And that defines freedom.

But there was a fair expression of opinions and each had equal chance to give expression to his views, in this crystallization of public sentiment, not through the daily press, for none existed; but in the folk moot or forum by public speech. If the daily press today was free and open to all to speak by pen, as it ought to be, and we had a public forum for speakers by voice, then would we be free as were the Greeks and Romans and as were our fathers of old in the German forests. "But is not the press free and open to all?" does the reader ask? It was so only a few years ago. But a change has come over it of late. The editor, with few exceptions, alone speaks now, except in news items; or if he admits others to say a word it is niggardly done. Really we have a censorship as positive as in Russia. Right now in Des Moines, the three daily papers of the west side have studiously and really closed their columns to any word in opposition to the Galveston plan. And if ever a people was hoodwinked, had "the wool pulled over their eyes" by the press, the people of Des Moines are

being so befogged by the Register and Leader, the Capital and the News in reference to the thing most vital to our rights as freemen. And we have no forum. Even the new court house has no hall for public speaking that will hold a hundred people.

I do not charge the editors named with being corrupt. They are well-meaning men. But they know only "business interests." Now "business" as now conducted is no good thing. Business methods should not by any means, be applied to government. I need only to name trusts. And the dealing of employers with the employed, economically, is not so good as was that of the Southern slave masters with their slaves to whom they gave food, clothing, shelter, medical attendance in sickness, and buried them decently when dead.

The Galveston plan is a new move on this side of the water. One must have been a careful student of history to be prepared to understand the meaning of this new departure—new to America, but not new to Russia, because Russia and all her cities are governed autocratically of which the Galveston plan is a slight modification. But in truth it is no better; for all power is centered in the keeping of three men, and they may and no doubt will do as they please, and the people by no means can help themselves once under the yoke. It is the system of autocracy loathed and fled from and fought against in the war of the revolution by our fathers.

Our fathers established the constitution of the United States. It has become the model of free government for all peoples. The constitutions of all the states and the charters of every city in America are modeled after it. Local self-government is conserved by this means. The election of representatives by districts for the nation and the states and by wards of the cities—the folk meet—the sovereignty of the people being thus, as far as practicable, under representative democracy preserved.

What has blinded those editors to espouse a cause so un-American and led them to attempt to hoodwink the people? A wrong diagnosis of the ailment of society. "The people have become corrupt," they think and say. This is false. It is special privilege that curses our city. One very rich man in Des Moines said, as I can prove, "It is thirty thousand dollars a year in my pocket to have saloons licensed in this city." These were his words. Yes, and it is as many more thousands a year in his pocket to have bawdy houses. If the property owners all and severally had declared: "I will surrender my life rather than let a house for an immoral purpose" Des Moines would have no use for a police force. A city marshal would be alone sufficient as in years gone by, to guard the city. But the Des Moines plan is being forced on the people by falsehood and chicanery, artifice and fraud that this order—"business interests" may rule the city.

"When the wicked rule the people mourn."

YE 271ST LESSON.

Anglo-Saxon Liberty.

Anglo-Saxon liberty is the liberty of the English-speaking race. It has come down to us through 2,000 years. Let us hold onto it 2,000 years more, at least. And we shall. It is the government by the many—every man having a voice.

Five men (in fact, three) entrusted with supreme power—more power than the kaiser of Germany wields—as great as that of the czar of Russia! Of course, a good kaiser or a good czar may govern well. I copy the following from the book entitled "Anglo-Saxon Freedom, the Polity of the English speaking race," by Hosmer page 12:

"Now and then a king arises of the highest good sense and the ut-

most worth. Sometimes a small governing class will show, through a term of years, unselfishness and solicitous skill in public business. The beneficent autocrat is sure, however, to give way sooner or later to some tyrant—the well-meaning few to a grasping oligarchy. The masses of mankind can trust no one but themselves to afford to their welfare a proper oversight. No one will claim for a democratic government that it is not beset by embarrassments and dangers. But when all is said against it that can be said, it remains true that, for Anglo-Saxon men, no other government is in the long run so safe and efficient. Nothing else can be ultimately desirable than the admission of all to share in the sovereign power of the state. Nothing quickens and expands like political discussion; but political discussions fly over the heads of those who have no votes and are not endeavoring to acquire them. The great instrument of drawing forth the powers of the mind and sharpening the wit in every useful way will be the free schools of manly discussion; and intercommunication with popular institutions will keep always open and attended. Both as to thought and action, the faculties of man have this as their best training. As long as everything is done for them, they have no occasion to think at all, and will soon become incapable of thinking."

Workingmen of Des Moines, do not surrender for your lives, your right of selecting all officers of government—not only the mayor and councilmen, but all other officials. But a plan of oligarchic and autocratic rule is now being forced on the city by chicanery and falsehood, hoodwinking the people and defaming the city administrations—telling lies through the press and concealing the truth, disfranchising the many, leaving only five men to be voted for by the people and clothing those autocrats with power to hold on to office in spite of all that is right, by the same means that Tweed ruled New York, until the people awoke. The following grant of power to three men (for a majority rules the five), the people stepping down and out, ought to arouse the indignation of every living patriot and cause the patriot dead to come up from their graves—the brave men who lost their lives fighting for our freedom in all the wars from 1776 to 1865, and shake the recreant voter on his dying bed who casts a ballot for the Galveston plan of disfranchisement, as Queen Elizabeth shook the dying countess that had betrayed her into signing the death warrant of Essex. The arch-enemy of mankind is delighted. He sees the tables turned.

"Awake! Arise! or be forever fallen!" he cried to his paralyzed hosts, beholding them cast down from the battlements of heaven, prostrate in the molten sea of hell.

"The council shall, at said first meeting, or as soon as practicable thereafter, elect by majority vote the following officers: A city clerk, solicitor, assessor, treasurer, auditor, civil engineer, city physician, marshal, chief of fire department, market master, street commissioner, three library trustees, and such other officers and assistants as shall be provided for by ordinance and necessary to the proper and efficient conduct of the affairs of the city; and shall appoint a police judge in those cities not having a superior court. Any officer or assistant elected or appointed by the council may be removed from office at any time by a vote of a majority of the members of the council, except as otherwise provided for in this act."

Here is to be seen the most beautiful "salient feature" of the Galveston plan. It needs no learned lawyer to explain it. This and Section 7 ought to satisfy the voters as the judge was satisfied with the one reason of the seven that the boy was prepared to give for his father's absence from the jury box. "I will give your honor seven reasons for my father's absence," said the son. "May it please your honor, the first reason he is dead!" "Hold on," said the judge, "you need not give the other six. This one covers the ground."

YE 272D LESSON.

The Liberties We Prize.

A chief captain said to St. Paul: "With a great sum gained I this freedom." The apostle answer: "But I was free born." Now our own immediate ancestors and our old-time English progenitors, with a great sum of blood and treasure purchased for us the freedom we enjoy. We free-born men ought to be exceedingly jealous and watchful for its preservation. Go back in history to the days of Wat Tyler, and we may learn something of the worth and cost of the liberties we prize. Then it was that the common people made their first fight against the tyranny of the aristocracy of England. An oligarchy of privilege and wealth is endeavoring today to obtain complete control of our cities first, and then of the states and the nation afterwards. Seven hundred years ago there were towns in which local administration was in the hands of a close corporation, often a body small in number; towns, too, where the administration remained in the hands of the townspeople. To the former type belonged generally the larger and older municipalities; to the latter, the smaller and more recent—towns in every stage of development, to which an end was not set until the reforms of 1832. Since then all cities of the English-speaking race have been administered democratically. The great struggle of the common people has been for a direct voice or local representation in government, both of city and state. The aristocratic class has ever stood for "representation at large," as now is attempted by the same class here among us today.

The so-called "300" of Des Moines have, it seems, awakened to the belief that they are a superior order. But any three hundred teamsters or printers, or miners, or workers in factories, or hod carriers, even, are better fitted to rule, for they are less greedy of spoils, than are the "three hundred" owners of stock in the street and interurban railroads, waterworks, gas works, electric light plants and telephone lines, and their dependents—lawyers, clergymen, etc. They, by dastardly means, are endeavoring to usurp the control of the capital city of Iowa, as the same class is controlling now, to a large degree, the state and the nation. They of that class, are anarchists of the worst type—as history teaches—of Russia now and of England of old. The toilers of England, under the leadership of Wat Tyler, "a man of excellent purpose and ability," rose to obtain redress of their wrongs. Tyler was treacherously assassinated in the presence of the king. The petition of the toilers to the king, "We will that you free us forever, and our lands, that we be never named as serfs," Richard answered by saying: "I grant it." A throng of clerks was set to work to prepare charters which were issued by the score, securing to the receivers ample rights. Only treachery was in the minds of king and nobles. "When, by false promises, the insurgents were induced to disperse," says the historian, Hosmer, "at the earliest safe moment the sternest vengeance was executed. The pledges were broken. Fire and sword raged through the land. Several thousand died on the gallows and in the field. When King Richard was reproached for his faithlessness, he insolently answered: 'Villains you were and villains you are. In bondage you shall abide, and that not your old bondage, but a worse.'"

Here is exhibited the anarchistic spirit of autocratic and oligarchic power—the same that is attempting to be turned loose upon us, a hitherto free people. The "three hundred" would, I repeat, deprive us of our ancient liberties, and that by means of falsehood, as the followers of Wat Tyler were betrayed. The aristocratic class, have never instituted any reforms since their prototype, the devil, in the garden of Eden, misled our mother, Eve, by telling her a lie similar to the one put forward by the "three hundred"—a wonderful reform! Yes; and our "eyes, too, will be opened!" But, that after all, is no lie. Shall we

lose our liberties as paradise was lost to Adam and Eve? I will here quote Macaulay, to prove that liberties have been lost in the past:

"It was not only in England that national assemblies were coming into being in the thirteenth century. In Castile and Arragon, town representatives were appearing in the Cortes. In Sicily, Frederick II. was instituting something similar to the English shire-moots. In Germany the cities appeared by deputies in the imperial diet. In France the states-general were first summoned in 1302. The national councils were scarcely less proud and powerful than the one at Westminster. All were destroyed or sunk into insignificance except the English parliament."

The daily newspaper press—too many of them—have joined in the conspiracy of the oligarchs of wealth—special privileged interests to destroy the liberties of the American people. Iowa, it seems, is the first state in the north to be overreached. The confiding many shake their heads and cry "Alarmist! Alarmist!" as in 1860, when told that the south meant to destroy the union. But the firing on Sumter put flesh on the dry bones. May we look for history to be repeated? God forbid! Yet the rights of our fathers bequeathed us are dearer to us than life, and the present conspiracy is as bad as was that of the rebel south in 1860.

YE 273D LESSON.

Popular Liberty Endangered.

The signs of times reveal the fact that popular liberty is endangered. A simple exercise of intuition clearly establishes this fact, and intuition is but the perfection of reason, and its pronouncements the unerring finality of induction as true as the Euclid. The disparagement of popular rule of cities is the initiatory step for the bringing in of arbitrary rule—the Russianizing of America in the interest of the billionaire trusts and of the millionaires that own all the means of enlightenment and control of public opinion—the press. Not only is the press theirs, but also, as a rule, the pulpit and the bar; and, furthermore, the school. What is left to the people? Only history and tradition and biography. From these three sources alone may we learn the lessons that our fathers have taught, to preserve to us the ideals for which they fought at Bunker Hill and Gettysburg.

If our cities come short, an appeal to the people puts all to rights. Who are grafters? Men that stand cheek by jowl with the great syndicates, the tools of franchise holders doing their dirty work, and the franchise holders own the metropolitan daily newspaper press, as a rule, and the great magazines. The denunciation of the time honored system of popular government of cities is bottomed on conspiracy—a deep-laid plot to do away with free institutions and bring in kingly rule—in a word, autocracy.

It is time to call a spade a spade and a falsehood a falsehood when the editor of a great metropolitan daily journal says that Indianapolis, Indiana, is under one man government, and that the city legislature is only an "advisory body," as the czar of Russia would have the legislature of Russia be. The humble writer of this brief paper has the proud distinction of being a native of Indiana and he indignantly resents the calumny. And if the new charter of the city of Indianapolis, or the legislature of the state of Indiana, has taken the election of city officers out of the control of the people the political status of the Tory legislature of Indiana ought by all means be immediately changed.

To say that the capital of Iowa is not reasonably well governed is not true. Of course a mayor was elected once who, after the expiration of his term of office became a saloon-keeper. But was not this man twice nominated and twice elected superintendent of schools of

the county by the great party of moral ideas? And may not that same party place him again in the mayor's chair when the city legislature is made by that same "grand old party" merely an "advisory body" to the autocratic mayor? Or may he not be elected a member of the "Commission," by that same glorious old party, and made mayor by the triumvirate when the "Galveston plan" has been substituted for popular rule?

The Galveston plan! Who were its authors. It is the spawn of the ex-southern confederacy now "playing possum." Four years of bloody war to break up and destroy freedom has not sufficed to satisfy hell-born desire! A covert effort to destroy the free institutions that our fathers shed their blood to give us must be resorted to. We want no king to rule over us, and we want no three men to make and execute the laws for a city of eighty thousand or of a dozen people. Our fathers in the Mayflower had no love for kingly (one man) rule or even commission (three men) rule. They prepared the model government for cities, states and nations, and the attempt, in the interest of trust syndicates and millionaires, to set up arbitrary rule in America of cities states or nation, will meet salutary defeat and the authors of the attempt gain merited oblivion, if not eternal infamy like Benedict Arnold.

YE 274TH LESSON.

The End of Popular Rule in Sight.

President Roosevelt has made a most significant revelation to the American people. It is that there is a conspiracy afoot to substitute for government of the people, oligarchic rule. "He believes that the success of the conspiracy which has been hatched would be a blow to the very existence of the republic.

"It would mean rule in the United States by an oligarchy. It would mean the end of rule by the people—by the majority."

During the last ten years the great moneyed interests of the United States have become infinitely more powerful and more swollen in their wealth than they were in 1896, when they contributed \$10,000,000 to Mark Hanna to defeat rule by a majority vote. They could, and willingly would, contribute two or three times that amount today to establish and perpetuate their power.

The president knows better than any private citizen how powerful is this secret and insidious force made up of allied dollars. He has had to fight it ever since he started his career as a public man, and more than ever since he became President. The advance of honesty and a square deal had been inch by inch, and by daily and nightly striving. It has been in the face of tricks, threats, flattery, abuse and financial thuggery. If ever the interests get their clutches on the White House and the other departments of government again it will take a revolution to shake them loose.

This hateful oligarchy of wealth has undertaken to rule the city of Des Moines. Every step taken to substitute the bureaucratic for the popular form of government has been to shut out the people from a hearing or a vote or a voice. A club of about fifty rich men—franchise holders and their paid attorneys and a few others of their dependents, the "300"—have done all underhandedly. Plates are set for fifty cents apiece at the "popular, political meetings" and only those who belong to the "300" are admitted—a cave of robbers! They shut off all discussion through the daily press excepting on the side of the oligarchy. Here they have hired a lawyer to present the beauties of the Galveston plan to the admiration of the many. His arguments are smooth as a highly feed lawyer's may be and would be on either side of the case, if hired to plead—making the "worse appear the

better reason." Not a word does or can he say in favor of the bureaucratic system that might not be said by Wittle in favor of the Russian system of rule, both of cities and state, which is admittedly the "Galveston plan."

Now the initiative, referendum and recall have been tagged on to this plan of tyranny merely to sugar-coat it so as to make it go down the gullets of the populace—the one side only presented by the press. As they will have foisted this onto the people so will they carry it out—they the few—the "end of rule by the people—by the majority." Who does not see that this revolution is not in any sense a movement of the people? Only the "300" have had a hand in it and only the "300" will rule Des Moines after the adoption of the "Galveston plan." That is the purpose of the movement. If it could have been made legal the governor would appoint the majority of the commission as the Governor of Texas did three out of five the Galveston commission. The "300" would abolish popular government entirely if they could.

It is a fact that Des Moines is well and economically governed—better than is any Texas city governed bureaucratically. But for the past year, ever since the legislature of Iowa sat down on the Galveston "plan," the daily papers have made a continual howl. The city government has been accused of everything that could be thought of to disparage it. But no specific charges have been made of graft or wrong in any way. For none could be made. No city officer has been arraigned before the court for wrong-doing, which would have been done if any wrong or "graft" had been committed. Will the people be hoodwinked into voting for a king? Have they forgotten Aesop's fable of the frogs?

YE 275TH LESSON.

An Open Letter.

To the Governor and Legislature of the State of Iowa: Patriots—The "Galveston Plan of Government of Cities of the First Class" is not republican in form. In spite of what Pope, the English poet said, who was a hanger on of aristocracy, the "form" is the essential of government. The form is the constitution per se. It was for the form of government, that their ancestors had bequeathed to them, the Greeks battled against Xerxes. All conquered states and cities under Persian domination were governed on the "Des Moines Plan," as are the Philippine Islands, Porto Rico and Cuba governed by the United States. While the United States guarantees to every state of the Union a republican "form" of government, the states themselves are left to grant "charters" (forms of government) to cities. Fortunately the written constitution of Iowa has placed beyond the power of the legislature to grant other than republican government to her cities in its providing that legislative, judicial and executive powers may not be centered in any one body of officials collectively. They must be kept separate and apart, each from each.

But these powers the "Galveston plan" expressly centers in a "council" of five, the majority exercising the three prerogatives—a triumvirate with powers as great as were those exercised by Mark Antony, Caesar and Lepidus. The power given the triumvirate in this "Des Moines Plan" is omnipotent. They cannot be controlled by the people or dethroned; for the whole machinery of government is in their hands and the hands of their appointees. They are "it" as was Napoleon, Augustus Caesar, and as is the czar of all the Russias. They may ignore every provision of the law that enthrones them and hold their office for life or until the legislature repeals the law. It is de facto the same as martial law—the same as was exercised by our generals over Manila.

This form of city government will not be tolerated in time of peace in any northern state of the Union. The working class will not submit to disfranchisement. The people electing autocrats to govern them would show an amazing degree of degeneracy. Of course privileged interests and plutocrats want it. The attorneys in their pay, and editors and clergymen who look to the rich for their bread and butter are all favorable to the "Galveston Plan."

And the plutocratic enemy of popular rule expects, through the press, the pulpit and the bar to hoodwink the toilers into accepting slavery—to vote as did the people of Norway, for a king and so resign their blood-bought right to rule. I mean no disrespect to lawyers as a class, nor to clergymen, nor to editors. The leading patriots that formed our free system of government were lawyers—men whom no amount of money could "employ" to take the side of tyranny. And the great lawyers of our country, not bound by golden chains to privileged interests are, as was Jefferson, Lincoln, Henry, Sumner and others without number, "tribunes of the people." And the clergy—they as a class are the conservators of civilization, but I am sorry to say not many of them are found in the van of moral and economic reform. The people move first, the clergy holding back. It was so in temperance and anti-slavery reform; and even today, petitions for liquor hells do not always lack signatures of clergymen. And the daily press—now often controlled by privileged interests, instead of the palladium of liberty it has become in many instances the battering-ram breaking down the strong walls of popular right, as in the present instance in the capital city of Iowa the daily press is the leading factor in the endeavor to establish oligarchic tyranny—the "Des Moines Plan."

But the lawmakers of Iowa will do well to go slow in seconding this unpatriotic and entirely mercenary movement of the "300." Samuel J. May was once assured by a slaveholder that the Bible upholds slavery. Said May, "I cannot see that it helps slavery any; but it is a hard blow on the Bible." Reactionary laws are a hard blow on their makers. No demand was ever made by either the republican or democratic parties for the Galveston Plan in convention. This backward movement toward an old-world, obsolete mode of government—absolute rule—will prove to be a hard blow on its instigators—franchise owners, and the lawyers and clergymen won to its support. It is nothing to say the Galveston Plan brings with it the referendum, appeal, etc. We already have these. Was not the question submitted to the people by referendum: "Shall the city own the waterworks, telephone lines, and the gas and electric light plant"—a large majority voting "Aye"? What came of it? Nothing.

YE 276TH LESSON.

Patrician vs. Plebian.

The Galveston plan is a move on the chessboard by the patrician in the game that he has played with the plebian since society first begun—a shrewd and important move as was the murder of the Gracchi. A triumvirate, under the name of "commission elected at large," displacing a legislative "council" elected by wards, as are state legislatures and a national congress elected by districts, appointing all subordinate officers, with power to dismiss them at will, paying out public moneys, making laws and saying truly, as did the great Louis of France, "We are the state"—even the simple proposal to set up such a system, inspired by the example of cities of the ex-confederate states that have disfranchised the bulk of the toilers of that section of the union and solidly nullified the war amendments of the American constitution in violation

of their plighted faith, pledged on the occasion of their rehabilitation as states, forcibly brought back under the flag, after four years of rebellion and civil war, costing a half million of lives and billions of money—waged on their part to hold as slaves millions of their fellowmen—I say the simple proposal to so follow in the footsteps of faithless men, disloyal to constitutional liberty and the inalienable rights of man, and set up such an arbitrary and undemocratic system of rule in this age is madness worse than the firing on Fort Sumter. By that the doom of slavery was sealed. Stand from under, O legislature of Iowa! Let a considerable vote of your body be recorded in favor of the so-called "Galveston plan" of tyranny and the doom of commercialism is sealed.

The arguments that would lead to the legislatures of cities becoming triumvirates, apply equally well to the states and nation. Cities hitherto looked back upon as ideal in government, were democracies—instance Athens and Rome. Once was Athens ruled by "thirty tyrants," thrice was Rome ruled by "triumvirates," and once by decemvirs—tyrannies. A triumvirate once enthroned, will so hedge themselves in that they can never be dethroned except, as in Russia, by assassination. This tendency toward autocracy is the fruitage of a universal conspiracy of reactionaries whose purpose it is, by swamping free institutions, to head off society's betterment and labor's emancipation. Vain effort! Worse than disunion! "Liberty and union," said the great Webster, naming liberty first, as it is first in importance. Liberty dwells only where the people rule, not where they are ruled.

A triumvirate will rule the people as arbitrarily as does the Russian czar. A workingman can never approach them except on his knees, or abjectly with hat in hand. The rights of the many cannot be safeguarded under such a system. A "commission" of three, making laws, voting men into office and place whose terms of employment expire with that of the triumvirate—proxies for a population of 80,000 in one city of Iowa at least, casting the votes of all, as the czar of all the Russias casts the only vote of more than a hundred millions—a limited suffrage indeed, below that of Mississippi—fixing salaries of all the officials and employes, discharging them at will, etc., etc.—nothing short of disfranchisement of the whole people, the abrogation of popular government entirely. And it would be so interpreted in Europe, and absolutism would be strengthened greatly everywhere by this retrograde movement in America—literal commonwealth-suicide—a wedge driven into the heart of the tree of liberty and the triumvirate compelling their own re-election at will.

All the wrongs we suffer of "boodle" and "graft" (but no formal or legal charge has been made of these in any city of Iowa), may be righted in one way, and that one way alone, that is to say, by an awakening as in Philadelphia—not of labor's exploiters—wealthy men of any sort, but of the people who work for a bare living and the opportunity to send their little ones to school. Upon their broad shoulders rests the republic. They build the cities. They have made the world what it is in greatness, beauty and worth. Ought they not to rule it? They are the "people." Government of cities, states and nation is destined to become more and more democratic, not less and less. The initiative and referendum will be installed universally along with public ownership. We are on the eve of the breaking up of the present order of society.

The American republic will not follow in the footsteps of ancient Rome and fall as she did. True, the patrician is as "wise in his own conceit" today—as ready to "reach unlawful ends by unlawful means" as ever before. But the toilers are no longer slaves. They are freemen organized into guilds that speak with one voice.

YE 277TH LESSON.

"To Your Tents, O Israel!"

The late struggle for the "Galveston plan" was a struggle for class rule—an unpatriotic and dishonest attempt to down mass rule. Every voter that acquiesces in the result and lays down his arms, who fought against the plan, shows thereby that he is a craven, an ignoramus or a willing slave.

There is no goodness in the plan any more than in the southern rebellion of 1860—"a rich man's war; but a poor man's fight." The movement for the Des Moines plan was a rich man's move against the poor man's right. If any other than rich men are put forward and elected mayor and commissioners it will be denounced by the rich man's press of city and state as a "contemptable conspiracy of the undesirable many to destroy the good effects of the Des Moines plan—to render nil good government of the city."

There never was a more barefaced and villianous blow aimed at free government than is this "Galveston plan"—definitely uniting the three powers of government in the four autocrats—an usurpation—a tyranny that no son or daughter of the Revolution of 1776 should for a moment acquiesce in—should for a moment tolerate, but should fight it till the close of his or her natural life, or until the plan has been nailed in its coffin and forever buried and its whilom promoters relegated to the oblivion of the Tories of old whose spawn they are.

But I devoutly thank my God that I have lived to see the day that this dark and damnable movement has coiled its snaky body, raised its hissing head, protruded its forked tongue and shaken its rattles, that I might protest against it. It marks the period to the popular blindness—the end of careless gunning in the tall grass of the old party swamps and swales. Now we come out into the open. America (city, state and nation), will be hereafter governed by the voice of grimy toil and the soft handed clippers of coupons and waterers of stocks, owners of franchises, presidents of insurance corporations, railroad corporations, kings of beef and pork trusts, iron and coal trusts, bucketshop and sweatshop magnates, plutocrats and toadstool aristocrats, upstarts of Parnassus, would-be gods and lords of this land, aborted parasites, barnacle crabs, living off the juices of the toiling millions, and their dependents—lawyers, preachers, editors, etc., parasites of parasites—these will be relegated to the shades of oblivion. The common people will rule hereafter.

What is coming? An awakening. Of whom? Of the common people. They alone are fitted to rule. Have not mankind had enough of the rule of the rich? It cost France something to throw off the yoke in 1789—it cost our fathers something in 1776—and it cost something to a generation of our beloved land to throw off the yoke of the slave lords—the generation just passing away. But our boys will do their part in the new emancipation—the war against "business corporations" that President Roosevelt has inaugurated, but that has lost out in Des Moines. Yes, the adoption of the Galveston plan is a skirmish lost—the advance pickets driven back. But it will be a triumph of the enemy of short duration.

There is not an intelligent promoter of the Galveston plan that does not comprehend its full meaning, does not know that its aim is to deprive the toiling many of their most essential right—the only prerogative that gives them dignity above the slave—that has any potency to compel the hidebound lords of cash to show them the least deference and respect—the right to place a representative of their order in the city hall—one that will feel that he is servant of the common people and not of the rich—the property owning class, to whom we pay tribute for rent, and who will make it more and more impossible

for the tollers to own homes within the corporate limits of the city.

The way to build Des Moines is to make it possible for every man to own his home, and to this end do away with special tax, making the wealth of the city pave the city streets and alleys, dig the sewers and the people owner of the public utilities and so lighten the burden of the laboring class. But the "Des Moines plan" has shut the door to hope until the people rise in revolt and throw the present order to the dogs. Let the watchword be "To your tents, O Israel!"

YE 278TH LESSON.

Toryism Rampant.

How is England ruled? By the rich. To keep the tollers out of office no salary is paid the office holders. The members of parliament, both lords and commons, and the mayors of towns and cities and even the justices of the peace, serve without pay. How did our fathers design that America be ruled? By the many. But to-day a revolution is near at hand (if not stayed by the popular voice) in the form of government of cities first, soon to be followed by that of the states and the nation, viz.: commission rule. The wealth of the nation is now owned and controlled by the very few. The majority of the wealth belongs no longer to a majority of the people; but to a very small number—a few thousands. These few would conserve their ill-gotten gains by wholesale disfranchisement of the tollers and usurpation of the offices of government of cities. And if successful in this which seems now possible through the control of the press, a corrupt aristocracy will rule. Yes, they own the press and by specious arguments hoodwink the people into supporting by their votes Toryism. Listen:

"A high proportion of the English councilors (members of city councils), will be found to be men who have wholly or partly retired from the activities of successful business life, who are glad to devote their time to the affairs of their communities, and whose motives are as honorable as their services are intelligent and efficient. * * * It is very noticeable in Canada, this English esteem of official position."

Very fine! The mayor of city or paltry town is "His Worship!" Good. I quote from an editorial of the Register and Leader of Des Moines, Iowa, November 27, 1907. The editor further says:

"The office of justice of the peace is uniformly held by men of superior standing, a post of distinction and highly honorable."

"In England men of affairs esteem it an honor to have a governmental post. They expect to render some public service. They retire from active business much earlier than successful Americans do, because they prefer, after having secured a competence, to do something in a public way. They cannot content themselves with mere money making."

What can be more transparent than the meaning of this screed! Only the rich exploiters of the common people fit to hold "government posts!" This is un-American, unpatriotic, accursed! If the old buckskins who fought under Washington, hear this British cant, it makes them mad. Only aristocrats fit to hold office! Rot! To the rear ye Jacksons, ye Clays, ye Lincolns, ye Garfields! Give room for "retired" rich men—men of "superior" standing. And the Tory organ further asks:

"Were there only enough such men to take an active part in public life, in the preservation of the rights of true citizenship, where would the scheming 'bosses' be?"

Who are the scheming "bosses?" Only the agents of the very rich men, "franchise holders"—conspirators against popular rule. When

these scoundrels "retire from active business" they would fill the "posts of distinction highly honorable." It is hard for ye old schoolmaster of ye olden time to keep from the use of old-time swear words in the face of this damnable Toryism, so shamefully and accursedly advocated by the descendents of the dogs shot on dung hills by Marion. Controlling the press, owned by syndicates of franchise holders—corrupters of public honor and morality—they say "the people be damned."

May the toiling many awaken to an apprehension and due appreciation of the dangers that menace our free form of government—the common birthright and the common weal. Are there no men worthy to hold office but golf players and automobile rapid-flyers—reckless rich men? Is the poor man a pariah and does the sun rise and set just in the hinder parts of the owners of the disorderly houses let for immoral purposes and who so secure a competence that they may retire from active business to accept a government post—a commission to govern a city or island or a state—to do something in a public way? So honorable!

These are pertinent questions. The greedy rich have corrupted the city, state and nation and now complacently assume that they are the only men fit to hold offices and they look to England for models of good government where no man but a lord or the son of a lord can hold a commission as an officer even in the militia. I would the Ironsides come up out of their graves and sweep clean again the threshing floor of our God!

YE 279TH LESSON.

Plutocracy and Democracy.

In reading the life of John Adams I learn that he, in his private correspondence, expressed abhorrence of "democracy." He said, "Give the common people control of the government and they will dispossess the rich of all their wealth." I balance this calumny of the poor, by our new England patriot of the eighteenth century, with the words of Abraham Lincoln, patriot of the nineteenth century. Lincoln said: "No men living are more worthy to be trusted than those who toil up from poverty; none less inclined to take or touch aught which they have not honestly earned."

But the control of government by incorporate wealth, through the agency of attorneys of corporations, who fill all the offices, as a rule, of both the national and the state governments, executive, legislative and judicial, is the cause of the existence of millionaires. How has it come about? Only through legislation and judicial and executive action. As an example take the sale of the two hundred million dollars of government bonds by President Cleveland to Drexel, Morgan & Co. That firm, whose bank stands right across Wall street from the sub-treasury building in New York, and opposite the statue of Washington upon the steps of the federal building, made by their deal with President Cleveland, in fifteen minutes' time, fifteen millions of dollars. The "resumption" act of 1879 doubled and trebled the purchasing power of bonds, mortgages and stocks of all kinds at par and of money. Who was benefited? Not the debtor class and taxpayers. No. Only the creditor class—money and bond owners and officials with fixed incomes—the manipulators of artificial wealth—so-called "capitalists"—speculators, and "civil service" beneficiaries and all salaried officials and men with fixed incomes.

It was a stab at the very heart of American liberty and prosperity. We are a producing people, that make our money by the sale of products—selling more than we buy. But the profits on sales were eliminated. And while the hypocritical bosses of party cried "pro-

tection" they proceeded by legislation to destroy the selling price of one of our great products—silver. Of course the world has grown cosmopolitan and state lines are only imaginary—when the gold power reaches out its tentacles. The great devilish reaches from the banking centers of Europe across the seas, oceans, gulfs, bays, straits, lakes and rivers—across all boundaries—artificial and natural—and holds the whole world as in a vice.

The money power holds mankind bound and chained. If we do not break loose from the control and domination of this power by dethroning gold and enthroning the sovereign power of the people as the money basis, dethroning "commodity value" as the criterion of money and enthroning legal value, we are hopelessly enslaved and our republic will soon be buried beneath the same mounds as cover the democracies and republics of ancient Athens, Sparta and Rome.

What ought to be done? Watered stocks should be eliminated and dividends allowed only on bona fide investments. The taxes should come out of the wealth in hand, and not be laid on prospective production and then taken from the hands of labor alone, as is done now. The national government should be supported mainly from income tax on the great corporations and millionaires, small incomes being exempt from tax. Let the people control the government and they will administer it for the "greatest good of the greatest number," as the fathers ordained and not for the good of the few alone, as now it is administered.

YE 280TH LESSON.

The Vital Economic Question.

The question of wealth is the most vital. No other may hold comparison with it. It is a simple question and easily comprehended. Wealth is of two kinds, viz.: Natural and artificial. Natural wealth conserves directly human existence; artificial wealth commands the natural. Natural wealth is food, shelter, raiment and whatever else is essential to human life that commands a price. Of course everything that relates directly to the production and distribution of natural wealth is classed with it, as lands, labor, etc. Artificial wealth is money and all kinds of paper credits, bonds, notes, stocks, deeds, mortgages,—whatever has its foundation in human laws, custom and common consent. That is the key—common consent, public opinion. In its absence there is no artificial wealth. An absolute reversal of public opinion enforced by law is revolution. So may all artificial wealth be abolished and only natural wealth remain. Natural wealth is real; artificial wealth, ideal. When one has assured to him sufficient to meet his natural wants of food, shelter, bed and warmth; and the blessings of home and family are his, unhampered by artifice and every one else has as much and is free, the ideal commonwealth is become real. And, in truth, it is even now almost here. Natural wealth exists today in super-abundance. All that lacks is equitable distribution of natural wealth.

This is very simple. All artificial wealth must come under common control and ownership. No individual or aggregation of individuals, short of the whole people, should hold or control what reaches beyond natural requirements and every one should have the same beyond what his own labor has produced. Artificial wealth put an end to, there is nothing to hand down from father to son that is not perishable; for natural wealth must be renewed year by year. Every year consumes all the essentials of life handed down from the former year and each and all, according to nature, inherit alike the God-given

means of livelihood, artifice eliminated. What the dead have contributed of ideas (and ideas are all they have contributed) belongs to each and all alike. What then is the end of legislation? It is to "promote the general welfare" and not to build up trusts and monopolies, giving the ownership of all the wealth to the few.

What will be the condition of our country and the world after public opinion has been reversed universally and tradition, set aside? There will be no artificial wealth to be handed down from father to son or transferred from hand to hand. What a fraud is money based on gold? All money is based on natural wealth in general. Gold metal is of little positive beneficial use. It is of no essential use. The demand for gold is artificial. There is no more need for gold money than for gold trunk checks. Even copper has given place to pasteboard checks. "Intrinsic value" has nothing to do with the nature of the trunk check; nor has it to do with the nature of money. Why is money made of, or based on, gold? That it may be cornered, controlled and owned by a gold trust and mankind enslaved. The many want what money represents, not what it is made of or is artificially "based on." What does it represent? Natural wealth. By what power is this quality bestowed? Public opinion—common consent—law. Nobody wants gold metal except the jeweler who shapes it into trinkets—things ornamental. Everybody wants bread. Hence it is bread redemption—not gold redemption that is the essence of money quality. Where no bread is (say near the north pole) money would be worthless. Greeley may have had money. It was bread he wanted. "Greenbacks redeemable in gold" was not his need, but redeemable in tinned goods.

The price of bread and tinned goods depends on the need for them, their quantity and the quantity of money and the common belief that the money may be again exchanged for life's essentials. How best may this belief be created and fostered? By law. What is law? Public opinion crystallized. "Legal tender" is this. Every form of currency alike good money in law is alike good money in fact. Once all foreign coins were legal tender in the United States—their value fixed by law. They ought to be legal tender now. We cannot have too much money with government savings banks to receive the deposits. There will then be afloat only what money is in use. All the balance government will have in store.

But the ideal money is deposit checks—not for the deposit of gold alone but of all useful products, that when drawn out the checks will be redeemed and cancelled, as are car tickets. Artificial wealth will, when the producers of wealth make the laws, be as short-lived as is natural wealth. There must not exist artificial wealth imperishable to represent, command and balance natural wealth that is perishable.

YE 281ST LESSON.

The Curse of Tradition.

America, economically, is an echo of England. Tradition, in respect to church ritual, was ignored by our Puritan and Quaker foreparents and, in politics also, tradition with them suffered paralysis. But in an essential respect it remained an unmitigated curse. In fact, a condition of peonage, as that of Gurth, in Scott's masterpiece, *Ivanhoe*, the condition of the Saxons after the Norman conquest remains practically to the present time that of the toiling millions of England, Scotland and Ireland the so-called ownership of the land monopolized by lords, earls, dukes, etc., the whole social organization an usurpation of opportunities of emolument by the few and the exploitation of the

labor of the many. Nothing has been done in America to set aside British tradition in our social system except the abrogation of the law of primogeniture. And still one man may become the bona fide owner of every foot of land in America and finally will it all to his eldest son, if he have the money to buy it.

But a worse form of robbery has descended to us from England that only of late have the eyes of the public been opened to see its enormity through state and national investigations of insurance corporations and revelations made by magazine writers. Yes, the worst of all the traditional evils is that housed in Wall street, New York. Chauncy M. Depew said in 1896: "There are fifty men in New York city who can, in twenty-four hours, stop every wheel on our railroads, close every door of all our manufactories, lock every switch on every telegraph line and shut down every coal and iron mine in the United States. They can do so because they control the money which this country produces." But the most inexplicable blindness of the people and their docility under these unscrupulous masters are seen not more in placing their money in the hands and keeping of these irresponsible exploiters of the people than in permitting them to exercise the highest prerogative of government, that of issuing money, under the fraudulent cognomen of "bank notes" that never come back to the banks for redemption, nor were they designed or expected to ever come back, while the bank charters last, not "notes" at all, but money—legal tender ("receivable" and not refusible) for payment of the bankers' debts, taxes and for deposits by the national government, even of gold.

Ninety per cent of the current money of our country is scrip. A part of it is issued by the national treasury "legal tender," which all men know is the only money quality. Gold and silver are money only by virtue of legal quality. So the courts of the states and the nation have determined. But what are national bank bills? Water!

Yes, they are only water. And every bank bill is a check for absolute wealth—a forged check for which no equivalent is given. It costs the banker nothing. "A note," do you say? A note drawing no interest, the principal never to be paid. "O, yes," do you say? "When the bank charter has expired the bond behind the notes must be redeemed." Redeemed with what? The notes themselves. But the charter never expires. It is renewed from time to time to the end of time unless the bank break. In the meantime interest is paid the banker on the bond deposited with the government for safe-keeping—all a fraud!

This false system of banking and of national bank scrip is the chief cause of the enrichment of the few and the impoverishment of the many. There is no other name for bank scrip but water. It is only, only water. All of the millions of dollars of it has never cost the banks issuing it a cent, except the one-half of one per cent tax on the sum of it in circulation that the banks pay—not enough to reimburse the government for printing it and giving it out free gratis to the banks.

Here is a traditional system of robbery handed down to us from Britain, akin to the landlord system of England, Ireland and Scotland, the government sustaining a system of ownership of lands by the few which makes of the many slaves. And we are so blind as not to know that this damnable monetary system is only robbery. Are the people in the light of this great fraud, fit to govern themselves? Only on the theory that the "people cannot be fooled all of the time," but only "some of the time."

If artificial wealth may be tolerated at all it must be that artificial wealth that the general government creates and the ownership of which must rest with all of the people jointly, severally and equally and not with a privileged few.

YE 282ND LESSON.

The Money of Civilization.

A great deal of foolishness is indulged in by writers in defining money. What most confuses is the indefiniteness of the reasoning caused by confusing "value" with "price." Value is of law, price of barter. All legal-tender money has the same value, but its price may not be equal to its value. The price of greenbacks in 1864 was not the same with their value. The price marks what a dollar will buy of commodity, whether the commodity be iron, lead, gold, metal, silver metal, wheat, oats, pork or beef, etc., etc. When the price of iron and other commodities rose the price of gold and silver rose also. The commercial price of those commodities (gold and silver) became so great that their legal coin value was rendered inoperative. No one not legally compelled to do so, would pay his taxes in coin. The legal value of the coin, and the commercial price of the metal were not the same, and the metal became more desirable than the money. An eagle paid but \$20 of taxes or of debt, but it indirectly was exchanged for nearly \$50 of products other than gold and silver. Therefore gold and silver coins went out of practical use as money, except for the payment of duties on imports and interest on public debt, as the law compelled.

The best writers and thinkers have condemned the use of metal money because of the antagonism existing between commercial price and legal value. I quote from John Ruskin: "In so far," he says, "as the gold is a commodity, it is a bad currency, because liable to sale; and in so far as it is currency it is bad commodity, because its exchange value interferes with its practical use." Hence his conclusion that the "use of substances of intrinsic value as the materials of a currency is a barbarism, a remnant of the conditions of barter which alone render commerce possible among the savage nations" * * "In proportion," he says, "to the extension of civilization and increase of trustworthiness in governments, it will cease."

During the dark ages, with the advent of anarchy, the abrogation of government, the extinction of the power of Rome, barbarism set in and metallic money prevailed. It was a necessity of anarchy and the decadence of government. But why should we be compelled, in this age, to submit to the enslavement of metal money? Think of a self-governing people in an age of learning, declaring only gold coin debt paying or legal money, and leaving the owners of gold bullion to determine whether any shall be minted or how much, if any. I quote again from Ruskin. He says: "Every bit of gold found in Australia, so long as it remains uncoined, is an article offered for sale, like any other; but as soon as it is coined into pounds it diminishes the value of every pound we have now in our pockets."

We cannot expect British political economists to advocate general truths that affect injuriously British interests; but Ruskin, in his "Munera Pulveris" rises above the plane of Britishism to that of true disinterestedness—the plane of universal truth—the goal of science. This plane he reached when he said:

"Legally authorized, or national currency, in its perfect condition, is a form of public acknowledgment of debt, so regulated, and divided that any person presenting a commodity of tried worth in the public market, shall, if he please, receive in exchange for it a document giving him claim to return of its equivalent (1) in any place, (2) at any time, (3) in any kind. Thus fixed," he adds, "the currency consists of orders for equivalent goods."

"A depot of exchange of labor products in every township in America giving out to every person presenting a commodity of tried worth, in exchange for it, a document giving him claim to return of its

equivalent" in any depot of exchange in the United States, at any time and in any kind; is the realization of the highest ideal of money. This is the true Eldorado of social and monetary reform. It will emancipate the world.

One receiving a deposit check for his handiwork or a check for his wages, exchangeable for its face value in payment for any products of labor deposited of equal value, he at once, if he desire, procures any thing of beauty or utility found in store, be it paintings, books, food products, clothing, furniture, carpets, musical instruments, or whatsoever mind and skill have produced. So he beautifies his home. He adorns its walls with pictures, fills his library shelves with books, his house with magnificent furniture, musical instruments, etc. But he must not keep a grain of food product, or anything essential to life, beyond his own and his family needs, and so hold out of reach of others the supply of essentials or by cornering them raise their price. This will not be tolerated when civilization has supplanted barbarism.

So the new era will be an era of active industry. One immediately parting with his handiwork, exchanging it as soon as finished, for handiwork of others' skill, see how labor will be stimulated! No enforced idleness then; no shutting down of flour-mills to raise the price of flour; no lowering of wages; for each will receive for his work a just return in the products of others' toil. But there will be no wage workers tied, bound, enslaved—no employers and no employed. There will be only co-operative industry. Private capital will no longer employ labor. Private speculation and overreaching will end forever. No robbery one of another will be tolerated—will even be possible by indirection as now.

Money does not increase naturally. It ought not to increase artificially. There is no legitimate increase except as the result of labor. Increase of what? Food product, clothing product. Money is artificial—not natural. The natural does not increase without labor bestowed on it. Its artificial representative should not increase without labor bestowed. The natural is perishable. Its representative should not be imperishable. Imperishable money to balance perishable products is a devise of Satan. But labor checks and certificates of deposit of labor products are not imperishable. They form a medium of exchange, not dissimilar from the natural products represented by them. When the checks, or certificates, are returned in exchange for products they cannot be reissued as mortgages on future production. They are a limited money—a "medium of exchange."

These redeemable deposit checks, canceled when redeemed, will be the only money of the future, except labor checks that will have the same quality as deposit checks.

YE 283D LESSON.

The Money Question Defined.

The money question is not a deep question. It requires only common sense to be convinced that if the government has the power to make all of the "dollars" afloat debt-paying money it ought to do so. We have now six kinds of "dollars"—gold dollars, gold certificate dollars, silver dollars, silver certificate dollars, greenback dollars and national bank note dollars. Only one of these dollars is void of an "except." Why does the law add "except" to any dollar? When it is said, "we want a dollar as good as any other dollar" the common sense of the people declares that is right. But can a dollar that has "except," tagged on to it be as good as another dollar that has not? Let your

common sense reply—can a dollar be as good as another dollar in fact that is not as good in law?

This is the most important question that ever was or ever can be asked in regard to money. Ought not the law make every dollar as good as every other dollar? It is the congress of the United States and that alone that has the power to "regulate the value" of money. "Congress alone," says the constitution of the American Union, "has power to coin money and to regulate the value thereof." What about the value of money? Is the value of money its purchasing power? No, it is only its debt-paying and tax-paying power. All legal tender money has the same value. Is this true? Yes, it is true. Why so? Because the law, as interpreted by the highest court, says so.

If it is desirable that a dollar be as good as another dollar, is it not that it have the same value of another dollar? Then ought not every dollar be made as good in law as every other dollar? Let every form of money reckoned a "dollar" be a dollar in law.

What does the enemy mean? He wants a dollar, he says, as good as any other dollar, and is unwilling to have it made as good in the only possible way that it can be made as good, "when the legal test is applied." I do not care if our dollars were made of diamonds, if they are not legal they are not good. Any man that says he wants a dollar good in fact and is not willing that it be made as good in law, wants what cannot be. No dollar can be as good in fact as another dollar that is not as good in law. If our dollars were all of silver made legal and gold dollars coined not legal, the silver dollars would be good and the gold dollars not good.

Let us again bring to bear a little common sense. Why is silver worth less than gold 16 to 1? Gold is flat, silver not. The price of gold metal is a flat price fixed by law, a legal price and not commercial. Hear what secretary Carlisle said in a letter dated Washington, June 25, 1896, and addressed to W. G. Eggleston, Chicago, Illinois. He said that by the terms of its charter the bank of England is compelled to pay in current money of the realm a fixed price for gold metal, that price being practically its coin value. "Nor can," says he, "the price of an ounce of standard gold in England ever fall below £3 17s 9d since any one can go to the bank and obtain that amount for it without any delay." Now the coin value of an ounce of gold is £3 17s 10½d, only a penny and a half more than the bank of England is compelled by law to pay for it. So the price of gold is flat.

Let every American rub his eyes, pound his forehead with his fist, and get this truth into his head that the silver in a silver dollar is worth less than the gold in the gold dollar because of law. The law fixes the price of gold. The golden calf is fattened, fed and pampered by law while the silver pony is turned out in the sagebrush to starve.

Now think, if gold is worth its present price intrinsically, and not just and only because its price is fixed by law—then is not its legal price superfluous? Our government does the same by the commodity gold, as does the British government. It pays a fixed price for the bullion nearly equal to its coin value, and more when paying for it not in current money, but in bonds worth a vast premium over money. It pays more for gold than the price set by law in England in interest-bearing United States bonds.

The price of gold is flat.

Gold, a commodity dug from our mines, is protected by a flat price—silver, also a commodity, dug from our mines is not protected at all.

We pay a bonus of two cents on each pound of sugar produced in Louisiana, and we take by law from each 371¼ grains of pure silver dug from the mines of Colorado, fifty cents by simply withholding the protection that has been given silver by law since the first

establishment of our national government.

It was an enemy who did this, an enemy to America—a mean scoundrelly enemy—an assassin of the public weal.

YE 284TH LESSON.

Our Pernicious Money System.

Having six kinds of currency, each in greater or less degree legal, the government compelled by law to accept all these in payment of public dues, a secretary of the treasury, (John G. Carlisle) having said, "the government pays its debts in the kind of money its creditors demand," now the special kind of money demanded by the government's creditors is gold coin, that the government can acquire in but one way—which is to purchase it with interest-bearing bonds, paying it out again in exchange for non-interest-bearing greenbacks, silver certificates, principal and interest on bonds, and for every other demand of "creditors." And when the government goes into the market to buy gold in exchange for its interest-bearing bonds the greater part of the gold is taken from the sub-treasury to pay for the bonds. A press dispatch from New York said of a purchase of fifty millions. "When the February issue of bonds was made depositors had difficulty in taking the gold from the banks, and many only secured legal tenders which were presented at the sub-treasury to obtain the gold. The government thus failed to secure over \$38,000,000 of gold for \$50,000,000 bonds."

So it is clear that our present money system, as it is handled by our sworn officials, is bad. We had ought to have but one kind of paper currency. There is no reason why it may not be full legal tender. "Under the power to 'Coin money and regulate the value thereof' congress is authorized to establish a national currency either in coin or paper and to make that currency lawful money and legal tender, and congress and not the courts must determine when it is wise or expedient to resort to this power." (See *Juyllard vs. Greenman*, U. S. Supreme Court Reporter, Vol. 4, page 122.) And "when the legal test is applied, each dollar of every mode or form of currency declared to be a legal tender, has the same value without reference to the material of which it is composed. (See *Iowa Supreme Court Reports*, Vol. 16, page 251.)

So congress is left to its free choice to go forward or backward to establish a national currency or a bank currency—a currency for the common benefit or one for the benefit of the creditor class.

What would the creditor class do for the nation?

They would (1) abrogate legal money as a medium of exchange. An assistant secretary of the treasury said in a speech some time ago in a western city, that "Money is not necessary to do business with, bank clearances, bank checks and bank notes may perform that office." And the American Association of Bankers in convention at Baltimore outlined a system of paper currency for the nation, viz., their own paper. They would (2) enforce on mankind the commercial value of gold metal as the only money value, that value fixed by law. And (3) speculators controlling the amount of gold offered for coinage, and retaining the power in their own hands to withdraw at will from circulation every dollar of American gold coin, for shipment to foreign lands to be melted over into foreign coin and bullion bars, they would make coin of gold the only money of debt-payment the world over.

How will this affect us?

(1) It is confiscation of the property of the people to the amount

of the bank paper permanently afloat. Soon must the business of our country require not less than two billion dollars paper currency all the while afloat. Thus it would require twice over the amount of our present interest-bearing debt to fill the requirement, leaving no interest to be paid. Why not use the nation's credit for money rather than that of banks? There is in using the nation's credit for money more than two billions saved to the people. Who does not see this?

(2) The limiting the amount of money of debt-payment (gold coin) below the amount of the entire circulation, the creditor class able at any moment to ship this gold money abroad to be melted over, as I have said, into foreign coin or bullion bars, is a standing menace not only to our prosperity, but to the life of the republic.

(3) To accept on the part of the government in payment of taxes money that the government is not as free to pay out as to accept is to abrogate sovereignty. Debts to the government are just as sacred as debts of the government. If barred paying out to its creditors the same kind of money it is compelled to accept from its debtors, it is vitally handicapped. It lives only by the grace of the creditor class, and that grace is the sword of Democles. A government so administered is a mere instrument of robbery and oppression in the hands of the creditor class.

For the people to create lawful money (greenbacks) is for them to issue their checks for whatever is theirs of value placed in the market. Who accept these checks? The people themselves, who issue them. They honor their own paper by giving in exchange for it whatever of products or property they have to sell. Have they not a good moral (as well as legal) right to issue their own checks for what is theirs? And why do the people honor bank paper—checks of bankers for property not their own?

But what does a government bond represent? The same. The difference between a government bond bearing interest and a greenback is the interest and the legal tender quality. Legal tender stands in lieu of interest, and to the people is more than an equivalent. Let us do as Secretary Chase advised: "Cut the bonds up into little bits of paper made legal tender without interest" to forever circulate as money of final payment. Then will they be no longer a burden to the people, but a blessing. It is certainly more "unlawful" for the government to issue interest-bearing bonds than non-interest-bearing paper; bonds than greenbacks; for the bonds destroy while the greenbacks "promote the general welfare." Even Thomas Jefferson denied the right of congress to issue bonds to burden the unborn. "Neither the representatives of a nation," said he, "or the whole nation itself assembled can validly engage debts that they may not pay in their own time."

YE 285TH LESSON.

Let the Gold Kings be Dethroned.

The commercial value of coin and its legal value are so much different from each other—are so far from having relation one to another—are so opposed in office, that when the one is considered and made precedent the other is covered up or obliterated and destroyed. While the legal value of the coin is operative, the commercial value of the coin is hidden; when the commercial value is operative the legal value is destroyed. Commercial value demonetizes the coin as effectually as an act of government could demonetize it. Is not every dollar of American gold coin when carried abroad, lost to us as effectually as if buried in the bottom of the sea? What carries it abroad? Commercial value. But for this, instead of our

coin as commodity being shipped out of our country, American products—wheat, corn, cotton, pork, etc., etc., only—could go abroad. Our money, void of metal quality and commercial value, never goes abroad to stay; but coin goes abroad to be melted into bullion bars or re-coined in foreign mints. If our paper money ever reaches a foreign shore it is sent back again to our own country very soon; but if gold coin goes abroad it is doubtful if it ever comes back. If the metal of the coin becomes more valuable than the legal price of it, of course the coin is hidden away out of sight and ceases to circulate as money.

I can only see legal value and commercial value of metal coin to be deadly foes to each other, like parties that have challenged each other to mortal combat; and the existence of the two qualities in the same coin is like two mortal foes fully armed thrown together in the bloody arena and bent on mutual murder. The real truth is the two qualities are incompatible with each other, and have no right to be placed together. Metallic money is an infliction on mankind in an enlightened state. Among barbarians it served its turn, but with the advance of ideas and the growth of more highly organized society it has been outgrown, and is become a hinderance to progress and a menace to the common welfare. Instead of its being a god worthy of worship it is a reptile more deadly than any slimy, scaly, hydra ever conceived in the imagination of mediaeval poet. All the poverty of Christendom—all the inequality of fortune among men—all the want—may be traced to metallic money as its primal cause. Destroy metallic money and the Rothschilds would be bankrupt in a day. But what effect would it have on the rest of mankind? There would soon be no poverty. This is no over-statement. It is the truth.

The power of the metal to destroy legal value—to demonetize the money of mankind, is the deadly war-club of the giant money-power with which he brains the unwary. Does this giant see fit to destroy all the money of Christendom? He melts all the coin into bullion bars. Can he do it at will? He, by a submarine telegraph message, can command (and his command will be instantly obeyed) every dollar of gold coin in America to be melted into bars and shipped to Europe to be hidden away in the vaults of the Rothschilds' banks. The whole world can be denuded of money of payment in a day at the command of the executive of the gold trust domiciled in Lombard street, London. Who will deny this? No man can deny it. Any American that favors as "money of final payment," exclusively gold coin, is the enemy of his country and of the human race.

The power to destroy "lawful money" without lessening the wealth of the bullionist is a power for evil so great that I tremble to contemplate it as existing in the selfish will of the meanest, most heartless, most unpatriotic of the human race—the Shylocks of Wall and Lombard streets. Every dollar of "lawful money" in the United States subject to be driven—presto! begone! out of all observation, and beyond the reach of the debt-burdened people! "What has become of our money of payment"—the debtor asks. "It has all been shipped across the seas and melted into ingots of gold" is the answer that comes back. Any government that will by law make it imperative that the debtor pay "money" and at the same time not provide and have ready and within easy reach of the debtor class a certain and sufficient amount of money of payment, but leaves its very existence discretionary with the creditor class to enable them to foreclose and seize upon all the property of the people—that government, it is surely the right of the people—it is their duty—"to alter or abolish and to institute new government laying its foundation in the consent of the governed."—a new government that will create "lawful money" to "stay at home" and never go abroad to be hidden away

or melted into metallic bars leaving the commonwealth denuded of all "money of final payment" and the people bankrupt.

If there is anything that should be stable and always abundant, never liable to be hidden away at the will of designing conspirators and plunderers of the people (as the bullionists are) it is the money of the realm. That money, if gold coin alone, is the most unstable, most uncertain, most liable to be hidden away out of reach when most needed, of any species of money conceivable. How may we declare our independence of the bullionists? By declaring every form of currency full legal tender without reference to the material on which the legal stamp is placed—then will every dollar whether paper or metal have the same value as every other dollar "when the legal test is applied"—and the legal test is the only test the people have any right or interest in considering.

YE 286TH LESSON.

Money Payments Suspended.

The people have placed their money in the banks. What do they think they have done? They think they have left their money where it will be out of reach of burglars, and when the depositors want it themselves they, on presentation of their "checks," will receive it back "on demand." But this is not so. Every dollar placed in the bank on deposit the banker uses as it were his own money—puts it out again into other hands—speculates on it. And so it is tied up and out of his reach. It is where the depositors cannot get at it—cannot have it returned to them. The banker, every day but Sunday, receives deposits. A tithe of these he uses to "bank on," that is to say, pay out to those who may want a little of their money back and to accommodate this or that patron with a loan. But the great debt the bank owes depositors cannot be paid them, except in dribbles. If by any means there is a general demand for deposits. The bank can no more pay its obligations in bulk than a tramp can pay for a night's lodging in a first class hotel or for a dinner at Delmonico's.

There is but one thing the banks can do, "to relieve the situation." What is that? The same thing, substantially, that Secretary Chase proposed that should be done with government bonds—"Cut them up into little bits of paper and put them afloat as money." This the banks propose to do with their debt to the depositors for money entrusted to their care and keeping deposit certificates cut up fine for their pay—to circulate as money—not legal tender for debts or taxes—may be refused on mortgage, and so the debtor lose his home—his lands—his all. These little bits of evidences of the debt the banks owe the depositors are dubbed "Clearing House Certificates." What is their basis? Gold? No, no—gold basis is non est. What, then, is their basis? It is only the depositors' money non-come-at-able—gone out of reach. That is their basis.

It is like this: I owe you a thousand dollars. You want your money. It is due. I cannot by any means, pay it. So let me take the thousand-dollar note and give you in lieu of it one, two, five, ten and twenty-dollar notes to pass as currency—my own notes. "I may be able to redeem the notes some day," I say. But as long as they pass for current money they are all right and need no redemption. That is the way the banks propose to "tide over the money panic." That is to say, they will pay their debts in chips and whetstones—"promises to pay."

Are the people idiots? It seems so to be so buncoed. Government savings banks are the only banks of deposit that will or can assuredly

pay depositors their money on demand. Let the general government distribute money to the states, the states to the counties, the counties to individuals as the school fund is distributed. Let bankers lend, as do the Jew usurers, their own money and only their own money! That is "business." There are fourteen billions on deposit in the banks today of the earnings of the American people and hardly two billions of dollars of money in the United States, including what is hidden out of sight. What does this money-debt of the banks rest on? Confidence. In whom? Bankers. Confidence is the only security for this money. As long as very little of it is wanted by the depositors there will be no trouble. The Bank of Venice, for three hundred years had the confidence of the people, who believed that there were millions of gold bullion in the bank's vaults for the redemption of its notes, when there was not an ounce of gold there—the notes all the while circulating as money. But when Napoleon Bonaparte took the city and searched for the gold he discovered that there had not been any gold in the vaults of the Bank of Venice for time out of mind. So the miser who had buried his money and was tearing his hair in grief because it was stolen was told by a neighbor just to think that the money was still in the ground where he had left it and he would be just as well off, as he would never use the money anyway. So with the money the people have deposited with the banks and that has been dissipated in loans in New York, Chicago, St. Louis, Kansas City, etc., etc., just still imagine and believe it is in the banks all right, and they will be as well off as if they had possession of it themselves. Take "clearing house certificates" for pay, the bankers keeping your money in his business O. K. That is "gold basis finance"—the acme of wisdom.

YE 287TH LESSON.

Banking on "Confidence."

It is admitted by all men that the depositors have no security for their money placed in banks but "confidence." Greenbacks may be based on gold; but gold, greenbacks, bank notes, gold certificates, silver certificates and coin and paper money of all nations, when deposited with bankers, national and state, have no other basis of value to depositors but "confidence"—a spiritual entity—evanescent. And it altogether evaporates, and evaporates altogether, in a moment, in the twinkling of an eye, if any portion of it escapes anywhere and for the slightest cause. If one bank in New York becomes insolvent and fails to pay money to depositors all the banks in America suspend money payment. And the "confidence" has but one hair to hang upon and that is "acquiescence"—another spiritual entity—not so evanescent, for it can't get away. It's a "have to." You must acquiesce or accept "clearinghouse certificates" for your money deposited. Deposited? No; thrown away—given over to "confidence" and "acquiescence"—bulls and bears!

Great heavens! What a howl went up at the close of the Civil War from the Wall street "confidence" men about "inflation of greenbacks" and the crime of Uncle Sam's issuing any money but specie, which howl did not cease until gold alone was made "the only money of debt payment," nor has the howl ceased that "silver shall be redeemed in gold." Let Uncle Sam pay fifty cents for silver to write his "promise to pay" a dollar on. There must be "intrinsic value" in the material on which his promise is written. Poor Uncle Sam—a weakling—must hang on to Wall street's apron strings! Don't talk about his competency to care for the people's money. Government savings banks would not be safe. Though England for more than

half a century has cared for the savings of the many in government banks and President Grant advised, in a message to congress nearly forty years ago, their establishment here. "Oh, no"; Wall street said, "it is socialistic!—a dangerous precedent!"

There can be no safety for the people's money until every money-order postoffice has become a savings bank and Uncle Sam advances to the states money at one per cent; the states to the counties at two per cent, and the counties to the people at three per cent—loaned to them as is the school fund on real estate security. Let the banks—as do the Jew usurers—lend their own money. Let the power to issue money be where it legally belongs—with the national government alone.

What does ex-Secretary Shaw propose? That the banks receive money on deposit, lend it out on interest, after doubling the amount by water, that is to say, for every dollar received issue a bogus dollar to circulate as money and to pay depositors—paying to Uncle Sam a bonus of five per cent of it. But how may Uncle Sam know how much of water the banks have diluted the real money with? "Confidence!" Uncle Sam must have "confidence." But Uncle Sam lacking "confidence" may set his own print mill grinding out this bogus money for the banks, as he does the national bank notes. The government holds the bonds in its safe—pays interest on them—prints the bank money and endorses "receivable" on the back of it—then gives the banker as a gratuity the full value of the bond, exacting one-half of one per cent "interest." It was at first one per cent; but the bankers could not bear up under the "usurious burden." Does any one suppose for a moment that those men would submit to pay five per cent interest on "emergency money?" It would soon be reduced to one-half of one per cent—not enough to pay for printing the bills.

Confidence! Let it be reposed in the government. Let it be withdrawn from Wall street. Let us have only legal-tender government-scrip for paper money. Too much cannot be put afloat, if government alone receive deposits; for whoever has more money than he can invest in business profitably would place it in Uncle Sam's safe. Then it is not afloat. When Uncle Sam suspends money payment it will be when his mill gets out of order and cannot grind out any more legal tender scrip. Now it is proposed to give this privilege to the banks—to "create" ad libitum money of payment. But this power rests legally only with the general government. In fact, though, who is the government, or, rather, where is the government? In Wall street—where it was when Washington was inaugurated. There it has ever been since 1862 when the national bank-act was passed. "Confidence!" to the shades with it!

YE 288TH LESSON.

Money Management.

Is it safer to place money in the care of the cashier of a bank than in the care of the government of the United States? Is it better that a bank issue scrip or the general government? The answers, "yes" or "no" to these two interrogatories define the money question. Confidence in the honesty of a bank cashier is all the security any depositor has for his money, and it is proven beyond a reasonable doubt that the cashier can steal practically all the surplus deposits of a bank—all the money of a bank, and so cover up the thefts, that, until after he has absconded, no discovery can be made of his wrongdoing, not even by governmental bank-examiners, and then only after a long while may the full extent of his crime be known. For years the stealing goes on and nor bank nor government officials can by any

discover it, the cashier literally depleting the bank of almost cent.

a fact, too, that the depositor placing his money in bank so is no longer the bona fide owner of his money; but the banker owns it outright and may at will refuse to return it, or any part of the depositor, except as the banker sees fit, it being no more depositor's money than is the dole of corn given out to dumb the property of the beasts while still in the farmer's crib. When mine has passed beyond my control it has ceased to be mine. I said to me yesterday that a few days before the New York locked their coffers he had placed four hundred dollars on in a Des Moines bank and within a fortnight he was refused turn or of any considerable part of it. "It is tied up in the —he says.

could this condition of things occur if governmental savings-banks held the deposits of the American people? Not at all. "But the government go into the banking business" is it asked? The government is already in that business. "Oh, it only comes forward to the banks" do you say? It helps the banks as the father in to help his boys; but "dad" is really the principal. Who is responsible for the existence of national banks? Uncle Sam is his own creation. But he lets them squander the people's —yes, steal their money. Those banks are the quail traps by Uncle Sam and given to favorites of his. Good for the people, but bad for the quails. Who are the quails? The fools. They see at this moment that they are "caught."

There is no safety to the people's money except in governmental banks supplemented with governmental loan-offices as were in Pennsylvania in the Colonial period. It was through the idea of Benjamin Franklin that the Colony issued scrip—legal paper money—loaned it to the people on realty security. It never depreciated below gold. And with governmental savings-banks the American government might issue billions of greenbacks there could be no inflation or depreciation of that money; for the surplus, beyond the actual needs of business would return to Uncle Sam's coffers through the deposits made in his savings banks. Precisely as the rivers carry the surplus waters to the ocean of waters the savings banks of the government carry the surplus money to the treasury of the government—assuredly so if the government paid for deposits the per cent it pays on bonds. We pay out on a billion of dollars of bonds today and those bonds are placed on deposit in the safe of Uncle Sam. Now Uncle Sam pays back to the depositors of the bonds (national bankers) dollar for dollar of their face value in currency declared by him "receivable" means "not refusable" that is to say legal tender. National bills are quasi legal-tenders—a loan from government at one per cent; and I am not quite certain that it is an interest either.

How have we so rotten a system of finance? It is because the financial power of the nation has been centered in Wall street, New York ever since before the close of the Civil War.

THE 289TH LESSON.

Money and the Man on Horseback.

The whole fabric of artificial wealth is falling to the ground like a house exhausted of its gas. With fourteen billions of deposits in the banks of the United States there is not today a single depositor

that knows positively that he will ever get his money. The banks have all suspended money payment and it may be they will never resume; and if they do resume no more than a tithe of the deposits can be repaid, or will be. There are fourteen billions of dollars of debt-paying money in the world; panic is on and confidence gone. And there is not in sight a billion of dollars of debt-paying money in the United States. When one-tenth of the sum of deposit is withdrawn from the banks by depositors there will be no more money (except what is hidden out of reach of gods and men) to do business with or pay off debts, extant in our country, as at the beginning of the Civil War all the money went out of reach and postage stamps were all we had to circulate as money before greenbacks came in. So is the entire worthlessness of the monetary system based on "confidence" again revealed—the national banks being no more reliable than were the wild-cat banks of 1837—based on "confidence."

When it is seen that all is lost of money, will not the whole outfit of stocks, bonds, mortgages, insurance policies, and every other artificial representative of wealth, be worthless? But the people, will they submit always to be the prey of sharks—and lose even the roofs that shelter them? It will be said: "The old order is dead!" What will follow? Anarchy and the man on horseback? The American Napoleon? God forbid! If Theodore Roosevelt reach a third term will he ever surrender the presidential chair?

It is clear and transparent to any mind that we are on the eve of a great upheaval socially and politically as the result of our present false and rotten system of finance when as Chauncey Depew has said, as quoted previously:

"There are fifty men in New York City who can in twenty-four hours stop every wheel on our railroads, close every door of all our manufactories, lock every switch on every telegraph line and shut down every coal and iron mine in the United States. They can do so because they control the money which this country produces."

Not a soul in America will scoff at this saying now, when a few weeks ago few believed it. Now all see it to be true. A worse tyrant rules America than is the czar of Russia, and that tyrant is the fifty of Wall street.

What is in sight? Not a third term president. The people will be too wary for this trap—too foxy to be caught like qualls. It is presumed that Roosevelt will accept a third term—presumed he will if offered—a life term for that matter. That is the only meaning of a third term. Hence, Washington refused the honor. Grant thought to obtain the crown. He failed. Roosevelt is a good president. Caesar was ambitious. And, too, Bryan has said that he will accept the nomination for a third time. Wonderful! But has he not been looking forward to this for four long years? Was not his trip around the world made just to keep his name before the people conspicuously, as was Grant's for the same end? Of course it was. We read that Augustus Caesar, every eight years of his term as Emperor of Rome, made a show of resigning his office. But every Senator knew well that not to beg Caesar on his knees to retain the office was death to himself, and all his family and kin and confiscation of all their property. This hypocrisy was no more positive on Caesar's part his declining the office—than on Cleveland's when he gave out that he would not accept the office of president beyond one term, and is it the same with Roosevelt?

But it does seem, from the lack of statesmanship of our Senators and Representatives at Washington for forty years past, shown by their imbecility in financial legislation—placing this great interest in the hands of enemies of our country—British and French agents of Rothschilds and Barings, located in Wall street, New York, to bankrupt the American people at will, that we are greatly lacking

of presidential timber. Yet, possibly, out of eighty millions, we may find one man fit to fill the presidential office besides Theodore Roosevelt. It does, however, look from the readiness of unpatriotic men to let slip the form of government of cities democratic to accept "commissions," that preparation is making for the man on horseback to come in.

YE 290TH LESSON.

An Open Letter.

To the President of the United States.

Dear sir:

During the Civil War, when the life of the nation hung, as it were, on a single hair, the national banking system was enforced on our country by the unpatriotic denizens of Wall street, New York, in order to neutralize the effect, on the public mind, of the introduction of legal-tender government-scrip and to open a door for its retirement at the earliest possible moment and so to continue in the hands of irresponsible speculators, the control of the money of the whole people, which is no less than the control of the government, states and national; and this monetary control has ever since been continued in that class through the corrupt control of party leaders and the party press. Now, the money power is alien. Its seat is London and Paris. The Rothschilds are the men who by the click of the telegraph instrument may bankrupt America in a moment of time and plunge this people into the vortex of absolute anarchy and pocket every cent of the deposits, the surplus earnings of the American millions, by suspending money payment, which now has in a day been done, fourteen billions of deposits being at this moment in the possession of the banks and held by them out of reach of the depositors, it may be forever, the depositors being unprotected by any means and their money gone.

What may be done? Let the government at Washington issue at once one billion dollars of legal-tender scrip, establish loan agencies in every county in the Union, convert every money-order post-office into a savings bank, tax all national bank scrip ten per cent—yes, tax it out of existence—close every banking institution in America, demonetize both gold and silver, leaving them as commodities to be sold on the market as iron and other metals, hold the banking corporations and the stockholders of the banks, bound for the payment of all their debts to depositors, loans from government being advanced them for payment of deposits, and the loans secured by all the personal and realty property including railroads, mines, etc., etc., held by the banks and their stockholders.

Then will the people be protected and the general welfare promoted. There can never be henceforward inflation nor contraction of the currency. All that the people may have use for in business they may secure from Washington on their lands, houses and other substantial wealth, and a system of deposits by the producers of wheat, corn, etc., and manufactured articles in depots of exchange be instituted, all articles being appraised by competent appraisers and prices fixed and exchange checks legal tender, given out for the commodities, and the checks when returned be cancelled as are car tickets.

Artificial wealth non-perishable balancing the perishable wealth is a great wrong that must be abrogated along with the class known as "moneyed men" and no monopoly be permitted to exist under the aegis, and control of private corporations or private individuals, and

all things belong in common to all the people, and to each distributed automatically his especial share "according as he has need."

Then will the motive to "get rich" be withdrawn. And it ought to be annulled outright; it ought not exist. But what will come in as the superior motive of human activity? Altruism. Is that, indeed, a sufficiently powerful motive to lead to strenuous action? It is the motive that has impelled all the martyrs to surrender willingly their lives. It has moved the millions to give up their all for their country when popular rights and liberty were endangered. No one is remembered by posterity—no statue was ever erected in commemoration of any person from Socrates to Abraham Lincoln, who was not believed to have been controlled above all by this divine motive. It is the only motive commended by mankind. Then, O President of our great republic, cast tradition to the winds and with all your mind and strength move to lead the people out of the wilderness of Ancient wrong and oppression into the new order held in view by our brave forefathers—the "good old cause"—the cause for which the Roundheads of old England battled and for which the Buckskins under Washington fought, and for which we should be willing to die.

Des Moines, Iowa, Dec. 16, 1907.

YE 291ST LESSON.

The Final Summing Up.

Finally, to sum up all in a few words, the whole contention of ye old schoolmaster of ye olden time:

In every so-called civilized state society is made up of two classes which we term capitalists and laborers. Now the word capitalist as defined in "ye lessons" includes in its meaning all who are enriched by the labor of others—of the toilers. Right here lies the whole kernel of the nut. Not a law has ever been passed, not a decision of a court has ever been rendered, that stands to-day recorded in the ponderous tomes of the laws and law books of the world that has not been made with but one and only one end, purpose and aim in view, viz.: to place the widest possible distance between the two orders of society and to hold the laboring class in the most abject dependence possible, on the capitalist class. Listen: It has all been done by design. And now the capitalistic, or speculative class—sinking to its death beneath the waves of the advanced intelligence of the many—popular opinion—have in view the overthrow of free government here in the United States, knowing as they do that their day is done if the waves of progress be not turned back, which they, the capitalists, expect to sweep back with the same broom used by the Confederates of 1860-65, led by Jefferson Davis.

What, in short, was the contention of the Confederates? It was the preservation of chattel slavery. What is the contention of the capitalists? It is the preservation of wage slavery. Why are regulars to-day (Dec. 9, 1907) on their way to Goldfield? To do the deeds of devils. The same end that Lee had in view—the same that George III. had in view—to derail the engine of human progress. "To put down violence"—Roosevelt says. No; the object is to break the strike in the interest of the capitalists who own stock in the gold and silver mines of Nevada. A different course would be taken if practicable here, as in the Transvaal. Chinese labor would be brought in. Coolies would be employed at \$10 per month. The enslavement of labor is all that our regulars have been enlisted to continue (not to bring it about; for it already exists).

Workingmen of America, join hands! Unite! Take the control

if the American government out of the hands of the capitalistic class! You must vote for labor and not capital. Build a party pyramid upon a broad base—not on its apex for a foundation. Call a national convention of toilers. Let that convention speak the best word the toilers know. It may be but a word. The party of Lincoln when first organized spoke only these words: "Chattel slavery shall extend no farther." That was the point of the wedge. Let the toilers say: "Wage slavery shall die!" That is enough. That is a sharp wedge point. Elect the labor leader, Mitchell, president of the United States, or another as true and brave and good as he. Let the office seek the man. Let him, as was Lincoln, be a "son of toil." No matter if he be a lawyer, as was old Abe. Washington was a farmer; Jackson a soldier; Lincoln a lawyer. But all three were patriots.

Let tradition now be wound up—wipe clean the slate. Pile the old law books in a heap and burn them. Melt all the brass guns into statues of the good—so remember the past. Commemorate the martyrs to freedom. Be no longer hoodwinked by the capitalistic press. Know your friends and honor them. Abolish the speculative class. The rights of property we must uphold; but the wrongs of monopoly we must bring to an end. Who produce all the wealth? Toilers. Then it is rightfully theirs. The capitalistic class rightfully own nothing. Make all things common—so will all become the property of all—all common and equal stockholders of the all.

Now this is the last word of "ye lessons." The day is now. Eat, drink and be merry and tomorrow you die. The "Commercial club"—live, of course, their dollar dinners; but, like the "Black-horse rivalry," that made the scare at Bull Run, they are alert. Drop the beer mug, O ye toilers, and grasp the ballot—vote together as one or ye are undone as were the undisciplined "Yanks" at Bull Run.

A NEW SONG.

"He put a new song in my mouth."

—Bible

I.

Where is Dives? In perdition; and the toilers' God's the Lord;
 Truth is mightier than Mammon; Right is stronger than the sword.
 "Peace" inscribed upon our banner, "Love" our watchword and our
 boast,
 We United Sons of Freedom, an unconquerable host.

Hear the thunders of our cannon voicing tidings to the free;
 We the millions, mighty workers, now control on land and sea;
 Lo! the North and South united; East and West joined heart and
 hand,
 Marshaled 'neath our star-lit colors, rule with righteousness the
 land.

II.

We unfurl the sky-born ensign, rally round the standard old,
 Wear the Stars and Stripes shall emblem rights of man, not power
 of gold;
 And we strike for home and hearthstone, only strike for God and
 Right—
 Bravely strike for what is sacred in the van of every fight.

Hear the booming of our cannon voice glad tidings to the free,
That the millions, stalwart workers, have rechartered Liberty;
And the North and South, united, utter their sublime command
That the Wall-street money barons cease to pauperize the land.

III.

But the ballot is our weapon; justice is our only shield;
Chanting psalms of David, Forward, Ironsides! and sweep the field!
This is Naseby! This is Yorktown! Hark! the mighty victors cheer!
'Tis the good old cause triumphant; Roundhead smites the Cavalier.

Hear the warnings of our cannon bearing tidings of the free:
We, the people, patriot workers, now command the land and sea—
While, the North and South united, looking to our God on high,
And relying on the ballot, pray—and "keep our powder dry."

IV.

Tell it not that we, whose fathers crossed the icy Delaware,
Smote the Hessian hosts at Trenton,—will surrender to despair;
But, while Washington's remembered, shall maintain our holy cause,
And preserve our rights untrammelled—freedom and our ancient laws.

Hear the roaring of our cannon tell the story of the free:
We, whose fathers won at Yorktown, nevermore shall bow the
knee;
Of the rights the fathers chartered thinking like the fathers
thought,
'Neath the old Star Spangled Banner, fighting like the fathers
fought.

V.

We shall hold the wealth created by the labor of our hands;
We shall free the tools and money, and make common, too, the land
That the people may have plenty—win an answer to their prayers,
And be rid of tramps and crim'nals, being rid of millionaires.

Hear the music of our cannon bring glad tidings to the free:
We the millions, brawny workers, reordain Equality;
And the North and South united, East and West joined heart and
hand,
Have now sworn to lift the burden off the mortgage-laden land.

VI.

Lo! the day has dawned upon us; lo! the hour has come at last,
When we rise to higher freedom than the freedom of the past;
When the tribes and tongues and kindreds of the nations shall be one,
And the Golden Rule of Jesus the one law beneath the sun.

Hear the thunders of our cannon voicing tidings to the free:
A Republic of All Nations! a World-wide Democracy!
See the North and South united, East and West joined heart and
hand,
Hail Columbia's flag resplendent waving over every land.

DIVISION THE SECOND

INTO FREEDOM

1874 TO 1896

"There will dawn ere long on our politics, on our modes of living, a nobler morning in the sentiment of love. Our age and history of these thousand years has not been the history of kindness, but of selfishness. Our distrust is very expensive. The money spent for courts and prisons is ill-laid out. We make by distrust the thief, the burglar, and incendiary, and by our courts and jails we keep him so. An acceptance of the sentiment of love throughout Christendom for a season, would bring the felon and outcast to our side in tears and the devotion of his faculties to our service. Let our affection flow out to our fellows; it would operate in a day the greatest of all revolutions. The state must consider the poor man and all voices must speak for him. Every child born must have a just chance (with work) for his bread.

Emerson.

TO HON. THOMAS MITCHELL.

Beloved friend, in all things true,
Example of both old and new,—
Bold pioneer, whose youthful hand
Guided the plow to break the land,
The wooden mould-board, ere the
day
That polished steel cut up the clay—
How times have changed! Today
behold
Not anything as 'twas of old;—
What nothing do I say? Mistake;
You're still the same,—to right
awake;
Your latch-string still hangs out the
same;
Your patriotic heart of flame,
And philanthropic soul unchanged,
Could not from country be es-
tranged;
But nobly you have duty done—
Wrapped in the flag your first born
son.

Still time speeds on. Your second
boy,
Your later, cherished hope and joy,
Sought the frontier, as you had done,
To win the fight, as you had won,
"Excelsior!" his battle cry.
Resolved to gain the day or die,
He marched forth proudly to the
field—
Is borne back lifeless on his shield.
Mysterious fate! The youthful fall,
Reach not their prime, though
strong and hale:—
They bow before life's blinding
storm—
But you bear up erect of form;
Seven decades kindly pass you by
Nor bleach your hair nor dim your
eye,
Long live my friend—and sheep and
kine
Increase, and prosper thee and thine.
(January, 1881.)

PART THE FIRST.

Social Betterment.

PREFATORY.

Division II comprehends studies of the past extending through many years. They are original—the New Testament the inspiring source. If socialistic it is the socialism of the Pentecostal church. The socialism of the German philosopher, Karl Marx, is not that of the Puritan. The one thing lacking to German socialism is that it ignores righteousness—ignores the perfecting of the unit of society—the individual. Americanism is a religion—the religion of Jesus Christ—not of the modern church, which is Pagan, i. e., the religion of commercialism. Americanism is the religion of him who ignored wealth.

The religion of Jesus assures to the individual life's essentials—distributed automatically to each, "according as he has need," and to all alike—the greatest among the disciples being the servant of all—food and raiment, the maximum of personal wealth. And this allotted alike to each and all. "The love of money is the root of all evil." But for this the American continent and the West Indies would have no other but homes of happiness and no race antagonisms. The African race would inhabit the dark continent only. The American-Indian race would not have been exterminated, but would peacefully dwell in their old home—civilized and risen to an exalted place, according to their great mental and manly ability and worth—a superior race.

The rage to "make money" has blasted this continent and is denuding it of all the natural resources of its wealth—coal, timber and minerals of every kind. No one is content with the products of his own toil. It is the order of nature that the family is the independent whole of the social organism. And each family holding fast, as its own—to all of its accumulations from its own labor and nothing of other's toil is the perfect order.

The rage to gather beyond one's own needs, holding the superabundance out of the reach of others, is purely Pagan and anti-Christian. It has no limitations. Our parish would build a greater church than that of any other parish in the world—the motive vain-gloriousness. Now, if moved by a Christian spirit we would build a house of worship only suited to our needs and would extend missionary aid to other parishes not so well off. It is the same with the individual in building a larger dwelling than he has need for. A Christian man would live in a house only suited to his and his family's needs, and extend aid to others not so well to do. No Christian man or woman can be happy to dwell in a better house than his or her neighbor. His and her happiness results only from seeing others as well fixed as themselves and no one in need of the essentials of life. He or she are rendered extremely unhappy if unable to relieve distress. As water finds its level, so do the enlightened of mankind gravitate to the same level in the means of personal well being. Those above the common level will hasten to raise up to the common plane those below. "Bad people!" There are none bad.

Precisely as I am would all others be if they had been brought up under identically the same conditions and surroundings as I. As the so-called "bad man" is, so would I or you, reader, be, had we stepped in the same pathway with him—breathed the same atmos-

phere and been taught as he was taught. Then all depends on instruction for the moral religious and social well being of the human race. All depends on education. The press is a great means of education. That the enemies of equality well know—the exploiters of the labor of the many—the so-called “rich”—monopolists and trust magnates. Hence the harm resulting from the press being the property of the syndicates of rich men—bankers, railroad kings, mining kings, merchant kings, etc. The people are hoodwinked and so led to sanction reactionary legislation—the overturning of the democratic order—the inauguration of the European oligarchic and bureaucratic order. Very rapidly is America coming under military rule—very rapidly are we passing away from the landmarks of the fathers. It was at first attempted to establish a standing army of “state regulars.” But these were distrusted by the great trusts. Now the regular army is increased to one hundred thousand “boys in khaki”—soon, if the people still sleep, five hundred thousand.

The people ought to see the danger that threatens. The old political parties have become the obedient servants of the trusts. The attempt of the president of the United States to hold the great trust syndicates obedient to the laws is resented by the party leaders. What must be done? The organizations known as Farmers’ Alliances, etc., and the labor organizations must call a convention of the laboring class on farm, in workshop, in mines, on railroads, etc., etc., and move to take control of the states and the nation through the ballot and reorganize our politics, speaking the best voice they know to speak for their country, reorganize the militia—requiring every man to be drilled in the use of arms and to keep a gun above his cabin door—as did the fathers and as they ordained their sons to do. It must not be permitted to the trusts to disarm the many and to arm a select body of bloodhounds of incorporate wealth for the enslavement of labor.

But the one thing of greatest importance is to put a stop to the politicians “seeking office.” Let the people select their servants and not give any office to him who seeks the place. What is wanted is an intensified public opinion adverse to office seeking and the office seeker. Let whomever that announces himself a candidate for office be boycotted by all self-respecting, freedom loving and patriotic men. There are very few men and women not qualified to hold any office within the gift of the people.

But the tendency is to get away from the people and to establish autocracy. Now only the state superintendent has a voice in selecting teachers for the public schools. It were better if the offices of both state and county superintendents were abolished. Leave the people free to select the teachers of the schools. All depends now on a given standard of literary qualification fixed by a self-constituted king at the capital, the people left out. But, literary qualification is the smallest part of the qualification for the good teacher. Let the people find teachers for their children among their acquaintances at home—the sons and daughters of their neighbors—and not strangers.

Let the people rule, and let us keep as far as possible from lordship. The colleges are a grand thing—but teachers are not made. They are born. Distrust him or her who comes with a flourish of great titles. The list of letters following a name is no guarantee of fitness to fill any office—and less that of teacher of the youth. To say that our schools are better today than fifty years ago when the teacher stood on his merits and won recognition by his work and not by a cheap title conferred by a college—is to say what is not the truth.

But all that the author has written during the half century past is crystallized in the following brief request. “Stand fast for the inalienable rights of man.” Let the people rule and equality prevail the world over. “That by an equality that now at this time your abundance

may be a supply for their want, that their abundance also may be a supply to your want that there may be equality." (II Cor.: VIII: 14.)
January 1, 1908.

I. EXCELSIOR.

Addressed To Young Men.

(Spoken at Humboldt, Iowa, September 26, 1875.)

"Of Zion it shall be said this and that man was born in her * * *
The Lord shall count when he writeth up the people that this man was born there." Psa. 87:5-6.

I. A Man's a Man For a' That.

This lovely prairie land has lain here in all its grandeur and beauty thousands of years. What men have been born here that the Lord shall count when he writeth up the people? It is men that give glory to a country. Of Zion it shall be said—this and that man was born in her. It is not her soil nor even her beautiful scenery that renders New England famous. It is the men she has produced. Whoever labors to build up his manhood, labors, then, to do that which the Lord shall count, when he writeth up the people. Boston is not so noted for anything as for being the birthplace of Franklin. Homer, during his life was so stingily patronized by his countrymen that he was compelled to beg his bread. One city it is said, he offered to make famous if its authorities would support him; but his offer was declined. Yet after his death seven cities contended for the honor of having been his birthplace. Humble Ayer is famed forever, because about two miles from that town stands a small ivy-covered cottage in which Robert Burns was born. Whose heart is not touched when he hears that name mentioned! What a patriot, what a lover of liberty—how big his heart, how grand his love! What were Scotland without his memory? Few pilgrims would visit her firch-indented shores but for his fame. Thousands now make pilgrimage thither just to look inside the humble dwelling where Robert Burns was born, and to wander along the streams made immortal in his songs. Other great names has Scotland, but none so great as his. He conquered adversity, rose to renown, and—here let the curtain fall. He died at the early age of thirty-six—murdered by the demon, strong drink!

The name of Franklin is the pride of two cities—Boston and Philadelphia. On Philadelphia, his chosen home, he left impressed indelibly his image. His statue will grace her parks forever. But Boston is not less proud of him. He "was born there!" It was not "favorable circumstances" that produced the greatness of either Franklin or Burns. They grew to grandeur by overcoming adverse conditions. From youth to manhood, and to the end of their lives, they followed an idea. "Excelsior" was their motto. While Burns was breaking flax for a few pence a day, and subsisting on oatmeal porridge, he wrote to his father: "As to this world, I despair of making a figure in it. * * * I foresee that poverty and obscurity probably await me. I am in some measure prepared and am daily preparing to meet them." We see in this despairing complaint the glimmering of a spark of inextinguishable hope. He was conscious of superior abilities. God was leading him by the hand to the accomplishment of a predestined part in the higher education of mankind—the evolution of universal liberty—of universal human equality—

"A man's a man for a' that."

And finally, the world beheld and wondered at the greatness of the "peasant-bard." In spite of his humble surroundings, supreme sufferings, and shortcomings, his life was a success. He left his image impressed indelibly upon Scotland. The Lord shall count when he writeth up the people that this man was born there.

Few reach distinction because the many have not the nerve to press on up the steep declivity to the portal of Fame's proud temple, that stands almost inaccessible upon the rocky heights of the mount of aspiration. They are too easily dispirited. They cannot keep their faces to the pelting storm that rages against them with incessant fury. They retreat terrified and report a lion in the path.

Franklin never lost courage. He went slowly and surely onward and upward. He made frequent discoveries in untraversed seas of science, and he produced from the storehouse of his ingenuity, mechanical inventions of great practical utility. He was saving of his means; lived a long time on Indian meal pudding; husbanded his money and time that he might lay up knowledge; was careless of appearances—did not fret if the fool had more costly clothes on than he. He was engaged in giving polish to his mind—accumulating ideas. Ideas are the only real and substantial wealth. Ideas move the world. They are the Archimedian lever. Franklin knew this. He lived in a world of thought. His companions were the great of every age. He communed with Locke and Bacon. He read the best contemporary literature, and he "talked with the lightning and the thunder." He grew into studious habits by allowing no moments of his valuable life to go to waste.

II. The Value of Time.

Oh, how valuable is time and how prodigal we are of it! "The time," says Seneca, in his admirable book of "Morals," (from the bright pages of which I shall illuminate this discourse with frequent and copious citations), "the time allotted us, if it were well employed, were abundantly enough to answer all ends and purposes of mankind, but we squander it away, and when our portion is spent we find the want of it, though we gave no heed to it in the passage, insomuch that we have rather made our life short than found it so." Again he says: "We should do by time as we do by a torrent, make use of it while we have it; for it will not last always." And again: "The wit of man is not able to express the blindness of human folly in taking so much greater care of our fortune—our houses and our money—than we do of our lives. Everybody breaks in upon the one gratis; but we betake ourselves to fire and sword if any man invades the other. * * * He that takes away a day from me takes away that which he can never restore to me. But our time is either forced away from us or stolen from us, or lost; of which the last is the foulest mis-carriage."

Franklin grew into virtuous habits by being a merciless critic of his own conduct. Keeping a strict account of his daily actions and carefully noting his mistakes, he thus guarded against their recurrence. The one word "habit" is the key of heaven and of hell. Good habits are a wall of protection, a citadel of safety to young and old. What but a miracle of grace can lift a man out of the quicksands of evil habits? Franklin merited the honorable title he won, of "philosopher," because he studied how to live, as well as because of his discoveries in natural science. He was the Socrates of America. He regulated his youthful life by a well matured system, based upon sage maxims and brought his passions and appetites under control, recognizing the truth that "he that ruleth his spirit is greater than he that taketh a city." The following text of Scripture he verified literally in his experience:

"Seest thou a man diligent in his business, he shall stand before kings."

Washington was a most careful young man. He also studied in youth to regulate his life by "rule and square." He was a diligent student, self-taught. Upright and dignified in his every-day demeanor, he was just the best and truest son of America. (The one man of our day whose life equaled that of Washington, in dignified manliness, unswerving integrity and sublime patriotism, was Wendell Phillips.) You can get no warrant for idleness, vice or intemperance in any shortcomings of the Father of his Country. One has no idea that Washington was ever indiscreet in anything. Isn't he the true type of American manhood? What an example for the youth of our country? He did his whole duty and asked no reward but the love of his countrymen. Devoted entirely to other's good he had no seeming ambition. To be gratefully remembered was his only selfish desire. He gained his wish. He will never be forgotten. Behold him in the firmament, a blazing sun, giving light to all the world! The fame of Washington is not local. He is known and esteemed even in the most remote parts of Asia, Africa and upon the distant islands of the sea, as one of the greatest of the sons of men. Yes, in every land is he known and honored. When an American visits a foreign shore he is greeted with the glowing compliment: "Then you are from the land of Washington." Proud land! The Lord shall count when he writeth up the people that this man was born there.

To even name those of our countrymen of whom we are justly proud, would exceed the limits of a discourse like this. How many, very many, you may take encouragement from, when you see that they were just like you in youth, only poor boys, dependent on their own manly efforts alone for success in life. Such were Henry, Jackson, Clay, Webster, Lincoln, Douglas, Chase, Stanton, Grant, Greeley—glorious names that in boyhood battled successfully against difficulties just such as each one of you, to succeed, must meet and overcome. But I do not wish to awaken in your minds, young men, the desire of being distinguished, so much as the desire of becoming worthy of being distinguished.

III. True Freedom.

Many think it freedom to indulge their evil passions unrestrained. But it is not freedom. It is slavery. He only is a free man who is striving to do good and be good. Jesus was free. He went right forward to the accomplishment of his divine work, caring not what might stand in the way. He lost his life by it. So much the better. To lose one's life in a good cause is to gain the cause as well as to save the life. He that thus loses his life shall find it. We don't need to go about hunting for an opportunity to give away our lives; but if, in the pursuit of the highest good, life must needs be sacrificed, it is not lost. We only become truly free when we will not pause in our glorious career, for death itself.

But suppose, young man, that you see the undeserving seem to gain all that you have been seeking all your days. Only wait on God—"The mills of the Gods grind slowly, but they grind exceeding small."

An earthquake, or fire from heaven, will not move a good man from his place. He is a rock, fixed on a sure foundation. He cannot be moved. If he meet a seeming misfortune he says, "It is not misfortune. It will be for the best in the end." There is a law of compensation operating universally. It makes all even. Briefly it is: Benefits counterbalance losses. To illustrate: If I lose my horse and am on that account compelled to bear, on my own shoulders my grists to and from the mill, the compensation to me is in increased

strength of body gained by the increased exercise. Walking along Walnut street, in Des Moines, Iowa, one day, in company with a wealthy friend of mine, we beheld a stalwart Sac and Fox Indian, the personification of perfect health and complete physical manhood, pass by. My friend said with a sigh, "I would give all my wealth for that man's health." That coveted health was the Indian's compensation for a life of poverty and exposure, in an open wigwam—coarse food, freedom and fresh air!

The wise man always converts defeat into victory. He comes in at the right moment with his philosophy, as Cromwell did with his Ironsides.

"It is the mind," says Seneca, "that makes us rich and happy in what condition soever we are; and money signifies no more than to the Gods." "Whether is it better," he says, "to have much or enough? "He that has much," he answers, "desires more and shows that he has not yet enough; but he that has enough is at rest. No man can be poor that has enough, nor rich that covets more than he has. * * * Money never made any man rich; for the more he had the more he coveted. The richest man that ever lived is poor; but he that keeps himself to the stint of nature does neither feel poverty nor fear it. * * * Nature provides for health, not delicacy. * * * A man may lie as warm and dry under a thatched as under a gilded roof. He that has nothing to lose has nothing to fear. * * * It is not the augmenting of our fortunes, but the abating of our appetites that make us rich. The body is to be indulged no farther than for health. But it is every man's duty to make himself profitable to mankind. * * * It was not by choice meats and perfumes," said he (and we may truly say the same) "that our fathers recommended themselves, but in virtuous actions and the sweat of honest, manly and military labors."

My idea of a truly successful life, is that of one who "leaves the world the better, the wiser and the happier for his having lived in it," who adds to the sum of real good to mankind. Seneca thus extols a life devoted to study:

"That retreat," he says, "is not worth the while which does not afford a man greater and nobler work than business. * * * He that is well employed in his study, though he may seem to do nothing at all, does the greatest things of all others in affairs both human and divine. * * * He withdraws himself to attend the service of future ages; and those counsels which he finds salutary to himself he commits to writing for the good of after times—obliges human nature, not only in the present, but in all succeeding generations."

There are twenty-six letters of the English alphabet, yet into how many thousand different words (over one hundred thousand) those twenty-six letters may be formed! There are as many ways to the correct solution of the problem of a successful life—as many doors open through which the persevering may pass into the temple of Athena.

If we note the difficulties met and overcome by the great men of whom the world is now proud, we shall be encouraged. The most amusing and entertaining of all the works of genius (the *Adventures of Don Quixote*) was written by Cervantes in prison. His enemies confined him there to subdue him; but he walked forth as mighty a conqueror as was Alexander the Great. John Bunyan was locked up twelve years in Bedford jail to prevent him preaching to the people; but the *Pilgrim's Progress*, written in his confinement, will point the way to the City of God till the world comes to an end. Dante was exiled from his native Florence, and reduced from affluence to beggary in order to ruin him; but in his exile he wrote the "*Divina Comedia*." At the age of fifty-six he died. His countrymen showed too late that they knew the value of what they had lost, and tried, but in vain, for

hundreds of years, to have his mortal remains restored to them. He lies buried at Ravenna; but in Florence today it is the proud boast of her people that Dante was born there.

IV. Cross and Crown.

"No cross, no crown," says the Christian proverb. Seneca says the same thing in other words. He says: "There is no honor in the victory when there is no danger in the way to it." The same great writer further tells us that "Calamity tries virtue as the fire does gold. * * * It is the occasion of virtue and a spur to a great mind. * * * "God," he continues, "takes delight to see a brave and a good man wrestling with evil fortune and yet keeping himself upon his legs when the whole world is in disorder about him. No man can be happy," he concludes, "that does not stand firm against all contingencies and say to himself in all extremes, 'I should have been content if it might have been so and so, but since it was otherwise determined, God will provide better.'" "What," he finally asks, "does he care for ignominy that only values himself on conscience and not opinion? He that is wise," he answers, "will take delight even in an ill opinion that is well gotten. It is ostentation; not virtue, when a man will have his good deeds published; but it is not enough to be just where there is honor to be gotten; but to continue so in spite of ignominy and danger."

While in pursuit of some noble end, if your neighbors and countrymen abuse and persecute you and throw rotten eggs at you (as Garrett Smith and William Lloyd Garrison were frequently served) be not driven from the field or intimidated. One day they will honor your memory as we do now the memory of Smith and Garrison. You can do no praiseworthy action without awakening the envy of little men. Your best actions will be misrepresented, and your most earnest endeavors for the public good will call forth abuse. See Tasso wrongfully imprisoned for seven long years as a lunatic; see Galileo brought before the Inquisition; see Socrates and Seneca condemned to death; see Cicero proscribed and beheaded; see Vane, Sidney, Raleigh and Emmet brought to the scaffold; see Lincoln shot down in Ford's theatre, John Brown hung; Huss, Bruno and Servetus burned at the stake, Stephen stoned to death, and Jesus Christ crucified. But the places where those lofty spirits first beheld the light of day are sacred. "Virtue," Seneca declares, "cannot be hid; for the time will come that shall raise it again (even after it is buried) and deliver it from the malignity of the age that oppressed it. Immortal glory is the shadow of it and keeps it company, whether we will or not; but sometimes the shadow comes before the substance, and at other times it follows; and the later it comes the larger it is, when even envy itself shall have given way to it."

Did Jesus have fears that his truth might fail? "Heaven and earth shall pass away," he said, "But my words shall not pass away," He entrusted to the keeping of poor, ignorant and despised fishermen his doctrine. He knew that the good is imperishable. He wrote not one page with his own hand—not one word did he put upon parchment. Yet the leaven of his teachings outlasts the centuries and his name is today "above every name."

Oh, young men, be ye like the lowly Nazarine, the protectors of the weak, the lifters up of the downtrodden, the healers of the bruised! Ye are strong. Use your strength in behalf of truth and right, and remember if called to give your lives for your country or for humanity, as thousands of your brave young countrymen have done on many a bloody battlefield, that

"Whether on the scaffold high,
Or in the battle's van—
The fittest place for man to die,
Is where he dies for man."

II. THE BEATIFIED.

Respectfully Inscribed to the Clergy of Every Denomination in Christendom.

(Spoken at Humboldt, Iowa, September 19, 1875.)

"Blessed are the pure in heart for they shall see God."—Matthew v:8.

The text divides naturally into three distinct subjects of thought, (1) Blessedness, (2) Purity of Heart, and (3) Seeing God.

I. Blessedness.

Blessedness (or happiness) is that indefinable boon after which all are seeking and have ever sought from the beginning. To define correctly a happy life was the end kept constantly in view by the philosophers of the olden time, from Socrates to Seneca, who though last in the order of time is not least in the order of merit. How may blessedness be assured? Is the question they sought to answer in lengthy disquisitions, Seneca devoting an entire volume to discouraging of "A happy Life"—a subject which in a single lucid sentence the divine teacher, Jesus makes so clear that no one can ever question its correctness. Yet, alas! how few shape their hearts and lives in accordance with the truth! Some seek blessedness in the gratification of low, animal desires, some in the wine cup, some in hoarded wealth, some in acquired knowledge, some in conquest of nations, and some in the acquisition of fame, as poets, painters, etc.

Who of my hearers will say that sensual gratification brings blessedness? The young and inexperienced are sometimes unfortunately misled into this way of erroneous thinking. Thus deluded they become polluted in body and soul. The grave soon kindly hides them from sight and their names perish! The ancient poets picture the sirens as possessing the most beautiful and fascinating womanly forms and voices; but whose feet divide into sharp and ugly claws that rend in pieces the unfortunate mariners brought within their power. Ulysses, warned by Circe, took the precaution of being, by his own direction, bound fast with strong cords (that he could not loose) to the mast of his good ship, before he ventured to behold sirens and listen to their songs. Let us sail clear of their enchanted island, not touching its dangerous shores.

How many of us have shed bitter tears of sorrow at beholding the deplorable effects of strong drink! The drunkard seeks blessedness in the wine cup. Oh, my son, beware! In the end it biteth like a serpent and stingeth like an adder. How many of us have beheld near and dear ones go down to drunkard's graves! How many of us have promising sons whom we, in most helpless, hopeless and bitter agony of soul, shall tearfully inter in the inebriate's disgraceful sepulcher! How many of us have well-beloved daughters, whom we have brought up with tenderest care and educated in the best institutions of learning that our grand country affords, to fit them to become the worthy and happy companions of such as God designed man to be,—

"In action, how like an angel;
In apprehension, how like a god."

Ah, see your darling child heart-broken now, she pines in wretchedness and want. See her, and her naked, starving offspring, shivering about the expiring flame in the empty grate this freezing winter's night.

"Perhaps this hour in Misery's squalid nest
She strains her infant to her joyless breast,
And with a mother's fears, shrinks from the rocking blast."

What is it that startles and affrights her and her little children so? Is it the unnatural husband and father's footsteps upon the threshold that they hear? Yes, he, the drunken and unworthy, is indeed returned home blear-eyed, cursing and staggering from his midnight's debauch!

The wine cup may be put far from us in one way only—by our determinedly resisting, the demon Intemperance in all his ugly shapes and garbs—and especially the tobacco serpent, clothed as he is in most disgusting, scaly habiliments that reek with abominable filth and sickening slime, and the odor of whose offensive breath is unbearable. Whoever is a slave to tobacco has already sold his soul to the devil. Whoever is addicted to tobacco and does not become a drunkard, it will be because he stops short of the abyss over which he is tottering and into which he is ready to fall. It will take a very little push to send him headlong into the fiery gulf; for see he has already yielded up his sacred liberty—become a slave to appetite, senseless, unnatural appetite, more degrading than is the appetite for strong drink, and far more foul and disgusting. See his blackened teeth, offensive breath and uncivilized manners and appearance! He cannot carry this savage-acquired practice into any decent place, be it family parlor, sacred pew or palace car. He must submit to be ignominiously banished into dens and caverns of filth by the loathsome tobacco habit. A craving for more potent stimulants is awakened by it, so that it is the almost direct cause of drunkenness. It is Satan let loose on earth for a season, and oh, may that season soon draw to a close and he be confined in the bottomless pit, to remain there for evermore.

The father is anxious that his son shall be more temperate than he, himself, has ever been; for what father would have his darling boy addicted to tobacco? Not one in a million. But if we would have our sons be freemen we must set the example of freedom. All reason and all experience are arrayed against the tobacco habit. Who can account for the almost universal prevalence of this shameful habit and admit man to be a rational creature at all? If reason were the guide of youth, in the formation of habits, it would be necessary to admit that man is not a rational animal. But reason is not the guide, though it ought to be. Example is. Example is the only teacher of youth. This may be stated as a law—a fixed rule that has no exception. The old, too often, are slaves of bad habits acquired in immature youth. Reason is enthroned (if ever) only when the mind has reached its maturity. Then man may consider what he ought to do and fight against the great enemy—the Satan of bad habits acquired in youth, and disregarding what others do he may try to do what is "according to reason."

The young imitate what they see done by others, especially by those whom they most admire. The example of the great (as of General Grant in smoking) has a most potent influence for evil over their minds and actions. Badness seems to be catching like contagious disease. Goodness, like health, is not, it seems, so catching. A bad example set by a great man does incalculable harm.

Another law also steps in to help drag down the young—the law of inheritance. By saturating our flesh and poisoning our blood with the deadly poison of tobacco, our children inherit a diseased craving

for stimulants, as consumption and insanity are inherited.

And do ye seek for blessedness, O ye fathers in the use of tobacco? It is not to be found there. Your tobacco-tainted breath you breathe into the face of the wife of your youth during the long years of your married life, and she, poor soul, religiously bears it as a "cross." We acquired this loathsome practice from the example of the untutored, enemy-scalping, woman-enslaving aborigines of the stone age of America—and it is a practice only suited to the condition of the lowest savages and the degradation of woman. To sit idly, bent over the little squaw-built fire in the center of the lazy Indian's wigwam, expectorating from between dirty, tobacco-scaled teeth the black and disgusting ooze, into the flames and ashes, or upon the vermin-reeking dirt floor, is not greatly out of harmony with the surroundings, yet unsavory even there. But the Indian's wigwam is the only place (we may observe) where men and women sit around the same fire, that the common notice is not posted conspicuously, "No Smoking or Chewing of Tobacco Allowed Here;" for the tobacco habit is incongruous to any condition of civilized life, as all men (and more especially all women) well know.

And what blessedness is there in the insatiate struggle for wealth? What blunting of the moral sense when we take what is not our own by charging too high a price for what we have to sell, paying the worker too low a price for his labor, or taking advantage of some technicality, of the law to seize our neighbor's farm for a trifling debt. "The love of money is the root of all evil." It is the direct cause of all wars and oppressions, and of nearly all the wrongs that man has to suffer from fellow men. Does wealth bestow blessedness on its possessor? "I made me great works," says Solomon, "I builded me houses, I planted me vineyards, I made me gardens and orchards and planted trees in them of all kinds of fruits; I made me pools of water to water therewith the wood that bringeth forth trees. I got me servants and maidens and had servants born in my house; also I had great possessions of great and small cattle above all that are in Jerusalem before me. I gathered me also silver and gold and the peculiar treasure of kings and of the provinces. I got me men singers and women singers and the delights of the sons of men, as musical instruments and that of all sorts. So I was great and increased more than all that were before me in Jerusalem. Also my wisdom remained with me, and whatsoever mine eyes desired, I kept not from them. I withheld not my heart from any joy; for my heart rejoiced in all my labors; and this was the portion of all my labor. Then I looked on all the works my hands had wrought and on the labor that I had labored to do; and behold all was vanity and vexation of spirit, and there was no profit under the sun."

A similar experience the wise king had in pursuit of knowledge. "I saw," he said, "that wisdom excelleth folly as far as light excelleth darkness; the wise man's eyes are in his head, but the fool walketh in darkness—and I perceived also that one event happened to all. Then I said in my heart, as it happeneth to the fool so it happeneth even to me, and why was I then made wise? Then I said in my heart that is also vanity."

Solomon's wisdom, then, did not bring true blessedness to him. It would not to us. To be acquainted with all the secrets of science, to have scaled the mountain peaks of knowledge, and to have explored her ocean beds and hidden caves, to have deciphered all the hieroglyphics on the tombs along the Nile, to have read the inscriptions on all the tablets found on the plains of Babylon, and to have amassed the learning of a Newton or a Humboldt, would not make us blest—would not satisfy. To be a statesman great as Pericles or Lincoln, or an orator like Demosthenes or Webster, or a conqueror great as Alexander or Wellington, would not bring us true blessedness. Was the great-

est of poets, even Homer, truly happy? Was Byron or Chatterton, or Burns, or Keats, or Poe? The painter before his canvas,

"Plucking the shadows wild forth with his reaching fancy."

Is he truly blest?

"Ah, there's a deathless name,
A spirit that the smothering vault shall spurn,
And like a steadfast planet mount and burn."

But the poet moralizes:

"This unreined ambition
Turns the heart to ashes, and with not a spring
Left in the desert for the spirit's lip,
We look upon our splendor and forget
The thirst with which we perish."

II. Purity of Heart.

"Happiness belongs to the mind and depends not for its existence upon outward conditions"—is the doctrine of the philosophers of antiquity. "The seat of it is within," says my favorite Seneca; and there is no cheerfulness like the resolution of a brave mind that has fortune under his feet. He that can look death in the face and bid it welcome, open his doors to poverty and bridle his appetites; this is the man whom providence has established in the possession of inviolable delights." Again he says: "the true felicity of life is to be free from perturbations, to understand our duties toward God and man; to enjoy the present without any anxious dependence upon the future. Not to amuse ourselves with either hopes or fears, but to rest satisfied with what we have, which is abundantly sufficient; for he that is so wants nothing." This is the Roman virtue: "An invincible greatness of mind not to be elevated or dejected by good or ill fortune." And this the Roman wisdom:—"The habit of a perfect mind and the perfection of humanity raised as high as nature can carry it."

Let me now seriously inquire: Does the divine law of Jesus Christ rise higher than the sublime level of the ancient excellence here brought to view? I answer unhesitatingly, it certainly does. It includes all this and adds something supereminently higher still. It introduces and emphasizes an elemental perfection of personal character wanting in the bull-dog "virtue" and selfish "wisdom" of the Greek and Roman philosophy.

"Blessed are the pure in heart." Here is the blessedness, not of the hardened warrior steeling his soul against suffering; but of the angels of love in Paradise. The old philosophy seems to have oozed out from the rocks of the world's iron age, of war, cruelty and woe; Christianity to have flowed out of crystal springs inside the Garden of Eden before the fall, ere war, cruelty and woe were known. Philosophy seems to have been given as an armor of steel to protect its stubborn possessors against the attacks of savage men, armed with battle-axes, pikes and bludgeons. Christianity seems to have been given to inspire compassionate men to do disinterested deeds of love, charity and mercy, to heal the sick, cleanse the lepers, cast out the demons, make the deaf hear, the blind see, the lame walk, to take the little children up in loving arms and bless them, and to bring the dead to life. The accounts of Christian martyrdoms from Stephen to Servetus prove how well Christianity prepares the mind to endure, too, all kinds of sufferings with a most willing submission and sublime fortitude.

Jesus directs his speech to a higher order of spirits than the rough Greek and Roman warriors, that the philosophy of that day was fitted for and addressed to, when he pronounces his benediction of "blessed" upon the "pure in heart." He seems to be addressing the glorified hosts of heaven, or such of earth as Milton describes:

"For God will deign
To visit oft the dwellings of just men
Delighted, and with frequent intercourse
Thither send his winged messengers
On errands of supernal grace."
"Thrice happy men
And sons of men whom God hath thus advanced,
Created in His image there to dwell
And worship Him and in reward to rule
Over His works on earth, in sea, or air,
And multiply a race of worshippers,
Holy and just: thrice happy if they know
Their happiness and persevere upright."

The philosophy of Greece and Rome took man as it found him in that day and regulated his actions, conforming them to an arbitrary law formulated in the intellect of the theorist; but it left the man unchanged in heart, except, perhaps, to be more dogged still. But Jesus takes the unregenerate man in hand to regenerate him,—“you must be born again”—begins with the heart—changes it, and thus (the heart being the fountainhead of human actions) he changes the whole subsequent conduct of the man. Saul becomes Paul, not in obedience to a philosophy learned by him through a long course of study in the schools (though he once sat at the feet of the eminent Judean teacher, Gamaliel,) but in obedience to a new love instantaneously implanted in his heart.

True, indeed, his mind was, at the same time, changed. New ideas had entered his brain; but they passed through it and penetrated his heart; or rather we may say, his radiant heart enkindling his mind, inflamed it to a blazing torch. He sat on his horse, a heartless sheriff with warrants in his possession “from the chief priests of Jerusalem” directing him to arrest and punish violators of the Jewish law in Damascus; he arose from the ground a philanthropist, of whom John Howard and Elizabeth Fry were but faint shadows. He groped at first in darkness, his duty not being immediately clear to him, but his heart had become so enlarged that it comprehended the universe. It became the dwelling place of the infinite God. All aglow with flaming zeal, the electric glare of Christ-given love, he soon was seen wending his ecstatic way on foot from province to province of the Roman Empire, from Palestine to Spain, preaching a strange and before unheard of doctrine of self-sacrificing gentleness and compassionate love in an age of supreme selfishness, cruelty and hate, when men knew only bloodshed and heartless tyranny. He was heard with amazement by the great. Even the fair-minded Festus said to him: “Paul, Paul, thou art beside thyself, much learning doth make thee mad;” but Paul meekly replies: “I am not mad, most noble Festus, but speak forth the words of truth and soberness.”

Which is the more rational method, that of the philosophers or that of Jesus? I say emphatically, that of Jesus; because from the heart proceeds action (passion is the source of action); from the head proceeds illumination. It was not reason that led Warren to his death on Bunker Hill; it was passion—sublime patriotism. Reason is as cold, rigid and dead as a snake in mid-winter, until warmed into suppleness and life in the sunshine of passion. Recognizing the truth, then, that from the heart proceed all human actions, good or bad, as from a fountain flows water, sweet and bitter, the necessity for a pure heart antecedent to a correct and blissful life is apparent. It is ap-

parent, also, why the New Testament writers make so much of love. Certainly the New Testament is a great poem of the heart. Certainly Christianity is the poetry of the heart of God.

By the light of reason the impurities of the human heart may be brought into view. By the light of reason men may discover the obstructions on the track of the celestial railroad. Reason is the headlight of the locomotive; but the power that impels the ponderous engine forward toward the City of God, or backward toward the City of Destruction, proceeds from the heart. Jesus taught by parables. He was a most convincing reasoner. By the three-deep phalanx of syllogism (Aristotilian logic) Paul was aided in his successful warfare against Judaism and Paganism. But all-conquering love was ever foremost in the battle line, clad in armor more invulnerable and bearing a shield more resplendent than the hero of the Iliad—the invincible Achilles bore—and to love belongs the palm of victory. Within the Christian's heart dwell the trinity of virtues, Faith, Hope and Love, but the greatest of these is love.

I must further emphasize the thought that the blessedness of the religion of Jesus comes to none but the good; that the "divine physician" gives no opiates; but he "heals the sick." And his blessedness is the supreme joy of moral, spiritual, and I may add, physical healthfulness. He anticipates a "new earth in which dwelleth righteousness"—a new order of healthful souls under the dominion of love; and in his sublime beatitudes, he addresses this audience of heavenly-minded persons—the truly beatified—"the poor in spirit," "they that mourn," "the meek," "they that hunger and thirst after righteousness," "the merciful," "the pure in heart," "the peacemakers," "the persecuted for righteousness' sake,"—and "the falsely accused" for the sake of Jesus—in a word, true Christians. Now, if you say, there are few of these to-day, I will reply that the world will yet be fully peopled by them. Such must be the effect of the leaven of his love; such, the growth of the grain of mustard seed. Then will all men "see God," for "He shall dwell with them, and be their God, and they shall be His people."

III. Seeing God.

The ancients long anterior to the Christian Era, believed it possible for the impure soul to become pure. Buddha says: "Let man blow off the impurities of his soul as the smith blows off the impurities of silver, one by one, little by little." A modern apostle of liberty and truth, Theodore Parker, has said:

"The world is close to the body; God closer to the soul, not only without, but within, for the all-pervading current flows into each. The clear sky bends over each man, little or great. Let him uncover his head. There is nothing between him and infinite space. So, the ocean of God encircles all men. Uncover thy soul of its sensuality, selfishness, sin, there is nothing between it and God, who flows into the man as light into the air. Certainly, as the open eye drinks in the light, do the "pure in heart see God."

Let us accept, then, the truths that sages and philosophers, poets and prophets of old and of modern times, have bequeathed us, separating the chaff from the wheat—proving all things, hold fast that which is good. Christianity is leaving off, as an old, worn-out garment, the superstitions that enshrouded it in the past—the sectarian narrowness and persecuting bigotry, as well. Soon there will be but one church—the universal Brotherhood and Sisterhood. Love is the fulfilling of the law. It is all-conquering. The ice-floes of barbarism—cruelty and war—will melt under its benign rays, that shall beam with a superior brightness after awhile, when the clouds of ignorance shall have rolled entirely away.

"Forthwith our air
Cleared of the rack that hung on it before
Glitters; and with its beauties all unveiled
The firmament looks forth serene and smiles,"

Then in our evening canopy will that most resplendent star that Dante beheld in Paradise appear:

"O grace, unenvying of thy boon that gavest
Boldness to fix so earnestly my ken
On the everlasting splendor, that I looked
While sight was unconsumed, and in that depth
Saw in one volume clasped, (of love) whate'er
The unverse unfolds; all properties
Of substance and of accident beheld
Compounded, yet one individual light the
The whole."

III. CRIMES AND CRIMINALS.

Respectfully Inscribed To All Legislators The World Over.

(Spoken at Humboldt, Iowa, October 17, 1875.)

"Neither do I condemn thee; go and sin no more.—John viii.11,

I. Guardianship.

Just how far has community a right to inflict punishment or pain upon individuals for crime? I undertake to say, and to defend the idea, that no man, no set of men, no state, no power on earth has a right to even pluck a hair from a living man's head in the way of hurting him for his acts. It is not right to punish men for crime, in the sense that we commonly understand the word punishment. When I say that I believe it is not right, I mean that it is wrong and, in my opinion, contrary to good policy and a violation of natural right to fine a man, taking from him his earnings, or to inflict upon him pain for violating law; and I give as my authority for so saying and so believing, the words of Jesus, "Neither do I condemn thee; go and sin no more."

When the divine law of Christian love has become crystallized in the laws of the land, it will be acknowledged that the chief blame rests on community for the crimes of individuals, and the community will then endeavor to prevent the recurrence of evil by doing now for the criminal (better late than never) what it had neglected to do for him in his boyhood—give him correct ideas by means of instruction in its schools. To do this the state must regard the criminal as a child. A man may be as robust as Goliath and as strong as Samson physically whose mind (and the mind is the man) is the same as the mind of a boy ten years old. When the individual fails as an individual and cannot, for want of moral culture and stamina, walk uprightly, he ought to be put under guardianship and kindly tutelage—be instructed in the way of uprightness. That is all the state has any right to do with the individual—to declare him legally a child unable to walk alone when he fails as a man. It has a right to appoint a guardian over him and to give him work to do; and it should give him full pay for doing it, that he may earn a living for himself and family. It has a right (duty rather) to place within his reach good books, and to give him kind and enlightened teachers who will impart to him correct ideas. The criminal laws of the land should have only one aim in so far as the criminal is concerned, viz: reformation, and this reformation can be brought about only by kindly treatment, and education of his moral nature.

But may it not be objected that the "vicious and vagabond class" will voluntarily seek admission to these reform institutions on account of the comforts and conveniences afforded? I reply, that will be as I desire, for is it not better to have them come voluntarily than to have the expense put upon the State of their arrest, trial and the giving of rewards by the Governor for their apprehension, after they shall have committed some awful crime—driven to it by their surroundings—the want of fraternal regard and patronizing friendliness of the social arrangements of the community in which they are placed by circumstances beyond their control—forced into crime by the barbarism of the age. Those who cannot by their own effort find useful, pleasant, healthful and remunerative employment, should be given such employment by the state—the commonwealth taking care that no human energies be wasted, that no willing arm be idle; but all resources of mind and muscle be systematically called into use and put into action for the common good, by the co-operation of a Christian people working to the end of perfecting the social fabric.

When all men and all women feel toward the outcasts as Jesus felt towards them, we shall have infirmaries, reformatories, pleasant hospitals, retreats, homes for the erring, wherein they shall find sincere love. Then the sick will be healed, the blind brought to see, the deaf to hear, the lame to walk, the dead to live. Indeed the erring will be more tenderly cared for than the good; for "the whole need not a physician, but the sick," and "what man of you having a hundred sheep, if he lose one of them, doth not leave the ninety-and-nine in the wilderness and go after that which is lost?" And it is important to ask how long he will go after the lost? The answer is "until he find it!" We shall be peculiarly solicitous that pleasant homes and remunerative employment be provided for the erring and sinful, that good influences be thrown around them and they reclaimed to virtue and to society; that the whole family of man may be happy, that none of our dear brothers and sisters may be wandering in darkness and the valley and shadow of death. We ought to run out after them and seek for them, as did the shepherd his lost lamb, not as individuals only, but as a state, and continue seeking until we find them. Our criminal code to-day is little more Christian than are the criminal laws of the Cannibal Islands. Our laws are not inspired by love of the sinner, but by hate. There is no effort to restore the lost sheep to its pasture, but to slay it. If mankind were as ready to act the part of Christians as they are to make professions of Christianity it would require no argumentation to secure the reforms here proposed.

II. The Divine in Man.

The state, I insist has no more right to take the life of a human being than I have, or to rob a man of his earnings than I have. The many have no rights that do not belong equally to the few. If we would have individuals quit murdering and robbing, the state must first cease to murder and rob. If one has no right to kill, the millions have no right to kill, and a right that does not exist cannot be delegated to a sheriff.

The individual flows along the prepared channel, that circumstances have dug for him, like water in a canal, and few souls are strong enough to break over the embankment and form a better channel for themselves, by force God given. Men are as weak, as a rule, in the direction of their passions, appetites and habits as new born babes. There is, however, a latent love of right in every immortal mind. That love of right is the divine spark of immortality itself. It is the never-dying man. It is all that is human. It is all that is divine. It is the essential being. All else is foreign. All else is capable of elimination. This is everlasting. It is derived from deity, and is as eternal as God

himself. To enkindle to a mighty flame this divine spark in every human breast is the object of christian effort for the redemption of the fallen in this world, and in the world to come.

I mean to say that the person is not greatly blamable, as a rule, for his life however bad that life; but the environment is mainly at fault. As with the growth of grain, so with the growth of the human mind. The best seed may produce a poor crop, if planted in bad soil, of a cold season and tillage neglected. Blame not the seed if the crop fall under these circumstances. But if the seed be fatally bad it is a defect of nature. So is inherited disease of mind and body,—and not less inherited viciousness than inherited insanity or consumption—to be pitied, and if possible cured, not punished. "Punitive justice," so-called, is barbarity. It is heathenish injustice.

You may make water rise to the clouds by application of heat, and you may make a saint of a Saul of Tarsus, if you change his heart by a proper presentation of divine truth and light. But how may Jesus reach him to convert him? and how may the divine brightness shine down upon him? Jesus may reach him through the mediation of kind words: "Saul, Saul, why persecutest thou me?" through the ministration of angels of mercy like Elizabeth Fry; and the light may shine down upon him from the countenances of brothers—of men who have in them the mind that was in Jesus—of men who love their fellow-men—of christians indeed. It isn't the hailstorm or hurricane that makes the grass grow, the trees bud and blossom and bear fruit. It is the gentle rain and the mild and loving sunlight. Gentleness and love win the most obdurate to virtue, as the warm sunshine melts the mountains of ice and snow, and transforms nature making the birds sing and the heart of the husbandman glad. It is around the sun that worlds revolve, turning to it for light and heat; and around the Sun of Righteousness, the loving Jesus, mankind have gathered for eighteen hundred years with admiration, adoration and worship; and from him they may learn how to govern states and what words should be written in the text of all criminal codes of the nations, viz: "Neither do I condemn thee; go and sin no more."

III. Spirits in Prison.

It is the wrong that should be condemned and not the wrongdoer; it is the sin that should be attacked and not the sinner. To "take away the sin of the world," was the mission of Jesus. The sin of the world will be removed when we remove the cause of sin. When the world "shall be full of the knowledge of the Lord as the waters cover the deep," the cause of sin will then have been removed.

True "knowledge of the Lord" is the antidote of the poison of sin.

Vice is a monster of such hideous mien
That to be hated needs but to be seen."

Remove the scales from the sinner's eyes so that he may, like Saul, be brought to see and he will hate sin, as Paul hated it. The cause of sin is the want of moral growth and development. To cultivate the moral nature of man you must let the gentle showers of mercy fall upon him and the sunlight of love shine down upon him. You cannot convert a sinner and make him a saint by violent treatment. You peel all the bark off his moral nature by rough usage in jail and penitentiary, so that moral growth is thereafter impossible. You thus deaden the man morally, and make him dry up and wither like a girdled tree. The human soul is a tender plant that needs watering with gentleness and placing in the sunlight of love.

Let us take measures to lead the criminal to God—to waken in him hopes of the here and the hereafter, to put in him a new heart, a new

mind and new purposes. There are thousands of philanthropic men, and millions, I may truly say, of philanthropic women who would love to devote their lives to the work of lifting up the weak, of reforming the vicious by christian gentleness and love, if only encouraged to do so by the public authorities. I see the time near when our people shall have stepped upon the higher plane of enlightenment—when men shall no longer be looking after their own selfish interests and "happiness," but shall be studying how they may, at whatever cost of personal sacrifice and suffering, bring up those below them to the same plane of unselfish consecration to humanity as they themselves occupy. Society will then be a family of love. The widows and fatherless will no longer be in want; and the unfortunate and erring, the weak and despairing shall be given a work to do, being surrounded, not by cruel tormenters, but by angels of love and mercy. Give me a christian state and there is realized the New Jerusalem—Heaven come down to earth. My idea of heaven is of good angels constantly employed lifting up the lowly—a glorious school of righteousness in which the exalted spirits are instructing those below them—"preaching to the spirits in prison."

No one should embrace any cause for any motive except the good he may do; nor should he falter in his course for hope of reward or even the fear of death. Enlist to fight and suffer. That is Christianity—the Christian warfare. Let one embrace Christ for the sake of following him (as did the humble disciple Father Damien). I would rather be a water-bearer in perdition than to sit on a throne playing upon a golden harp in paradise.

It is a perversion of the Christian idea for one to seek happiness for himself. The thought uppermost with many, "How shall I win Heaven or how shall I escape Hell," is not a Christian aspiration. It is grounded in love of self—not in love of God or love of man. The Christian can only ask "How can I do the most good?" The true Christian's only motive to action is an uncontrollable desire and passion to relieve suffering, and to lift up the down-trodden. God is love and the Christian knows no motive but love.

The wand of love touching the heart of the so-called "depraved" will cause the bright waters of true repentance to gush out of it, as the glassy current gushed out of the rock in the wilderness when touched by the rod of Moses. The worst man's heart, if we could only see it, would prove to be, I think, almost an exact duplicate of the best man's heart—only its fountains of sweet waters would be seemingly dry.

Is there any danger of us becoming too kind to one another? of there arising too great love between man and man? of our doing too much for our suffering fellow-men? What if all men should embrace each other as brothers? What if all should say "We will no longer forge chains and fetters, no longer manufacture cannons, guns, swords and pistols—no longer build jails and penitentiaries; but we will join to help and care for one another. We will build no more Monitors and Ironclads; but we will establish asylums for the unfortunate, we will take our erring brothers and erring sisters lovingly by the hand and say to them 'We do not condemn thee; go and sin no more.'"

When Elizabeth Fry entered Newgate the officers of the prison warned her that her life would be endangered; but her kindness and love won the love of the unfortunate ones.*

*The district nurse in the purlieus of Whitechapel is a revered and privileged person. The roughs and sluggers of the foulest dens, hidden away in tortuous alleys and lanes yield to her goodness and devotion. Where the clergyman would be badly handled, where the policeman cannot go alone at night without endangering his life, the nurse on her mission of mercy can freely enter at all times; for the most degraded and

"Within a short time," says her biographer, "a very short time, the whole scene was marvelously changed. Like the maniac of Geneseret, from whom the legion of devils had been cast out, these once wild and wretched creatures were seen neatly clothed, busily employed, arranged under the care of monitors with a matron at the head of them, comparatively speaking, in their right minds. Numerous were the throngs of well educated persons in that land, who pressed after her from prison to prison, and hospital to hospital, in order to learn from her example, the lesson of doing good to the most degraded and sorrowful of mankind." It only requires that we open the pages of history and read the brief record of philanthropy (and it will not take long to read the little regarding it; for the records of bloodshed and cruelty make up the bulk of human history, while a short page contains about all that is said of the work of the philanthropic—a divine book was written, it is true, giving a brief account of Jesus' superlative work of love, in the three years of his active ministry, on our planet. And I am sorry to have to confess that a very diminutive scroll tells all that his disciples have done, up to this hour following in his footsteps). I say that it requires only that we read this short record to be convinced that love can reform the erring, and that love will transform the world into an Eden of bliss.

IV. Count Rumford's Successful Experiment.

Benjamin Thompson (better known as Count Rumford) was born in Woburn, Massachusetts, March 26, 1753. By an accident of good fortune he became a resident of Bavaria, a German principality, in the year of 1784. The elector of that principality at that time was Charles Theodore—a man of enlightened mind, whose ambition was to elevate the state and add to the happiness of the people over whom he reigned. He appointed Thompson (who received from him the title of Count Rumford) as his chief minister of reform, directing him to rectify whatever was wrong in public affairs. After reforming the army and improving immeasurably the condition of the people generally, he turned his attention especially to the unemployed poor and friendless outcasts. His biographer says:

"The number of itinerant beggars of both sexes and all ages, as well foreign as native, who strolled about the country in all directions, levying contributions upon the industrious inhabitants, stealing and robbing and leading a life of indolence and the most shameless debauchery, was quite incredible." Count Rumford put an end to this evil by establishing with the aid of state funds, manufactories, furnishing employment to all these people able to work, and by organizing a system of public support of all the deserving and helpless poor. Two thousand six hundred of both sexes and various ages were gathered into one great industrial establishment in Munich and put to work in a single week after the doors of the manufactory were first opened. This institution was called the Military Work-House, because it was fitted up with money from the military chest and designed chiefly to supply the army with clothing, etc. Yet it was a vast shop of all-work. A suitable building was fitted up; a large kitchen and large

hardened criminal, seeing the badge of her office in her uniform, would make way respectfully, and the lowest and most abandoned woman would find no ribald word at her command for one who comes thus in the spirit of devotion and self-sacrifice. I have the testimony of a nurse of long experience that, in her professional dress, she would not fear to enter the worst Whitechapel den at any hour of day or night. If a hand were raised to harm her, a thousand would fly to her defense. The sacred cause she represents can hold in awe the brutal and depraved instincts of the lowest class of human beings, thus showing where the work of redemption must begin, and how it is to be carried on successfully.—Augusta Larned. (Leaves from a Foreign Note Book.)

ting room, commodious bake house, work shops for carpenters, smiths, turners, and such other mechanics, were established and furnished with tools. Large halls were fitted up for spinners of hemp, spinners of flax, for spinners of cotton, for spinners of wool and for spinners of worsted; and adjoining each hall a small room was fitted up for a clerk or inspector of the hall. Halls were likewise fitted up for weavers of woollens, weavers of serges and shalloons, for linen weavers, or weavers of cotton goods and for stocking weavers; and workshops were provided for clothiers, cloth-shearers, dyers, saddlers, besides rooms for wool-sorters, wool-carders, wool-combers, knitters, seamstresses, etc. Magazines were fitted up for finished manufactures as for raw materials and rooms for counting houses, store rooms for kitchen and bake-house, and dwelling rooms for the inspectors and their officers. The whole edifice which was very extensive, was fitted up in the neatest manner possible. In doing this even the external appearance of the building was attended to. It was handsomely painted without and within, and pains were taken to give it an air of elegance as well as of neatness and cleanliness. The whole establishment was swept twice a day. Great pains were taken to promote the comfort of the people while at work, and to render the work agreeable to them. The rooms were well warmed in winter, well ventilated, pleasant and healthful all the time. As far as elegance was possible in halls devoted to work it was consulted, and the kindest usage was the order of the institution. The people arrived at the establishment at a fixed hour in the morning; they continued at their work till the hour of dinner, when they repaired to the dining hall, where they were furnished with a good dinner of white bread and fine rich soup, and after some hours of further work, they were dismissed as from any other manufactory, and had all the rest of the time at their own disposal. Besides the dinner hour, which was allowed as relaxation to all in the establishment, two additional hours, one in the morning and the other in the afternoon, were allowed to the younger workers, during which they assembled in one hall and were taught reading, writing and arithmetic by a master paid for the purpose; and neither they nor the adults were overworked. All received good wages, which were regularly paid.

"By constant practice the workers soon became expert in their several callings, and in a short time it was no longer a mere benevolent institution; but the workers fully earned their wages. In the sixth year of its existence the demand upon it for goods amounted to half a million of florins, and the net profits to the State of the manufactory for the six years were one hundred thousand florins."

On the merits of the institution in reclaiming the formerly loathsome, vicious and wretched, to cleanliness, propriety, happiness (the point I have in view to illustrate) hear the words of Count Rumford himself. After alluding to the expertness of the various workers, he proceeds; "But what was quite surprising, and at the same time interesting in the highest degree, was the apparent and rapid change which was produced in their manners. The kind usage they met with, and the comforts they enjoyed, seemed to have softened their hearts and awakened in them sentiments as new and surprising to themselves as they were interesting to those about them. The melancholy gloom of misery, the air of uneasiness and embarrassment, disappeared little by little from their countenances and were succeeded by a timid dawn of cheerfulness, rendered most exquisitely interesting by a certain mixture of silent gratitude, which no language can describe. In the infancy of the establishment, when these poor creatures were first brought together, I used very frequently," he says, "to visit them, to speak kindly to them and to encourage them; and I seldom passed through the hall where they were at work without being witness to the most moving scenes. Objects formerly the most miserable and wretch-

ed, whom I had seen for years as beggars in the streets; young women, perhaps the unhappy victims of seduction, who having lost their reputation and being turned adrift in the world without a friend and without a home, were reduced to the necessity of begging to sustain a miserable existence, now recognized me as their benefactor, and with tears dropping fast from their cheeks, continued their work in the most expressive silence. If they were asked what the matter was with them their answer was 'nichts' (nothing) accompanied with a look of affectionate regard and gratitude so touching as frequently to draw tears from the most insensible of the bystanders. Will it be reckoned vanity," he continues, "if I mention the concern which the poor of Munich expressed in so affecting a manner when I was dangerously ill?—that they went publicly in a body in procession to the Cathedral church where they had divine service performed and put up prayers for my recovery; that four years afterward on hearing that I was again dangerously ill at Naples, they, of their own accord, set apart an hour each evening after they had finished their work in the military work house, to pray for me, a private person, a Protestant!"

Here was a successful practical solution of the great problem of the redemption of the people of a christian city and state from poverty and its resultant crime and misery, worked out a century ago by a benign German prince and his enlightened American adviser. If the clergy of Christendom since that day, had interested themselves in these great matters affecting the poor, as Jesus did while on earth, this noble example would not have been lost to the world for a hundred years; but it would by this time have been followed by every civilized state on earth, and poverty and consequent crime, and suffering, would to-day be practically put an end to in christendom.

V. Our Laws Outgrown.

Truly, Jesus interested himself in the affairs of the people among whom he walked. He even interfered to disperse a mob that had assembled to stone an erring woman to death. A dangerous experiment we would reckon it now, to try to break up a mob with the use of only kindly words of reason as weapons, when regiments of national guards, armed with breech-loading rifles and gatling guns, quail before their fury. But a word of genuine christian love and truth is mightier than an army with banners.

Why have we mob rule to-day in our country? The answer is: Our laws are outgrown. The gentle teachings of Christianity have lifted the masses above the barbarism of the mediæval laws that yet mar our statute books and disgrace our country and age.

Whittier says:

"Thank God that I have lived to see the time
When the great truth at last begins to find
At utterance from the deep heart of mankind .
Earnest and clear, that all revenge is crime,
That man is holier than a creed—that all
Restraint upon him must consult his good,
Hope's sunshine linger in his prison wall
And love looks in upon his solitude.

The beautiful lesson which the Saviour taught
Through long dark centuries its way hath wrought
Into the common mind and popular thought;
And words to which by Galilee's lake shore
The humble fishers listen with hushed oar,
Have found an echo in the general heart
And of the public faith become a living part."

that now when men are tried for crime the jury pities them, since punishments are barbarous, of the past, of the dark ages, too cruel be inflicted by a people, with christian training, and the guilty are go scot free, and ignorant, brutal mobs are left again to pelt them with stones, no Saviour being near to say, "He that is without sin long you let him first cast a stone at her." Nor do our laws yet p in and declare, "Neither do I condemn thee; go and sin no more." Let us have Christian and not Pagan laws, and they will be enforced. t us have labor-reform schools for criminals, and let Sisters and others of Mercy be allowed to go, as Elizabeth Fry went to New- te, and labor among the fallen to lift them up, and juries will no ger hesitate to convict the guilty. Justice will be administered en Justice and Mercy walk hand in hand. Then there will be no ger occasion for mobs. They will disperse; for the voice of Jesus ll touch their hearts and consciences who come to throw stones.

VI. Save the Outcasts.

Of all the miserable beings on earth those are most to be pitied who, the weakness of inexperienced youth, are led astray, and then cast t where there is no hope—abandoned! Accursed be that most hate- l word. It ought to be expunged from the human vocabulary! It ver ought to be uttered! Let it disappear with the going out of the aeteenth century, along with war, along with cruelty, along with bar- rity. I am commanded in my Bible that I love and that I take as e rule and guide of my life, actions, sentiments and love of man and oman—I am commanded to love my neighbor as myself. I shall, erefore, feel toward my neighbor's child as towards my own. My n child I will never abandon, but will everlastingly cling to her th a tenacity superhuman; and I will never abandon any human be- s.

We must not condemn to despair the unfortunate daughters of sor- wing parents; but we must rescue them from misery—placing them happy asylums, and pleasant schools, where when repentant, they y find hope—invite them to look joyfully upward, and forward to happy future, they having buried their bad thoughts and bad actions deep down underground that the loudest blast of Gabriel's trumpet ll not resurrect them again as even shadowy remembrances. The ited Christian people of our country can proclaim glad freedom to e enslaved of sin, can provide pleasant homes and remunerative work r the repentant, can and will crystallize the Sermon of Jesus on the ount in the laws and in the institutions of our beloved country, de- gned by providence to make free, by her example, the whole world, om the thralldom of kings, and from tyranny of all kinds—to emanci- ate labor—to set the imprisoned in the world's bastilles all at liberty, and inaugurate the blissful reign of Jesus Christ on earth. She will

"Ring out old shapes of foul disease,
Ring out the narrowing lust of gold,
Ring out the thousand wars of old,
Ring in the thousand years of peace."

"Ring in the valliant man and free,—
The larger heart, the kindlier hand;
Ring out the darkness of the land—
Ring in the Christ that is to be."

IV. SOCIETY AND CHILDREN.

(In Part spoken at Humboldt, Iowa, October 3, 1875.)

"And he took the little children up in his arms, put his hands upon them and blessed them."—Mark, x-16.

I. The Christ Spirit.

May we not say truly that the present progress of the world is the outgrowth of selfishness—of the struggle for wealth of enterprise? No I think we may not truly say so. But on the contrary, the real good is, I believe, the outgrowth of what is denominated "christian work"—the missionary spirit—the desire to help humanity—to save men from ignorance, vice, poverty and degradation—out of sympathy and love for our fellow men—the Christ spirit. At present there is individual effort in this direction, of isolated philanthropists, and associated effort of church and lodge. But soon it will be the great work of the state to do this office of charity and love. Even petty life insurance companies will then cease to be, for the state will be the insurer and every individual of the state the insured. The people will act together (through law and institution) in all things for the general good. The state will become a fraternity.

Charity will be so organized and carried out that the helpless shall be surrounded with the sunshine of earth life. No little feeble Five Points Mission for destitute children, supported by private charity, will struggle for existence; but healthy establishments, supported by the bounty of the commonwealth, will abound. The state is able to institute model homes for orphan children, more pleasant and attractive than even the homes and firesides of the wealthy of today, so that parents may do well to visit them to learn how to make the parental home attractive to their little ones.*

How can our homes be made most pleasant? By their being built with an eye to one thing only—the gratification of children. Too often the family home is built to gratify vanity to make display of finery—anything but pleasure grounds for children. They are prisons rather.

Most earnest thought and persevering endeavor should be directed both to the comfort and delight of children, and to their education. When mankind go to work in real earnest to make the little children happy the whole year round, what a pleasant world we shall have. Make every day Christmas for all the little ones of earth. If we only took the little children, as the state can do, all the destitute and orphans— took them in our arms and blessed them with happy homes of comfort—laying our hands on their heads as true saviours, oh, would it not be well! The world belongs to the children. We hold it only in trust for the coming generations. Let us give them a blessed portion of it while they are helpless and need it. One child has as God-given a right to just as much of this world's goods as another. It has a right to all that is necessary to make it comfortable. Don't you, great strong man, withhold from the infants their right. God never gave the world to a few. Don't grasp by force more than your

*In advocating the common care of the little ones, who are left to battle for existence without parental care, I do not wish to be understood to say that homes in good families would not be preferable to public establishments, like the one at Five Points, New York, though nothing is more beautiful than was the appearance of the Five Points' Mission Home and School in 1888. I had the pleasure of visiting that home in September of that year, and great was my joy to see so many happy children there assembled and the little ones so tenderly cared for. May the blessing of Almighty God go with those who have undertaken to carry forward this most truly Christian work.

are and hold it up out of the reach of the babes. Don't let the children want.

No man owns, in fact, more than he can properly use, though he may control more, while little children are starving around him. We collect together vast sums; we spread our claims of ownership over vast areas of earth's surface; but we really own only what we can eat, drink and wear. Some one else has to use the balance or it must go to waste. Even our bed and the roof that shelters us are ours for a few days only, and the ground then claims our selfish bodies and our bones and flesh rot. How little does each one absolutely own! He draws from a small compass of earth his real subsistence. Man's essential wants are few and easily satisfied. Even Alexander the Great could drink and eat no more than other individual men, and it took no more woolen to clothe him, so that his ownership of more was delusion. No man is wealthy. The man who has a sufficiency of wholesome food to eat, a comfortable bed to sleep on, a shelter that keeps off the cold and damp, a cheerful fire to sit by in the winter, adequate clothing for his bodily comfort, leisure for mental culture, loving companions and friends, and a wife and happy children around him, is as rich as any mortal can be. But if he is selfish and wrapped in love of money, God pity him.

II. The Milk of Human Kindness.

Mind has so far triumphed over matter that men produce a superabundance of products now without great physical toil. If not to aping up of superfluous riches for vain show to what may we devote our attention? To making little children happy. How may this be done? By giving the surplus wealth produced by machinery to them. How may we give it to them? By building pleasant homes for all the destitute and orphans; by establishing schools for them by gathering them together and nourishing them with the milk of human kindness. There is room enough in this world for billions more of people than dwell now on its surface. Make it good for children to be born. Let this be the aim of all our laws. Let our world be made a most beautiful world to all children. God has indeed made it beautiful, if man by selfishness did not mar it. Let every child that comes into this world feel that he is the peer of king's sons. Never let him be humiliated by the idea that he is in any way beneath any other child that ever lived. Let children to answer for the sins of their parents? It is enough to answer for one's own sins. Spare the little child. Lift it up. Make it a prince or princess among men and women.

How beautiful this world might be if selfishness were only banished from it. It would be divided up into small and pretty homesteads for all. What do I want of a thousand acres of land? I might make good use of it—I might compel others to be my servants, to labor for my comfort and ease—to give their toil and the fruits of their toil to me that I may be idle. It is better for me to work a portion of the time. It is better for me to earn my own living. I will have better health if I go into the field and plow a reasonable portion of the time. Let me make other men work longer than they ought that I may be idle and spend my time and the hard earnings of other's toil in luxurious living. Thus I become enervated in mind and body. My selfishness overreaches itself.

Wealth is a tremendous power. In the hands of bad men it is a power for evil. As yet there are a great many bad men in the world, and bad men do sometimes get rich. These scruple not to go into the halls of legislation to offer bribes to representatives of the people.

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sessed it. He would have sold all and given it to the deserving poor. "How hardly shall they that have riches enter in to the Kingdom of God"—is a text seldom quoted from the modern pulpit; and the next one is like unto it, viz: "It is easier for a camel to go through the needle's eye than for a rich man to enter into the Kingdom of God."

But a good man never considers himself rich. Self-abnegation is his religion. He may have title deeds to vast areas of the earth's surface; but he says "these lands, and all else that I control are mine only in trust for the good of mankind." He would rejoice to know just how to devote his property that it might confer the highest benefit on his country and countrymen and the world of mankind at large.

The man does the best for himself that yields up the most for the general good. He is the happiest man that adds most to the happiness of others. No man can increase his own personal welfare by sacrificing the welfare of others. He that lives for other's good and dies for other's good is the truly happy man.

III. Willie and Tommy O'Neil.

Leaving the Grand Pacific Hotel, Chicago, on a frosty morning of October, for the Northwestern depot, a little nine year old boy ran up to me and asked if he might carry my grip. He had not carried it far when I saw that he could hardly get along with it, though the weight of the satchel was not great, so I took hold to help him. He said he felt unusually weak that morning, for he had been up all the night before (he declared), without supper or sleep, walking the unfriendly streets of that great city to keep warm. "Why did you have to do so?" I asked. "Oh, because," said he, "I had not fifteen cents in my pocket to pay for my supper and lodging last night at the News Boy's Home."

My eyes filled with tears, for the recollections were brought vividly to mind of my own and my little brother's childhood sufferings—left as we were by the death of our dear, loving mother to care for ourselves at a tender age, our kind father having all he could do to support the younger children. But though driven from pillar to post we were never so completely abandoned as was this little one. I said to him, "Buddy, this ought not be. You must, as soon as possible, get away from this mean town. If you will come to my cabin in Iowa I will take care of you. Either you may live with me (a poor man with a large family—twelve at table when we are all at home) or I will find you a better home; but I will be a father to you as far as I am able. I shall not, however, reach my home for several weeks to come or I would take you along with me right now." I gave him some money—all I could spare—for my purse was, as usual, light—to buy him a boot-black's outfit, for he said if he had this he thought he could get on quite well. I gave him my address also and received his promise to write to me. I then shook hands with him and kissed him good-bye.

Before I left him his little brother Tommy joined us—a boy of 11 or 12 years. The following letter reached my family several days in advance of my arrival at home:

Chicago, Ill., Oct. 22, 18—

Leonard Brown:—We are staying at the News Boy's Home; but we are going to start for Polk City Tuesday night, and we hope that we will have a good home with you. We are ever so much obliged to you for your kindness. We made good use of the money that you gave us and we hope that we will always be friends.

I am doing the best I can to make a living. I made a little money

and bought an overcoat. We are very glad to make an honest living and to please you.

With all our hearts your dear friends,

Willie O'Neill,
Tommy O'Neill.

This letter written by the little men themselves, is a manly letter indeed. The boys did not, for some cause, put in appearance at my cabin; but if they had come they would have been received as my own dear sons, for I have adopted them, and every other little homeless one in my heart of hearts; and I shall follow them with my love to the end of my life.

If God has given me a mission in this unfriendly world, it is to look after the welfare of little children. I, in my feeble way, would take them all in my arms and bless them, in imitation of the Divine Master, and as an act of Christian worship of God—the truest and highest I can conceive of. It is wrong for us to depend on God to answer prayers in behalf of the little ones that we can answer ourselves. The doing is both the prayer and the answer of it. Let us pray for the neglected ones by act rather than by hollow utterance of windy words.

It is only with feelings of extremest sadness that I make uncomplimentary reference to the Christian people of Chicago who have done much for the poor and friendless. It is a shame to them if one little helpless homeless child is left to wander the cold streets of the great city, (that received the fraternal aid, in her hour of fiery trial, of a world not entirely unfeeling) shivering with cold on a Sunday night, without roof to shelter it from the frosts of October, or a crust of bread to eat, while a well-fed and well-clothed and well-paid clergy are delivering carefully written sermons from crimson covered pulpits to well dressed congregations, seated in velvet-cushioned pews, regaled with grandest music from costly organs within magnificent temples and beneath spires pointing to the skies. Oh, it is a shame! Would not Jesus himself, could his indignant voice be again heard denouncing "pharisees and hypocrites," forbid further contributions for the building of churches and the support of clergy until the little, helpless, homeless children have been all bountifully fed and comfortably housed and placed under the care of the kindest teachers? The ministry of Jesus was a ministry of well-doing. He healed the physical infirmities of the suffering people, rich and poor, bestowed upon the little ones his blessing, and he bountifully fed the hungry multitudes. He built no temples of worship whatever, and he commanded none (as I have read) to be built. But the mountains and the plains were his temples, and the glorious firmament and starry vault of heaven was the dome of the cathedral in which he humbly worshipped his God—"Our Father in Heaven;" and he "went about doing good" for which cause, "the common people heard him gladly"—as they would even to-day hear gladly the same true gospel should it again be preached. But it has, it does seem to me, become almost, if not quite obsolete, excepting as preached by the Catholic Sisters of Charity and Mercy and by a few philanthropists of his Divine Brotherhood and Sisterhood, inside of all sects, and outside of all sects—who, having caught the spirit of the Divine Master, fearlessly do the will of the Father—devoting their lives to the cause of the oppressed and suffering, uplifting the down-trodden and blessing the little children,—the Father Damiens, the Lovinia Benedicts, the Wendell Phillipses, the Wm. Lloyd Garrisons, the Theodore Parkers, the Peter Coopers, and the Abby Mays of this century.

The first object of my life, after the care of my own dependent household, is to see that no little one shall want. This, then, is the end of my desires and labors in the cause of social and political reform. To this

end I would preach everywhere, in season and out of season, the gospel of peace on earth good will toward men. Besides this one superlative reform, all other reforms are of trivial importance. When once it is fixed that the little ones shall never want, then will the motive for selfishness be eliminated. Philanthropy will be enthroned. That natural love of children common to the human heart will embrace all, as it did in the mind of Jesus. That (as I see it) is the chief difference between a Pagan and a Christian; the Pagan loves his children only, the Christian loves all alike. Loving his neighbor as himself, he loves his neighbor's children as his own. And his love for the aged is that of the child for the parent. Bountiful provision will one day be made by the people for all the dependent poor. Christianity crystalized into law, the sermon of Jesus on the Mount having become the fundamental Constitution of all governments, its principles being embodied in the fundamental law of each, one flag will then float over all states—the flag of the UNITED STATES OF THE WORLD—the starry flag with a thousand stripes. Home rule for each state and a common congress for all, is the condition that confronts the world in the immediate and happy future.

V. BREAD AND STONES.

Respectfully Inscribed to William Larrabee, Governor of Iowa.

"If a son shall ask bread of any one of you that is a father will he give him a stone.—or, if he ask a fish, will he, for a fish, give him a serpent?—or, if he ask an egg, will he give him a scorpion?"—*Mathew 7-10.*

I. Industrial Homes.

Iowa has two "Industrial Homes" established by law and supported by the State—one for boys and one for girls. The amount of money appropriated for the support of the girl's Home is two dollars and fifty cents per week for each child admitted. This pittance must pay the following expenses in full: Food and clothing for each child; doctor's bills for each; fuel for four large buildings of many apartments and scores of rooms; the salary of the superintendent—over twenty one dollars per week—and his traveling expenses, including hotel bills; the salaries of seven teachers, five dollars per week; the salaries of four outdoor workingmen, five dollars per week each, and the board of all these twelve—superintendent, seven teachers and four out-door work hands. These all eat at a separate table from the children, furnished out of the weekly allowance of two dollars and fifty cents each made to the little ones only. Of course, the more costly the viands, superintendent, teachers and work hands load down their table with, the more meager the fare of the children whose servants, superintendent, teachers and workingmen are meant by the state to be. Is it not enough for the servant to be as great as his lord? If the institution is really a "Home" why do not all eat at the same table? It is not home-like, to say the least, to put the little ones off to one side on corn bread and barley gruel, while the heads of the family eat white bread and roast beef. I am willing to eat the same that my children must needs eat, or other's children who have become part of my family.

The Orphan's Home at Davenport is, I am credibly informed, conducted on the same unhomelike plan. The officers, I insist, of these institutions, ought to sit at the same table with these beautiful children, like true fathers and mothers with their beloved ones. If the food is good enough for the children it is surely good enough for those who literally "eat the children's bread."

To one who was ever sick in an army hospital during the war,

it need not be told how the tables of the hearty surgeons, hospital stewards, nurses and cooks groaned under the weight of dainties and delicacies sent down south to the "dear sick boys" by the Women's Loyal Leagues, Aid Societies and Christian Commissions of the North, while the sick soldiers were regaled on dried apples (usually boiled by wholesale, worms and all, to give them a palatable flavor and nourishing qualities), stale bread and poor coffee. *I call public attention to the fact that, the children in our Orphan and Industrial Homes are nourished on the same well-meaning plan the sick soldiers were, when surgeons, stewards, nurses and cooks buttered their bread on both sides, while the sick boys got no butter at all on either side of their bread. If their care is not the primary, but only the secondary end, and self first, then woe to the little ones! Self is usually uppermost in the minds of the appointees of governments. The Iowa Industrial Home for boys is supported on a still smaller allowance per child—it being but two dollars per week for each boy admitted. Superintendent, teachers and other employees, twenty in number, are all paid and fed out of this small allowance to the boys, and the other ordinary expenses of the institution are met out of it too, the same as at the girl's Home. But here military style is put on enormously, I am told, three tables being set and furnished, each according to "rank" of the parties to be feasted and fed, viz: (1) Chief officers' table, (2) subordinate officers' table and (3) the childrens' table. I am credibly informed that the children are subjected here to harsh and cruel usage. Love is not the law of their treatment; but coercion is.

II. Brute Force.

The more than a quarter of a century that I have given to the management of children and youth in the school-room, and my experience in bringing up a family of ten—four sons and six daughters—has convinced me that the perfect teacher and the model parent will inflict no punishments at all; that a resort to brute force in controlling children and youth, at school or at home, is the despairing wall of the vanquished school-master, parent or guardian—a confession of weakness and incompetency on his part. Nothing should be done by parent or teacher, guardian or ward that will destroy, or in any degree lessen, self-respect in the mind of the child; but the aim of parent, teacher, etc., should be to increase in the mind of the little one this divine gift to such an extent that wrong will be hated by it—the plane of enlightenment being reached by the child far above that in which the wrong is voluntarily chosen. It will be but a little while, I trust and most earnestly pray, till the Legislatures of the several states of the Union make it unlawful for teachers in our schools and eleemosynary institutions, in any way, by word, look or act, to make war upon the youths placed in their care to be educated. Let us cease to give the little ones stones for bread, serpents for fish, and scorpions for eggs.

III. Self-Abnegation.

The God of Heaven will bless the Sisters of Charity, who without pay or hope of government pension, nursed the sick and wounded of both armies in our fratricidal war. The devotion that led those blessed Sisters to the field and hospital is the only motive that should actuate the superintendents and teachers of our public homes and schools.

The State, I declare, does not, with motherly heart, take the little

*This is true, as the author himself, a Union soldier, convalescent in the Hindman-House Hospital, Helena, Arkansas, September, 1864, witnessed.

ones, as she ought, in her arms and bless them as Jesus did; but (metaphorically speaking) she mechanically leads them with a cord of "red tape" tied about their little necks as calves are tethered with a rope. Though the food allotted them be good enough, the clothing warm enough, the beds soft enough, yet "better a dinner of herbs where love is than a stalled ox and hatred therewith." I do not say, that positive hatred of the little ones is shown. Far from it. But the farmers mechanically feeding and fattening his swine and kine is not identical with a mother's self-sacrificing devotion to her children. It is not love. Are the public homes of our State for children, I earnestly ask, (and let our lawmakers answer), the homes of love that Jesus as law-maker would have instituted on the beautiful and bountiful prairies of Iowa—especially the miserable poorhouses into which hundreds of the little ones are cruelly crowded?

VI. THE STRONG AND THE WEAK.

Respectfully Inscribed To All Lovers of Truth and Freedom the World Over.

(Spoken at Humboldt, Iowa, Oct. 10, 1875.)

"Bear ye another's burdens and so fulfill the law of Christ."—Galatians, vi-2.

"We that are strong ought to bear the infirmities of the weak."—Romans, xv-1.

"And all that believed had all things common and sold their possessions and goods and parted them to all men as every man had need."—Acts, ii-44, 45.

I. Truth and Love.

To be true to truth has been the paramount object and endeavor of my life. I have ever believed that to follow my earnest convictions of truth and duty is the only way of safety, and that outside of this path is the only dangerous course. I have spoken what I believed to be truth, no matter how unpopular the word spoken might be at the time of its utterance. "Take no thought of the morrow, but follow truth and duty," is the precept and example of the Master, the grandeur of whose teachings and life has dawned on me to such a degree of brightness as to fill me with unspeakable wonder. How I rejoice that the name of Jesus is spoken with reverence by so many millions—even by those who are far from fully comprehending the sublime meaning of his words and life. Mankind will reach this comprehension some day. Then will result the complete extinguishment of legalized cruelty; and the complete extinguishment of poverty and oppression. The supremacy of the law of love has been acknowledged by the enlightened of all ages and nations. It was the foremost endeavor of Jesus to emphasize this law. Wherever the Jewish law appeared to antagonize love he said of it unmistakably, "Nay." It was his purpose to dethrone hate and enthrone love as the controlling power over individuals, communities and nations. It was this idea that so awakened the enthusiasm of the early Christians. This beautiful love—the "fulfilling of the law" of Moses—was not just a cold, metaphysical dogma, but an efficient law of every day life to the primitive disciples. "Whoso," said they, "hath this world's good and beholdeth his brother have need and shutteth up his compassion from him, how doth the love of God abide in him?" "All that believed," who had

walked with the Lord and listened to his gracious words, "were together and had all things common, and sold their possessions and goods and parted them to all men as every man had need."

Here do we see the literal interpretation of the meaning of Christian love, as understood and practiced by the immediate followers of Jesus. They gave to it this interpretation as the logical outcome of their religious belief. And precisely the same interpretation must follow universally the Christian belief, when mankind have become his true disciples, as those unmistakably were who received the baptism of the Holy Ghost on the day of the Pentecost. Here we see Christianity put into institution, as it will yet be crystallized universally in law and government, placing upon the broad shoulders of the strong the burden of the infirmities of the weak.

II. Practical Christianity.

Except in literature, and as a sentiment in the hearts of the common people, Christianity has very little actual foothold in this yet pagan world. Outside of beneficent institutions that assure the equality of men and the abrogation of want, suffering and cruelty, Christianity can only be sentimental—it must be practical to be genuine and real. We may see how nearly the governing powers of church and state (not the people; for the people nowhere fully govern) are Christian, by observing how nearly the organized governments of Christendom (church and state) are like the Christian community instituted over eighteen hundred years ago, in providing for the common welfare. Assuredly the institutions and governments of Christendom, both church and state, are Pagan and not Christian, and they will continue to be so until the common people who "heard gladly" the words of Jesus, absolutely rule in both. To the degree of approximation toward absolute control of governments by the people (men and women) will the governments be Christian and not Pagan. Where the people have crystallized in government and law their absolute will, Christian government exists, and there alone. Such government is as careful of the rights, well-being and happiness of each individual as was the primitive Christian society, that had "all things common."

Government of the few over the many is maintained by coercion and robbery. What is the British government today but the strong preying upon the weak? following right along the cruel pathway of ancient, Pagan Rome. How much better off is Ireland to-day under British rule than was ancient Britain under the Caesars? What is England's treatment of India but barbarism itself?

O England, where is thy boasted Christian civilization? The ninety-and-nine of thy subjects are slaves to the one! If the ninety-and-nine controlled, then would Ireland be emancipated, and India would experience the kindly treatment from England that Japan does from the United States.* The United States is not an oppressor. Why? Because the people of America rule to a greater degree than do the people of any other country on earth—and the voice of a Christian people is the voice of love—the voice of God.

III. The Avarice of the Few.

All that the world now needs in order to be emancipated from the thrall of Pagan hate and selfish cruelty and greed is the overthrow of all arbitrary governments and the inauguration of democratic rule universally. Oppression will then die and the strong will at once (as

*But have we not fallen from our former high estate in our Philippine policy and, too, because the power is passing from the people to the incorporate trusts?

they ought) "bear the infirmities of the weak," instead of preying upon and devouring the substance of the poor and defenseless.

What is the cause of poverty, tyranny, slavery and the conquest of peaceful and happy nations with the sword of barbarity? The avarice of the few is the cause. Where avarice has gained the mastery over the minds and hearts of the controlling few (and avarice always does hold the mastery where the few control) no appeal to justice or right is heeded. The rulers are always despoilers, robbers and tyrants where the few rule. Avarice is the Satan that must be chained, and to chain him the many must govern and not be the governed. All men and all women must declare their independence of the sordid few. Their thoughts and actions of mankind will then flow in the broad channels of "good will toward men." Avarice never controlled the majority of a Christian people. In every Christian community on earth, when the community speaks, exalted motives alone move to action. The wicked few have reason still to "fear the people."

IV. Christian Love.

No scoffer has ever assailed the divine doctrine of Christian love. Even Robert G. Ingersoll has never found fault with it. The common people hear Colonel Ingersoll gladly only to the extent of his advocacy of love and good will toward men, women and little children—only to the extent that he echoes, repeats, exemplifies and enforces, in his words and acts, the kindly teachings and example of Jesus, and he does this to a great extent. He would, it seems, delude himself in the belief that he has stepped clean outside of Christianity in the direction of good will toward men, which is impossible to do.* On the contrary, not only all of Christianity but "all the law and the prophets" are comprehended in the words "love thy neighbor as thyself."

But in defining his "God," Colonel Ingersoll draws a picture, painted in a portraiture of a being by a false personification of beneficent Nature, more heartless, and indifferent to the cry of woe than the annals of pagan literature anywhere show, and compared with which the God of Moses is as the Good Samaritan compared with the Priest and the Levite. Thor and Odin of the Arctic North do not come up to Colonel Ingersoll's "God" in frigidity. And to give more emphasis to the cruel aspect of his "deity," he even places it in the feminine gender, a terrible Medusa. In his lecture entitled "The Gods," the great Apostle of modern Atheism, says:

"My God is Nature, which, without passion and without intention, forms, transforms and re-transforms forever. She neither weeps nor rejoices. She produces man without purpose and obliterates him without regret. She knows no distinction between the beneficent and the hurtful. Poison and nutrition, pain and joy, life and death, smiles and tears are alike to her."**

*"One article of our faith then is—that Christ is the first begotten of God, and we have already proved him to be the very Logos, (or Universal Reason), of which mankind are all partakers, and therefore, those who live according to the Logos are Christians, notwithstanding they may pass with you for Atheists. Such among the Greeks were Socrates and Herakleitos, and the like; and such among the Barbarians were Abriham and Ananias, and Azarias."—Justin the Martyr, (who lived within a century of Christ and who was the first Christian writer after John whose works have come down to us.)

**The rainbow in the cloud is the faith that God is not only powerful, but good; that the forces of nature are, on the whole, not cruel, but benignant; that the true state of mankind is not to be at war with each other in the struggle for existence, but joined in offices of mutual helpfulness and development.—Rev. Samuel J. Barrows.

Yet Colonel Ingersoll anathematizes the God of Moses for inhumanity—

"Consistency, Thou art a Jewel."

"The God of Jesus," says Renan, "is not the hateful master that kills us when he pleases, damns us when he pleases. He is our father. We hear him when we listen to a low voice within which says 'Father.' He is the God of humanity."

Still, in spite of what is said by Colonel Ingersoll himself to the contrary, I must believe and insist that his God is love, as is the God of St. Paul, and as is the God of every enlightened mind (his not excepted) the world over. The enlightened mind must look on love as supreme—and that which the mind holds to be supreme is to that mind essentially God—who is otherwise undefinable. "God is love." This is as far as human language can go in defining deity. I worship the Infinite Love. So does Colonel Ingersoll, and so does every human soul. Reason can rise no higher than to acknowledge love to be supreme. Man can become no better than to live an exemplification of love—as Jesus did, and as Colonel Ingersoll is desirous of doing, I dare say.

V. The Light of Men.

It is said of the great Jefferson that the distinction which he liked to draw, between the lessons of heathen philosophy and those of Jesus, was "that the former had for their object to teach man to take care of his own happiness, whilst the latter turned his thoughts to the happiness of others." The moral doctrines of Jesus Christ," he adds, "went far beyond those of the philosophers in inculcating universal philanthropy, not only to kindred and friends, neighbors and countrymen, but to all mankind gathering all into one family under the bonds of love, charity, peace, common wants and common aids." And the Revolutionary patriot and Christian philanthropist, Thomas Paine, declares in his *Age of Reason*: "Nothing that is here said can apply with the most distant disrespect to the real character of Jesus Christ. * * * The morality that he preached and practiced was of the most benevolent kind. It has not been exceeded by any. He preached most excellent morality and the equality of men."*

David Frederick Strauss, in his essay "*Vergangliches und Bleibendes in Christenthum*," says: "He (Jesus) represents in the religious sphere the highest point, beyond whom posterity cannot go—yea, whom it cannot equal—inasmuch as every one who hereafter should climb the same height could only do it with the help of Jesus, who first attained it. As little as humanity will ever be without religion, as little will it be without Christ; for to have religion without Christ would be as absurd as to enjoy poetry without regard to Homer and Shakespeare. He remains the highest model of religion within the reach of our thought, and no perfect piety is possible without his presence in the heart."

John Stuart Mill, in his "*Three Essays on Religion*," says, "Religion cannot be said to have made a bad choice in pitching upon this man as the ideal representative and guide of humanity, nor even now would it be easy even for an unbeliever to find a better translation of the rule of virtue from the abstract to the concrete than to endeavor so to live that Christ would approve our life."

Here is what Ernest Renan says in his "*Life of Jesus*:" "This sublime person, who each day still presides over the destinies of the world, we may call divine, not in the sense that Jesus absorbed all divinity but in the sense that Jesus is that individual who has caused his species to make the greatest advance toward the divine. In him is condensed all that is good and lofty in our nature. Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his suffering will melt the noblest heart; and all ages will proclaim that among the sons of men there is none born greater than Jesus. He cannot belong exclusively to those who call themselves disciples. He is the common honor of all who bear a human heart. His glory consists not in being

The essential Christian idea is devotion to the welfare of others and forgetfulness of self. The manifest tendency of this idea is toward the fraternal unification of the family of man. The practical political result will be the establishment of the United States of the World. The only question to be answered, that the world may become one loving Christian Family, is how may love be made the superior law of all institutions, including churches, states, and nations. To the solution of this one supreme question all the thought and effort of every individual of mankind should be constantly directed. The people will, I maintain, work out this problem the moment they gain the mastery. The people of this world are ready now to undertake the glorious task—are ready now to vote an amendment to the Constitutions of all organized governments, making the sermon of Jesus on the Mount the supreme law of every church, state and nation on the earth, thus abrogating forever sectarian hate, war and barbarity—thus instituting universal equality of rights and privileges for all men, women and children,—gathering all the helpless and destitute into pleasant homes—the commonwealth becoming the father of the fatherless and the widow's protector—the helper of the helpless and the friend of the friendless outcasts.

VI. Good Things to Come.

I do love these grand ideas; and oh, what an epic poem is embodied in the thought of the United States of the World;—all nations confederated together under one starry flag of Christian brotherhood and sisterhood and declaring "the strong shall bear the infirmities of the weak,"—be eyes to the blind, and feet to the lame!

Yes, I believe it is true of Christianity that so far was it in advance of human development generally speaking at the time of the descent of Jesus upon our planet that for almost nineteen hundred years it has existed as a prophecy or promise of "good things to come," understood by only a few superior minds—mankind generally being unprepared for the apprehension of the astounding idea of a universal Christian community, like that organized by the primitive Christians of Jerusalem in which the law of love was paramount.

But mankind have wonderfully advanced since the day that Jesus yielded up his life on Calvary. The "little lump of leaven" has almost done its allotted work. The world is now ready for the Second Coming of the Son of God. The present iron policy of the Disraelis and the Bismarcks of the nation is but a continuance down into this Christian age, of the barbarity of ancient Greece, Rome and Carthage—a barbarity based on ideas long since given up as heathenish by the masses of mankind, and are as far removed from the popular approval as was chattel slavery twenty-five years ago; and their voice that destroyed chattel slavery will wipe out war, conquest, coercion, wage banished from history; we render him truer worship by showing that all history is incomprehensible without him.

Theodore Parker says: "He united in himself the sublimest precepts and divinest practices, and proclaimed a doctrine beautiful as the light, sublime as heaven, and true as God."

Jean Paul Richter says: "He is the purest among the mighty, and the mightiest among the pure."

Goethe calls him "the divine man" and "the holy one."

Thomas Carlyle calls his life a "perfect ideal poem" and his person "the greatest of all heroes."

And here is what Robert G. Ingersoll says of Christ in the *North American Review* of November, 1881: "For the man Christ—for the reformer who loved his fellow men—for the man who believed in an infinite father who would shield the innocent and protect the just; for the martyr who expected to be rescued from the cross; for that great and suffering man, mistaken though he was, I have the highest admiration and respect."

slavery and every other barbarous institution or thing not in harmony with the now well-understood and universally approved principles of Christianity, and will institute co-operative industry, and other reforms, insuring to the workers all the fruits of their labor, until finally shall be realized the Cosmopolitan Community, or Universal Christian Commonwealth which Isaiah and the Roman Sibyl foresaw, and of which the pentecostal community was the epitome.

"Behold all things shall become new."

Society has outgrown its old garments. I see man coming up step by step from the cave period, when he wielded the rude club and stone implement, to the present age, in which time and space are annihilated, and production has been so increased by machinery that want and suffering need never again be known on earth. There is but one thing more required to complete the emancipation and happiness of mankind and the Christianization of the world, and that is the entire abrogation of autocracy and plutocracy and the institution of democratic governments universally,—guaranteeing the equality of men, as ordained by Jesus and exemplified by the Church of Jerusalem when "all that believed had all things common, and sold their possessions and goods and parted them to all men as every man had need." And to this sublime height may all human governments speedily attain, is my prayer of undoubting faith!

VII. THE TRIUMPH OF LABOR.

A Glance From 1876 to 1976.

(A Centennial Lecture Written in 1876.)

1876 finds our country overwhelmed with debt—impoverished by bad legislation—the government corrupt, and a dread apprehension on the minds of the people of further betrayal by officials in high places. But the people are true—the love of liberty is not dead—is not extinguished in the minds of the laborers of our country. The reaction towards aristocracy and despotism that has taken place, will be but temporary.

"Freedom's battle once begun
Bequeathed from bleeding sire to son,
Though often baffled's ever won."

The battle begun by our fathers for human equality will continue. Let me, then, recount the real glories of to-day and anticipate the good in store for us, and the world that the coming century will bring.

I. The Progress of To-day.

One hundred years ago who could anticipate the progress of to-day? The progress of the century has been mainly in the direction of mechanical inventions. Old times produced preater poets, greater orators, greater painters, greater sculptors, greater architects—but in the direction of labor-saving inventions, the century has leaped forward a thousand years—has eclipsed all the past. Thus man has grown to be a giant in physical strength—and the world must soon be subdued and the rough places made smooth—the hills brought low. Soon there will be no desert places—no barren regions. Nor is this imaginary. Saharah is an ancient sea-bottom and rich—wanting only water to be extremely fertile. By boring a few hundred feet in depth, it is said, we strike abundance of water below the sea level (filtered into and through porous rocks) and the average cost of an artesian well that raises four hundred gallons of water per minute is fifteen hundred dollars. In such a climate as that of Northern Africa, where two crops a year may be produced—a land of dates and figs and olives—

by turning the money expended in guns and munitions of war and feeding and clothing and paying the three millions of European soldiers in arms to-day, and their labor, also, in the direction of subduing the desert—how long before it would be reclaimed and grand cities be seen where all was once desolation and drifting sands—and Sahara smile and blossom as the rose and fields of bright grain cover the sandy plains from Morocco to Soudan? There is not a spot of earth but will one day afford a happy dwelling place for man, while the ocean itself will be crowded with floating palaces, the homes of myriads of sons and daughters of the sea. Man will be master of the physical elements. He will not longer look up to the clouds for rain and sit trembling fearful of drouth and famine. Machinery will water the farms—the moisture will be lifted from below. Man will be supreme on earth and may proclaim

“I am monarch of all I survey.”

I have tamed the lightning; the deep is obedient to me; earth serves me; Nature bows before me and pours out her treasures at my feet unfailingly.”

The physical world is an exact mirror of the world of mind. Observe the wilderness of nature—the barren deserts unreclaimed, and you see a true picture of the human mind that (as the world shall be redeemed to culture and beautiful gardens bloom where now thorns and briars only grow) shall also put on her garments of love—selfishness cease to prey upon the weak, as the lion upon the lamb—but we may hope for the fulfillment of the prophecy that the lion and lamb shall lie down together and a little child shall lead them. I want to believe that the coming century will see selfishness dethroned.

I do not expect that greater inventions than steam navigation and the magnetic telegraph will ever be made, for there evidently is a limit in the direction of great inventions.* During the next hundred years, what is already found out and is now rudely put in operation will be so perfected that the resources of the earth will be brought forth for the use of men with far less physical labor than now—the unification of the world realized—no important city or place on earth remaining isolated—all being joined together by railroads and telegraphs—mankind one family of love—Africa redeemed—the whistle of the locomotive heard on the shores of Lake Nyanza—manners, customs and institutions of all nations conformed to the Christian law of love—and the people have gained the mastery over all governments—a general disarmament be brought about—all disputes between nations settled by a world's congress—a union of all effected—the proudest banner that shall wave from the dome of the centennial building at Philadelphia—the city of brotherly love—in the year 1976, will be, I trust, the flag of the UNITED STATES OF THE WORLD.

II. The Equality of Men.

It is the idea of the equality of men that is working in modern history for the emancipation of labor and the redemption of the world from the domination of kings, of wealth and of priestly power. May we not anticipate the overthrow of all kingly governments in Europe ere the next centennial? There will then be a disbandment of her armies. The people, entirely free, will vote to maintain no standing armies. The word “reciprocity” will be emblazoned on the world's banner—“Do unto all as we would have them do unto us.” Peace is to the interest of the people—the few reap advantages from wars. The few who reaped material advantage from the war of '61 are our

*There is no limit to the possibilities of invention. Hardly was the ink dry of the above before the telephone and the electric motor were invented.

millionaires of to-day, who send agents to congress to control legislation by bribery and corruption. The people enlightened will never go to war. The republics of Greece and Rome were warlike; the free bands of Indians inhabiting America were engaged in continual wars; yet I maintain that no enlightened Christian people will engage in aggressive war. As soon as the fundamental Christian law "Love thy fellow-man as thyself" has been crystalized in the customs, laws and institutions and governments of all Christian nations, wars must cease. The idea of supremacy of the law of love was not fully accepted among even the most highly cultured of the nations of old; but all European nations now believe it to be the bounden duty of man in his relations to his fellow-man, to entertain the same affection for him as himself. Though this is universally admitted by Christian peoples, yet the idea has not been crystalized in institutions, laws, and governments very generally; but, on the contrary, the corner stone of all seems to be selfishness. It is true, corporations have been instituted for benevolent purposes and for mutual aid. Hospitals for foundlings and for orphans have been established by these corporations and by individuals—sisters of charity sent to nurse the sick—and there are Free Mason and Odd Fellow fraternities. Now we are beginning to have state asylums for the blind, the deaf, the insane, etc.,—we have Soldiers' Orphans' Homes, supported by the state. But the great advance of the coming century will be in this direction. All destitute and orphan children will be gathered into the arms of the loving commonwealth. The youth must be cared for and properly educated before crime can be put an end to. As long as the cities are full of little ragged street Arabs sleeping in goods boxes by night and running uncontrolled by day, under no guardianship of fatherly hands—with no wholesome food to eat; no good books to read; no schoolmasters to instruct them—just so long will the prisons be crowded with criminals. May we not hope that before the next centennial pleasant homes will be provided for all destitute and orphan children?

Go with me to a beautiful village in Iowa in the year 1976. This town belongs to men who have been convicted of crime, and are put under guardianship as if they were but children—and are given work to do and wages for doing it. They work a part of the day and another part they devote to mental culture. The state aims only to build up those men into good citizens, worthy of freedom, and resorts to kindly means for the accomplishment of this purpose. This penitentiary is a reform school, nor are the convicts subjected to any harsh usage. They are, it is true, deprived of liberty, dear to every man—are declared "minors in law" and are kept under restraint; but they are surrounded by elevating and reformatory influences. It is the aim of the state to teach them self-respect. They are, therefore, shown the utmost kindness. Society is thus protected and the vicious class given honorable employment and are compelled to earn their living by honest labor. There is no discomfort here. The inmates of this reform institution converse with each other and are as free as hired laborers to-day. Indeed this village is an asylum for the morally weak, where they resort to be strengthened—a retreat—a home. Punishments have been abolished. The state I claim has no right to punish men for crime; but only the right to bring them under guardianship and restraint—the right to settle them in one spot, depriving them of the liberty of emigration and there giving them remunerative employment and teachers and books and hope and courage and ambition and public spirit.

III. Land Monopoly.

The "signs of times" point, also, to the speedy overthrow, even in Great Britain, of that accursed institution, land monopoly—the most unjust and oppressive monopoly that has descended to us from the barbarous age. It is the essential evil. Remove this and all other forms of oppression die. Conceive of a State in which no man is allowed, by the laws or customs or institutions of society, to own more land than a convenient homestead—more than will yield him subsistence by being carefully tilled by his own hand—more than, say forty, eighty or one hundred and sixty acres of productive land—and you at once have before your mind a society of equals—a society in which poverty is unknown—in which luxury is unknown and its consequent immorality and enervation of mind and body—a hardy race of freedom-loving men and women as in Switzerland.

What obstacles are in the way of the removal of this monopoly day? None whatever. It is altogether in the hands of the State. It is a monopoly sustained only by law, and that, too unjust law. It is sustained through no principle of right—but only by unrighteousness and barbarity. These beautiful plains are the common inheritance of all. Through untold ages the soil has been accumulating its productiveness for the benefit of man. This inheritance belongs to all alike, as the water and the air. Embrace, O Commonwealth, thy protecting arms these lands as homesteads for thy children! Save them from being seized upon by robbers—as in Europe.

John Stuart Mill says: "When the sacredness of property is talked of it should always be remembered that this sacredness does not belong in the same degree to landed property. No man made the land; it is the original inheritance of the whole species. * * * If the State is at liberty to treat the possessors of the land as public functionaries, it is only going one step further to say it is at liberty to discard them. The claim of the land owners is altogether subordinate to the general policy of the State. The principle of property gives them no right to the land; but only right to compensation for whatever portion of their interest in the land it may be the policy of the State to deprive them of."

He further says: "War among nations and discord among individuals grow with the growth of monopoly in land. The more perfect its consolidation the greater must be the inequalities of society, and the more must those who labor be made to suffer in the distribution between the people and the State."

The time will come and that speedily, I sincerely hope and trust, when the laws will not be partial—will not confer upon men the license to seize upon and hold what is not theirs by natural right. "Land," as Mill says, "is the original inheritance of the whole species." By what right may a few seize upon this inheritance of all? By the ancient law of barbarity—the law of force. This law must be done away. Right must rule. The natural rights of man must be enforced by the laws. Let the few hold their millions of gold and silver, and countless diamonds and rubies and pearls. We want none of these. They are baubles—play-things for children. But let these rich people own no more land than other men. Take nothing from them; but pay them for their surplus lands in money—as the people before the Rebellion would have been willing to pay the slave-lords for their slaves. Yet it is a serious question whether it is just to pay a man for that which he has no right to. And what right had the slave-master to his slave?—and what right has any man to a monopoly of the land?

IV. Common Benefits and Co-operation.

Can human law give one a right to what is not his by divine law? The vast mine of wealth opened to the world by machinery belongs to all mankind. The advantages and benefits of all inventions should be made general—should shorten the hours of labor for every man, woman and child, until the amount of exertion necessary for subsistence would be but slight. The strife among men then will be not for wealth, but for intellectual grandeur, for building up the Angelic in man; for calling out the immortal beauties of mind and skill. The reward fame—renown. The grandest man will be he who has developed the grandest soul; the loftiest mind; the noblest heart—who has devised the greatest good for his neighbors—instituted the best schools—the most comfortable homes for orphans and widows, and the aged and the helpless—has been the greatest benefactor of his race. This, then, is the problem for legislation to solve. How may the surplus wealth of the earth, produced in such abundance by human skill and inventions, be prevented from being taken possession of by the few—how may it be distributed through the arteries of society for the benefit of all? This problem will, I trust, be solved before the centennial of 1976. Millions will not then be calling for employment and bread. All men will belong to the laboring class then. The class that now lives above manual labor will be abolished. Every man will be compelled to earn his living who is physically able. That there is a fixed purpose in the minds of the producers to bring about this reform is manifest from the following article of the platform adopted by the farmers and working men in convention at Indianapolis, Indiana, June 10, 1874. They say:

"We hold that all able-bodied, intelligent persons should contribute to the common stock, by useful industry, a sum or quantity equal to their own support, and legislation should tend, as far as possible, to the equitable distribution of surplus products."

Manufactories are public servants; but under the present system of monopolies the servant is the master. A mill is built with private capital. The miller, for sixty pounds of wheat, gives thirty pounds of flour, keeping half the weight of the grain. Would any one contend that it were good policy to allow horses and oxen, sheep and hogs to pasture on the grain-fields? How much would be trampled under foot and wasted if the farmer did not reap and thresh his grain and give to each of his dumb servants a due portion; but let them range at will through the fields? The mills, factories, railroads, etc., are public servants, just as horses and cattle are for the service of men. But the people do not as yet say what the mills, factories, railroads, etc., shall be fed; but literally turn them out loose into their fields to destroy, waste and trample down the grain, having gorged themselves until their sides are swollen out to an undue bigness.

Co-operation is the remedy—each individual contributing a small portion to a general fund, and this general fund be the feeder, or moving force of all manufacturing, mining, banking, commercial, transportation, and all other interests now controlled by private capital. How will this fund be raised? In just the same manner as the school fund is raised. A tax is levied upon the property of a neighborhood to build a school house. In like manner let a tax be levied to build mills, factories, etc. (Already railroads are built in this way; but the people who build them do not own or control them, but give them a bonus to private corporations for private profit.) Take (for example) four townships embracing a section of country twelve miles square and containing 144 square miles. Each square mile (if there was no waste land) might include eight farms of 80 acres each or 1,152 farms in all. Each farm paying twenty dollars tax would

give a fund of \$23,040, which would build a good flouring mill, or a woolen manufactory; or a plow and machine shop; or a grain elevator; or a pork-packing establishment. One hundred dollars tax on each eighty in a section of twelve miles square would build all these and (I would add) a narrow gauge railroad besides across the section.

It is by individuals and private corporations controlling these necessary interests that wealth concentrates in the hands of the few, and millionaires are evolved among us and swim in the midst of American society, as did the prehistoric monster reptiles among the smaller fishes, devouring them at pleasure. But if the State or people become the master and owner of all public establishments, railroads, etc., the wealth will remain with the laboring classes that produce it, and equality be preserved. All are created equal, and that equality should be enforced and maintained. All should work, and all should enjoy the fruits of their labor. Machinery will have become such a vast help in producing sufficient for all, that each man will need to labor but a small part of his time. Three hours will be a day's work. Bodily and study and mental culture, and "to do good" the chief end and aim and religion and ambition of universal man. All nature will be subject to man, and man subject to the law of God. The community will enforce this law. The few that would seize upon and hold the surplus wealth of the world by force—that is, by what is termed "legal right"—the same right by which the slave-lords held the four millions of blacks in bondage, these few will have to allow the commonwealth to hold what justly belongs to the commonwealth—the surplus products of labor—will have to conform to the law of God, unjust "legal right" being taken away, as has been the right to hold slaves in our country.

Are not all private corporations more injurious than beneficial to the public? Are not all European nations to-day combatting the giant corporation known as the church? Has it not bound in fetters of iron and trodden down the weak for a thousand years? It was instituted for a benevolent purpose—to save men from sin—to do the highest and holiest work. If the church, as a political corporation, has proven the greatest enemy of men, why should not the people look with distrust upon all close corporations that they cannot directly control? Railroad, insurance, and banking corporations exercise vast influence for evil. The sole object of their management is the accumulation of wealth—not the public good—and the public suffers in proportion, as they are uncontrolled by legislation; and those corporations exert vast influence over legislation. For instance, we adopted England's money-order system. Why, have we not adopted her system of Postal Savings Banks? President Grant advised Congress to adopt this other excellent reform; but the banking corporations of our country said "No." Money being the object of those corporations, they favor only that legislation that pours money into their coffers. They know nothing but venality; they look not beyond the boundary of their own circle, or "ring." The corporation becomes a petty state and claims all the patriotism of those whose moneyed interests are bound up in it—all outside interests are alien. All corporations are in their very nature anti-democratic. Monopolies flourish best under arbitrary governments. There is, then, a constant tendency to autocracy in a country cursed as ours is by the existence of so many moneyed corporations. They are giant powers, and a constant menace to freedom, dangerous in proportion to their wealth.

The public interest demands that Banking Insurance, and Railroad corporations, land monopoly, and manufacturing monopolies be suppressed, and the government assume control of these interests, and that the kinds of property that money shall represent and be exchangeable for, be particularly defined, limited and circumscribed by

legislative enactments. Then money becomes a harmless acquisition. Then might every man have and hold all the money he may. The public has reason to complain of the laws giving to the moneyed class dangerous monopolies, and especially the monopoly of furnishing exchange to the country. The fountain from which all exchange should flow and directly to the people, is the government. Then if interest be paid the State for the use of money, it becomes a government tax, lessening the tax on other property, and benefitting everybody—instead of building up a hateful, privileged class of respectful paupers, living without labor, through usury—a monopoly inherited from the parent Britain, along with slavery, and that must, like slavery, be got rid of—and speedily—for it is fast hurrying the nation into bankruptcy.

VI. America Will Lead.

Think not that America is destined to follow in the footsteps of Europe. She will make a path for herself. This new world was prepared by Providence as the garden of the Lord in which new and better ideas are to germinate and grow, and be carried from this new land and transplanted in the old. What produced the French revolution in the days of Washington? American ideas. I do not say that our best ideas of government are native of this soil. I know whence our freedom has arisen. I know who is the author of our liberty. That one germ idea—equality of men—is traced rightfully back to the Friend of the Poor—the denouncer of the rich—but his thought could not work in the old world as in the new—the leaven of gentleness and love, being there neutralized by antagonistic institutions—arbitrary governments and corporations—kings, lords and designing priests. Old world customs and institutions take root here and grow for a time and then wither. The climate is not suited to them. The new world has never known anything but freedom. The old world customs belong to despotism. The new world will beget its own governments, customs, institutions; but top of all will be freedom. There is no doubt of this. Private and corporate wealth may array itself against liberty—then private and corporate wealth must go to the wall, until the commonwealth only shall survive. Thus will equality be realized—the sub-ordination of riches to the general good—the suppression of class distinctions. I look for the time to come in America when no man will build a costlier house than his neighbor—the grand works of art and architecture will be public, like the Pantheon. There will then be uniformity of hours of labor and recreation—general comfort, but no private wealth—the same advantages being open to all—schools, free, theatrical entertainments free (as in ancient Athens), lectures free, libraries free. There will be no “legal” methods of getting suddenly rich, then; for all such methods, though tolerated now, as human slavery was a few years ago, are, like human slavery, wrong—yea, wicked. Do you not see that it is wrong for me to seize upon and appropriate to my own use the proceeds of others’ labor—gathering around me a mountain of the surplus products of industry—stripping to destitution the producers of those products—whether I do this by the use of the slave whip, or by any other means? My own weak arm can produce little. Why must others serve me—toil and sweat for me—pour out the fruits of their toil at my feet until I have become a millionaire? What magnetic power is there in my physical structure to attract to me all this surplus wealth, as the water flows to the sea? I am only a man—nor has God made me in any respect dissimilar to other men. It is the unjust laws that favor me. God gave me manhood. The laws of my country regard not God—

given manhood; they favor only wealth. The laws cause wealth to attract to itself wealth by giving the wealthy certain monopolies. Wealth being the product of labor and mechanical skill, is of slow growth naturally. It comes not suddenly to the world. The ratio of annual increase of wealth in the United States is little more than three per cent; \$7,000,000,000 the average annual product, divided by 45,000,000 inhabitants gives \$155 per capita—or \$1,000 for each adult male citizen. So, do you not see that there is no such thing as justly acquiring sudden wealth. The John Jacob Astors of the world have got their great wealth mainly by "robbing widows' houses."

This contest for the rights of man will continue until the cause of the people completely triumph. It is the same struggle as of 1776, between our fathers and the king and lords of England, and as of 1640 in England between the Roundhead and the Cavalier—the friction of advancing civilization—the idea of equality going forward to its realization. We may truly say the same to-day that Macaulay said in the British parliament years ago: "At this very moment," he said, "we everywhere see society outgrowing our institutions.," * * * Here we see the barbarism of the 13th century coupled with the civilization of the 19th, and we see, too, that this barbarism belongs to the government, and the civilization to the people. Then, I say, that this incongruous state of things cannot continue, and if we do not terminate it with wisdom ere long, we shall find it ended with violence."

VIII. Capitalistic Barbarism.

The barbarism that environs us is the institutions brought over from England that are still encumbering the ground here—banking institutions, insurance institutions; individual capital employing labor extensively; land monopoly, and all sorts of private moneyed corporations, organized and conducted on selfish principles, and building up the power and wealth of the few at the expense of the many. Those who have power in their hands, as all history shows, never give it up voluntarily. It must be wrenched from them. And the monopolies which the ages have handed down through the centuries of the tyrannous, monarchical, aristocratic past, and that are now held by the few to the detriment of the many, must be put down by the same power that has lifted up the laboring classes here—the power of the popular will. Concentrated capital and monopolies will soon become so burdensome that they must be thrown down by universal consent. A few giant firms ere long will transact all the business, and tens of thousands of buildings heretofore occupied by small shop-keepers, grocers, merchants, etc., will stand vacant. The lands will soon be monopolized by a few here as in Europe—all manufacturing will be done by a few great capitalists, the pork-packing of the northwest by two or three gigantic firms in Chicago, St. Louis and Cincinnati, under the control of European capitalists, as the carrying trade of the whole nation is now principally under the control of three great, swollen barnacles—Gould, Scott and Vanderbilt. Thus will all business be controlled by a syndicate of money kings, with headquarters in London, and become such a monopoly that producers and consumers cannot endure it and they will find relief through co-operative stores, co-operative factories, etc., and the people of America will be forced, of necessity, to take governmental control of all transportation interests, as of the mails, and goods be forwarded, like letters stamped, so much per pound or cwt. The people acting individually, cannot compete with monopolies. Monopolies will conquer the masses in detail unless the masses concentrate their power and enforce their will through the laws. We have about come upon a period in

the world's history when there is no alternative left us but the inauguration of an absolute control by the people, through legislation, of all interests—a complete Chrystalization of the popular will in perfected institutions. "Associations" of all kinds are combined now against the masses, and arbitrarily levy tax for support, more absolute in their tyranny than was Charles I. even. The masses must combine in a gigantic union with articles of association which shall be the fundamental constitutions of State and National governments, instituted for the common welfare alone.

VIII. Labor Will Be Master.

Labor, indeed, is master of the situation. The toilers are the ninety and nine. They make and run all the machinery—build and operate all the railroads. They build all forts and man them; they manufacture all guns and implements of war, and who use them? Whose muscular arms load and fire the Cannons? Whose sinewy hands grasp the swords and muskets? Of what class of society was that grand army of Grant and Sherman composed that passed in review before President Johnson at Washington in 1865? and of Lee and Johnson that was disbanded and sent home? Toilers, and toilers alone! They are the all in all. They are the lords and the gods of this great world. Whenever the people are ready the great change will come. There will be no war; for there will be nobody to fight against combined labor. You cannot set even the laboring men of England to fight against the laboring men of the United States. The people will go to war no more. The only way possible for capital to conquer labor (and that is no longer possible) were to set the laborers fighting one another, as the whites have the Indians ever. Thus the toilers of the north and the toilers of the south were forced by the party leaders in 1861 into a war that the people would never have gone into of their own voice and choice. Wars will cease when the people rule. The people have never ruled yet; but they soon will. A solid south and a solid north can never be set shooting each other again. Labor will take care of itself. Capitalists would now shape the results of the war of '61, so that instead of having been as we supposed the triumph of free labor over slave labor, it would prove to have been the triumph of Wall street and Lombard street capitalists over the agriculturists, manufacturers and laborers of North America. Instead of emancipating labor and giving freedom to four millions slaves, it would prove to have enslaved forty millions of freemen, unless the present policy of gold resumption be given up. But this will end. The reaction will come—and in spite of a venal and corrupt press—and the gigantic power of monopolies and corporations the people will rule. Labor will soon be master. What is unbearable will not be borne—and the evils that are now upon us are unbearable. A national convention to revise the federal constitution will soon be demanded. It will assemble; and it will never adjourn until the government is brought into harmony with the changed condition of things, and the flag made the emblem of freedom and equality.

When this is accomplished instead of the laws being made in the interest of selfishness, they will enforce the golden rule; and when this is done the Kingdom of God is established on the earth. This is all that I pray for; this is all I contend for; this is what I would die for. It is the establishment of such a community of love that the angels foresaw when they proclaimed peace on earth good will towards men. This is the Apocalyptic New Jerusalem that was revealed to the banished saint on the isle of Patmos "descending from God out of heaven;" the "new earth" when the "first earth had

passed away" and "God should dwell with men and be their God and they should be His people." This glorious Kingdom of God is rapidly descending upon our earth. 1976 will behold it. The grand progress of mind during the last century is the harbinger of the coming day. Man has nearly ceased to be a savage. He is almost ripe—and beautiful will be the cluster upon the vine of love.

Emerson says: "The idea which now begins to agitate society, has a wider scope than our daily employments—our households and the institutions of property. We are to revise the whole of our social structure—the state the school religion, marriage, trade, science, and explore the foundation of our nature. What is man born for but to be a reformer—a re-maker of what man has made—a renouncer of lies—a restorer of truth and good, imitating the great nature which embosoms us all, and which sleeps no moment on an old past; but every hour repairs herself, yielding us every morning a new dawn, and with every pulsation a new life. Let him remove everything which is not true to him. * * * There will dawn ere long our politics, on our modes of living, a nobler morning in the sentiment of love. Our age and history for these thousand years has not been the history of kindness; but of selfishness. Our distrust is very expensive. The money spent for courts and prisons is ill-laid out. We make by distrust the thief, the burglar, and incendiary, and by our court and jail we keep him so. An acceptance of the sentiment of love throughout Christendom for a season, would bring the felon and outcast to our side in tears, with the devotion of his faculties to our service. See this wide society of laboring men and women. We allow ourselves to be served by them; we live apart from them and meet them on the street without a salute. We do not greet their talents, nor rejoice in their good fortune, nor foster their hopes, nor in the assembly of the people vote for what is dear to them. Thus we enact the part of the selfish noble and king to the world's foundation. * * * Let our affections flow out to our fellows; it would operate in a day the greatest of all revolutions. The State must consider the poor man and all voices must speak for him. Every child born must have a just chance (with work) for his bread."

VIII. THE RIGHTS OF LABOR.

(Written in 1874.)

I. The Party of Labor.

What progress the grand principles of the new party, that as yet has won no conquests, but is one day to rule America and the world, have made among the thinking men of our age and country! That party is the Party of Labor—and the impending conflict is between labor and capital.

There is nothing more plainly discernable than the coming revolution in favor of the rights of the laboring man, or, I should say, the rights of man; for the rights of labor and the rights of man are identical. By and through labor come subsistence and all wealth—or as President Grant expresses it in his message of December, 1874, "the working man must, after all, produce the wealth." No man is exempt from the natural obligation to earn his living by the sweat of his face. It is true many men do live by the sweat of other men's faces, but this is not as it should be. All able-bodied men should earn their own living by should be. All able-bodied men should earn their own living by their own labor; and every artificial advantage given to one man over another by the unjust laws, should be removed, and all men left

exactly upon the same plane of equality. This must come about as soon as despotic government is broken up and the people universally govern. The rights of individuals cannot be protected until the world has freed itself from the domination of wealth.

The struggle of the common people for their inalienable rights is not the battle of a day, but of centuries. It goes on with the progress of enlightenment. The victory will be won when the divinity of humanity has been completely recognized in the universal thought of men. The foolish homage so long given to wealth will then be replaced by homage to manhood.

"A man's a man for a' that,"

is the germ-idea of civilization—the corner stone of the temple of freedom.

The most powerful agents are the most subtle. Ideas are irresistible. When our fathers announced "We hold these truths to be self-evident that all men are created equal and are endowed by their Creator with the inalienable rights of life, liberty, and the pursuit of happiness," the irrepressible conflict between freedom and slavery began in the new world. The poor black man was held under no worse servitude than the poor white man is held to-day.

The poor man has ever been a slave to the rich. Great the friction this inward moving idea was destined to encounter. Blood must flow like water; but the idea must move on and on; and just so sure as the world is destined to emerge from darkness into light, from barbarism into civilization, equality must come.

"Still it moves"—the ponderous world still rolls upon its axis, and the truths of God advance. The mills of the gods are slowly grinding out the inevitable. In the atmosphere of America—clear as the mountain atmosphere of Colorado—the bright dome of the temple of freedom stands out against the horizon as if but a little way off. But before the people shall enter that temple "equal" dreadful conflicts must even yet be had. The hosts of slavery must be further overcome—they must be routed and driven from the very "last ditch." Not an inch of ground will the enemy yield except it be taken from him by mighty force.

When announced "all are created equal," our people were, for more than a hundred years, destined to wander in the wilderness ere this ideal could be replaced by the real. The war of Revolution snuffed out the "king" idea, and that of a "titled nobility." Slowly and surely have the people been advancing. The public conscience could no longer tolerate the flaunting lie of chattel slavery written upon our escutcheon. That devil "went out hard," but it had to go, because our fathers had declared for human equality.

But another step forward will soon be taken by the American nation—another step towards the full realization of the idea of the Declaration of Independence. The storm-cloud is gathering. One even now may behold it, "larger than a man's hand." Millions of earnest men and women in this United States, North and South, are united as one in the determination that the poor man shall have his rights—that intelligence and numbers and not "capital" shall rule the nation.

"Chattel slavery," they assert, "has been abolished; but the rights and relations of labor stand just where they did before the emancipation, in respect to the divisions of its products. The difference lies only in the methods of abstracting the results and concentrating them in the hands of a few capitalists. Capital is now the master and dictates the terms, and thus all laborers are practically placed in the same condition as the slave before the emancipation."

Strong language indeed, and big with meaning. Thus spoke the

farmers and workingmen of Indiana in State Convention, assembled at Indianapolis, on the 10th day of June, 1874:

"We need only point," they say, "to the fact that in this beneficent country of unlimited resources, with the land annually groaning beneath the products of human effort, the mass of the people have no supply beyond their daily wants, and are compelled, from unjust conditions, in sickness or misfortune, to become paupers. Pauperism and crime are the perplexing questions of all modern statesmanship, and it is with these we have to deal. How far these evils are connected with the abuses inflicted on labor, a superficial statesmanship seems not to perceive."

They point out as the instrumentality by which these wrongs are inflicted:

"First—Banking and moneyed monopolies, by which, through ruinous rates of interest, the products of human labor are concentrated into the hands of non-producers. This is the great central source of these wrongs, in and through which all other monopolies exist and operate.

"Second—Consolidated railroads and other transit monopolies, whereby all industries are taxed to the last mill they will bear for the benefit of the stockholders and stock-jobbers.

"Third—Manufacturing monopolies, whereby all small operators are crushed out and the prices of labor and products are determined with mathematical certainty in the interest of the capitalists.

"Fourth—Land monopolies, by which the public domain is absorbed by a few corporations and speculators.

"Fifth—Commercial and grain monopolies, and speculation enriching the bloated corporations on human necessities."

The working men and farmers then announce it to be their aim to "restore the government to its original purpose," which they define to be to "protect property and enforce natural rights." "We desire," they say, "a proper equality and protection for the weak, and restrain upon the strong; in short, justly distributed burdens and justly distributed powers." These, they affirm are American ideas, the very essence of American independence, and to "advocate the contrary is unworthy the sons and daughters of an American Republic."

Who is so blind that he does not "discern the signs of the times?" There is near at hand a struggle that will "try men's souls." If you, reader, have in you the heart of a patriot, it will be warmed with emotions of love for your country, and like a true man, you will be found in the ranks of the common people, contending for the immortal principle of human equality. If you are contaminated with venality—if you have in you the heart of a Benedict Arnold—the rich capitalist will enlist you on his side, for he has in his possession the money bag; and by bribery, by the aid of a venal press, and base appeals to the basest passions of the base, he will endeavor to rally to his standard his hireling supporters, and by their aid strive to keep down under his feet the working population of this nation.

Years ago, when I read of the efforts of the laboring men of Europe for their rights, as shown in the aims of the International Society, I said, "when the working men and farmers of America begin in earnest to strike for their rights, then will my heart be enlisted in the great cause, and so long as the Good Being shall see fit to preserve my life, will I battle with tongue and pen to hasten on the period when the glorious dream of Jefferson shall be realized, and all be indeed equal." I believe the time is not far distant in the history of this country, when the laws shall be so perfect and the administration of them so complete, that there will be practical equality among the people and the divine command "thou shalt love thy fellow man as thyself," be practically enforced as the supreme law of the land."

II. The Law of Equality.

That "all men are created equal," implies that practical equality ought to be maintained among men, else it is a meaningless expression, so far as the rights of men are concerned. It means that in society all are by nature equal, and no artificial fetters ought to be permitted to bind the hands of any. The track should be clear, so that all might have an even chance in the race toward the goal of mental and moral perfection. There should be no hinderances set up by the laws or customs, or conditions of society, to any; but every child born ought to have an even start with every other child. Inequality of conditions exists among men because governments and laws are immature. The few should not be permitted to clutch the surplus wealth of the nation; but all surplus wealth should be in the possession of the State, for the common benefit, that the youth of the land may be completely educated and protected from pauperism and prepared for the sublime office of citizenship.

We may define a true and perfect government or commonwealth, in the words of the divine teacher of men, "Thou shalt love thy fellow man as thyself." The object of good government is to compel the performance of the natural obligations of man to man. It is true that government cannot directly compel man to love his fellow man; but it is the office of the school master to instill into the minds of youth the sentiments of love and patriotism, and fidelity and duty. Government is responsible for the education of the people. To the government we must look to encourage and support those schools and institutions of learning that shall lead all citizens to realize their obligations to each other and to society. Government should enforce the duties resulting from the natural obligation to love our fellow man as ourself. Our free school system is based upon this fact. Many individuals pay taxes to educate the children of poor men who would not give a cent for that purpose voluntarily. The government compels the performance of this grand duty. The government should crystallize in its laws the command, "Love thy neighbor as thyself."

Let us see for a moment what kind of society or state that would be in which this divine law was practically carried out and enforced. No fraternity could be bound more closely in its obligations of charity. Every widow and every orphan would receive a bountiful pension. Who would fail to love such a government? Who would not be willing to die in defense of such noble institutions? There would be no such word known as "selfishness" in such a well ordered society. Every one would live and labor for other's good and not for his own. He would be compelled to do so, whether he felt like doing it or not, as every rich man is compelled to pay taxes to support free schools, though some sordid ones bite their lips with indignation because compelled to contribute to the education of other's children. But the law says to him "Thou shalt love thy neighbor as thyself," "thou shalt love," so far as to give willingly or unwillingly of thy substance for the education of the children of thy unfortunate or less prosperous neighbor. His children thou must bless—with thy money paid into the public school fund—willingly or unwillingly, thou shalt, so far as thy actions are concerned, practically "love thy neighbor as thyself." But our free school system is only the shadow of good things to come. The pensions given to orphans and widows of soldiers who fell in the service, are but the shadows of good things to come. Every widow and every orphan will one day, in this free and happy republic, draw pension from government—not as paupers—but as rightful heirs; for each good and true citizen will say, "Every mother in America is my mother. I will assume to be the father of the fatherless. I will do all in my pow-

er to have it said, 'It is good for children to be born.' " If it is right that we should love our fellow-men as ourselves, the state is obligated to enforce the practical observance of all actions properly growing out of this duty. Every person living under the shadow of this divine law has rights growing out of this law. It is the duty of the government to enforce natural rights. It is a natural law that the father shall love his children. His duty is to watch over and protect his child. The law of the land punishes the parent for neglect; for there is such a thing as "criminal neglect." The father must fulfill the duties of a father. The child can demand protection. The child has rights growing out of its condition as a helpless, dependent child. The law of the land must enforce the natural obligation of the father to protect his child. If it is the supreme law of God and nature that we should love our fellow man as ourself, then it is the office of the government to enforce the obligations growing out of this divine law. Love is, and has ever been held by the enlightened, the supreme law. It was engraven on a tomb of one of the Pharaohs at Thebes, more than three thousand years ago, "I have given bread to the hungry; water to the thirsty; clothes to the naked, and shelter to the stranger." Four thousand years look down upon the saying of the Rig Veda, "The kind mortal is greater than the greatest in heaven."

To this law of love all laws must ultimately be conformed. Whatever is contrary to love must one day come to an end. "I know," says Theodore Parker, "man will triumph over matter; the people over tyrants; right over wrong; truth over falsehood; love over hate." Upon the ultimate, final and complete triumph of love hangs the hope of the universe. The world becomes civilized as men learn to love one another. Stop the onward progress of a divine idea who can! Selfishness and cruelty must perish. What a change will come over the face of this world! Armies will one day cease to muster for war. Navies will ride the seas no more. Complete equality will prevail among men. The freedom and happiness of every individual will be secure. Each will practically love his neighbor as himself. I repeat, inequality of conditions exists among men because governments and laws are immature. Man is yet a savage. Oh, if we could but lift the curtain of the future and behold the glorious panorama of the world as it will be when the people have got full control of all States, and when kings and priests and aristocrats shall be unknown, then would we behold a picture that would gladden every heart. The ponderous roller of enlightened reason, truth and love, must yet pass over the world, leveling all inequalities of condition. The time will come when mankind will indeed be one family, and when one child of God will be just as well off as another. Is God the father of us all, and are we brethren and joint inheritors of this world, when a few get all and the many nothing? Every child born ought to have an even start with every other child. Is not this God's world, and are not all alike his offspring? Why then should the few be permitted to clutch the surplus wealth of the nations?

III. The Land for All.

It is worth while to note particularly how inequality of conditions among men is brought about. Money gained by honest industry is bestowed by God. By industry, it is said we gain wealth; but this saying is false. No man can by honest industry become very wealthy. It is not by industry great fortunes have been gained. Look at the great landed states possessed by the feudal lords of Europe. In the middle ages all Europe was subjugated by the Gothic and Vandal tribes. The chiefs divided up the land between themselves, and (as in England)

the law of primogeniture has brought down the landed estates whole and unbroken to the descendents of those military chiefs.

Any one can see that those chiefs looked only to their own selfish interest and of their posterity. The laws were made in the interest of the rich. The sons of the lords are all provided for by the laws of England, even to-day. The church and the army furnish "sinecures," "livings," large "pay," to the sons of the rich only. Thus it has ever been that selfishness has cursed the world; for nearly all the laws that govern mankind to-day have been dictated by selfishness. The inalienable rights of man have not been regarded, but only the interests of the ruling class—the rich.

We are accustomed to consider that to be right which is legitimate, which is lawful. Is it right for a very few men to own the lands of England, Ireland and Scotland? Those few are a privileged class. They do no manual labor, but they are supported by the toil and sweat of other men, whom God designed to be their equals, and who are their peers in all respects but that these monopolize the earth that God has designed to be as free as the air we breathe and the water we drink. They hold this land by the same right that the slave-master of the South held his slave—by the law of force—and not by any natural right. It is amazing that in this enlightened age, when in all lands, it is conceded by all fair-minded men, that all just government is founded on the sovereignty and consent of the governed, and that its purpose is to protect the weak and restrain the strong—enforcing natural rights—it is amazing I say, that the oppressed millions of England, Ireland and Scotland do not assert their right to the equal protection of the laws, and bring down the land monopolists to the same level as other men—dividing up the lands equally among the people to whom it rightfully belongs. How much better are those landlords than were the slave-buyers and slave-sellers of the South? They seize upon and appropriate to their own use the profits of other men's labor.

The first thing in importance to the happiness of mankind is the suppression of monopoly in lands. God and nature give no right to any man of any more of earth's surface than when tilled by his own hands will supply his necessities. The only right that any man can set up to any more than an equitable portion of God's domain is the "legal" right. The common law favoring land monopoly has come down to us from the dark ages, when might made right, and when a few military chieftains divided habitable Europe between themselves, holding the rest of mankind as vassals and slaves. The common law founded in wrong ought not to be considered binding to-day. The statute laws of the country are made by the people, and the people will not always be willing to let the few alone reap advantage from the laws. Individual rights does not mean the privilege of the individual to plunder his neighbors. No man has a right to grasp more than his just share of God's gifts to His children. The same arguments must be resorted to, to justify land monopoly as were used to justify human slavery. When the few own all the lands the people are not better off than were the negro slaves of the South. Land monopoly places the many under the heels of the few, destroying the independence and happiness of the great majority of mankind, reducing them to practical vassalage. When the few own all the lands, they dictate to the many the terms on which they will allow them to live at all. In this country land rents are becoming higher and higher. In England and Ireland the tiller of the soil gets only a tithe of the profits of his own labor while the landlord seizes upon the bulk. The laborer is reduced to the greatest indigence, while the land-lord wallows in luxury. The time will come in this country when the landless will be in the condi-

tion of the Irish peasantry, unless there comes the change that I anticipate.

Let it be a fundamental law that no man can hold lands that he does not occupy, and that his homestead shall be a limited number of acres (say 40, 80, or 160) of tillable land. Let the surplus lands be appraised, and the owners paid for them by the State, and let the State then sell the lands to the landless on equitable terms until every acre shall be cultivated by the actual owners.

That a half dozen men do not own every acre of land in Iowa, is not that there are not that many men in the United States able to purchase every acre nor that there is any law to prevent; but that they can make more out of their money at present by lending it at ten per cent on the same in gold. But the testimony comes up from the Atlantic States and the Middle States, that the land is gravitating into a few hands. Every patriot should feel alarmed at the prospect of America's becoming like England and Ireland—a land in which the laborer is held down under a servile yoke. As soon as the country becomes settled, and there are no more wild lands, then will the tilters begin to press down into the flesh of the tiller of the soil. The capitalist will be king, and the reign of Caligula will be mild compared to the rule of the land monopolists. Already the people can scarcely bear up under the yoke—but at present it is as “soft as downy pillows are,” compared to what it will be. See what miserable pig-sties are erected for the renter to live in on the large farms to-day; at the same time that the land owner dwells in a fine mansion, and stables his horse in a building that costs ten dollars to where the renter's cabin costs ten cents. And how will it be when there are no more homesteads to be taken? And what will the tiller of the soil receive when he finds himself “bound hand and foot,” and at the mercy of his landlord? He will be a poor, miserable, beggar slave! worse off than was the negro slave of the South, for the master will not be bound to support him in sickness and old age, as was the slave master bound to support his negro slaves while they lived. Land monopoly and the slave system belong together. They are twin relics of barbarism. The slave system of the southern Confederacy was a merciful system compared to that of a few owning all the lands, and being free from the obligation to feed, clothe and watch over their farm laborers all their lives.

The elements, air, water and land belong to man by an inalienable right. You might as well monopolize air and water as land. You might as well buy and sell men as to monopolize the land. You violate a natural right the same in the one case as in the other. I have a right to life. I cannot live without land. I have a natural right to liberty. I cannot be free without land. I have a natural right to the pursuit of happiness. I cannot maintain this right without land. Why argue this question, when we have Ireland before us, and Scotland, yea, and even good old England?

The land monopolist holds his acres by the law of force, just as the slave-master held his slave. He has no right to any more land than is necessary to his support. He has a right to a patch six feet long and three feet wide when he is dead, for a grave, (unless happily cremation steps in,) and while he lives he has a natural right to just so much land as when tilled by his own hands will supply his necessities, and no more—and “possession is ownership.” It is not his when he has abandoned it. The land by right belongs to the man that tills it as does the air to the man that breathes it and the water to the man that drinks it. There is land enough in the United States alone, suitable for tillage, to give every man in the world that lives by tilling

the soil, forty acres. Why then need any American be poor and want for bread?

Eight miles northwest from the city of Des Moines is almost an entire township of land, with scarcely a house on it—virgin prairie land, beautiful and rich, as is found in the world; the sod as yet unbroken by the plow, while the land all around is in cultivation.* Here might be dwelling hundreds (I might almost say thousands) of happy families; but a few speculators in Boston and New York are holding it for a big price. What grants of public domain have been given to railroad companies! When the government will allow one man to own thousands of acres of land, and thus retard its settlement, or give him control over the liberty of his fellows, it is a monstrous abuse; but when it grants millions of acres to corporations, language fails—words cannot express the magnitude of the wrong.

A just government will protect property and enforce natural rights. It will not protect property in man, but it will enforce the natural right of every man to life, liberty and the pursuit of happiness. It will not protect the individual in the unjust privilege of owning more land than is needful for his support; but it will enforce the natural right of every man to land enough to afford him subsistence. Every man has a natural right to the field that he tills.

"The earth is the Lord's and the fullness thereof," God has bestowed this bountiful gift upon the children of men; nor did he say "a few may monopolize the land;" but the voice of Truth, which is the voice of God, declares "all men are created equal," all have by nature the same right to this earth and its fullness. The laws of States and nations cannot abrogate the laws of God.

IV. The Law of Wages.

Two boys attend the same school. They are of equal age, of equal strength, of equal health, recite in the same classes, are of equal intelligence. They graduate at the same time, both having the same standing in their classes. They go into business. The one uses as much industry as the other, and is as diligent in business, exercising as much thought and intelligence, and physical power. The one makes perhaps five hundred dollars per day; the other not more than five dollars per day. Why the difference? The question is answered in one word—CAPITAL. The one is rich and has capital to invest. The other is poor and depends upon industry alone. This is all legitimate, but is it right? What equality is there here? It is legal but not right. The laws are framed to help the rich. From the feudal ages down to the present time, wealth has in reality dictated all the laws. They bear hard upon labor. Money increases by its own growth, so to speak. To be sure gold buried in the ground will not increase; but by the laws and customs of society, the possessor of money may double his fortune every ten years. In the language of Des Moines' greatest banker and capitalist,** "Ten per cent interest will eat the world up." This is a great wrong; for thus the few gather the increasing wealth of the State. I lay this down as a fundamental truth; THE LAW THAT ALLOWS ONE MAN TO RECEIVE MORE THAN ANOTHER FOR THE SAME AMOUNT OF PHYSICAL OR MENTAL TOIL, IS WRONG. The times are out of joint when one man can gather a thousand dollars as the fruit of one day's labor while another man working just as hard cannot make five dollars to save his life.

All wealth comes primarily from the ground and is brought

*A. D. 1874.

** B. F. Allen.

forth by the plow. What large cities are to be seen on the deserts? What habitations of men? But go where the soil is rich and productive and you behold population and cities. Where men have to devote every moment of their time to the procuring of their daily bread, there can be no accumulation of wealth. Where bread fails nothing else has any value. In the heart of the Sahara desert Croesus starving might vainly cry "A million of dollars for a loaf of bread." If the world were all barren, so that men could barely, by constant labor, procure food and clothing, there could be no accumulation of capital. Gold could have no value where there was nothing to exchange it for, though one possessed as much as is in the vaults of the bank of England. Money represents surplus products. If there were no products of labor beyond what would satisfy the immediate wants of the producers, money could have no value whatever. Food is first to be looked after, and the abundance or scarcity of food regulates the price of all other products; for one might be in condition to sell even his birthright for a mess of pottage.

It takes nearly all the farmer's surplus grain to pay his taxes. Unless he is to some extent a capitalist, unless he can seize upon the profits of other men's labor, either by holding them as slaves and working them on his plantations, as was the case in the South, or else by robbing them of their hard earnings after the manner of the English landlord, the farmer cannot become rich; because the soil has a limit to its productiveness, and there is a limit to the amount of work one man can do. No vote of House or Senate can make mother earth yield the farmer fifty thousand dollars per year salary, which is equivalent to fifty thousand bushels of wheat. The average yield of wheat per acre is fifteen bushels. It would require one man to plow sow and reap 3333 1-3 acres of wheat to yield fifty thousand dollars worth at the rate of one dollar per bushel. God pays the farmer his salary and it is not a large salary either. One man can farm with his own individual labor not more than eighty acres of tillable land, even of our beautiful prairie and with the aid of all modern machinery and improved farm implements into the bargain. This might produce in wheat an average per year of twelve hundred bushels, or, in corn, twenty-four hundred bushels. So, about twelve hundred dollars per year is all God pays the farmer for his toil. "By the sweat of thy face thou shalt eat bread." Out of this the farmer has to pay for farm implements and machinery, taxes for the support of the Government, purchase clothing and shoes for his family, groceries, etc. The per diem of the farmer is less than five bushels of wheat or ten bushels of corn. The point that I would make is this: If any human being grasps the price of one hundred bushels of wheat for his day's labor, he virtually steals ninety-five bushels of wheat. If he seizes upon only the price of one hundred bushels of corn for his day's work he steals only ninety bushels of corn. Whoever on the face of this earth, where all men are by nature equal, grasps more as the price of his day's labor than God pays the industrious farmer, is a thief and a robber to that extent, and this is one great cause of the inequality of conditions among men.

Since the farmer is limited by the fiat of God, in the amount of his daily earnings, all men should be limited to like extent, by the laws and customs of the country. One man's wages should be just the same as another's, and no more.

But the rich capitalist is allowed by the laws to skim all the cream off the hard earnings of the toiling millions. Thus the laws allow a portion of mankind to seize upon what rightfully belongs to another portion; thus anarchy reigns, and the rights of property are not enforced, guarded or protected.

V. All Serve Each.

Does not every man serve his country that has an honorable occupation? Are not all public servants that labor? I say that every industrious citizen is as much a servant of the public as is the president of the United States. The farmer serves the state by producing what renders the state habitable. He is a more important official than is president or king. Let the conditions of society be such that every man must follow some useful occupation, and let no employment bring higher compensation than the industrious farmer receives from the hand of God. Let an equitable price for daily labor be established, based upon the bounty of mother earth. When no man can monopolize more than his just share of earth's products, (all who are alike industrious receiving like pay,) then all may have ample leisure for mental culture and social enjoyment; but under the present unjust and barbarous system, the many are robbed of almost all privileges of culture and enjoyment.

Society should be so crystalized that every man would occupy an important place in it and feel his responsibility to the public as if elected to the office. It is one man's office to raise grain; another's to make shoes for the public; another's to work in iron; another's to work in wood, etc., all are officials doing service for the State, and should be recognized, and their salaries made sure; and when they become old and worn out in the public service, they deserve to draw a pension as much as any retired army officer.

That all are public officials who can deny? Can the State be maintained, and leave off agriculture and the mechanical arts? Are not the men devoted to these pursuits, essential elements of the commonwealth? Yea, the essential elements. Are they not as important as soldiers to an army? And if the State makes provisions for her soldiers why not for her citizens devoted to her service, as are the farmers and mechanics? Should not the State see, at least that these upbuilders of all civilization are protected in their rights, and not plundered and robbed of their rightful earnings? It should watch over them like a parent from the cradle to the grave.

But some, it is said, have spent much time and money to gain a good education, and ought they not receive higher wages for their labor than those who have no education? President Grant has prepared himself for his high office by much study and sacrifice; ought he not receive higher wages than the common farmer that feeds a threshing machine? The thresher needs little knowledge of books, say you, to fit him for his office, and why should he expect as much for his time and labor as General Grant?

I would try to answer this by saying that according to our theory of government, the State owes every child a good education. The state is expected to prepare its citizens for the office of citizenship; hence our free schools, universities, agricultural colleges, etc., supported at the public charge. General Grant was educated by the government for the profession of the soldier; another boy is prepared by the State in its schools and colleges for the office of the farmer. The State should not be partial, but treat all its children alike. If the State has been partial to General Grant, and has given him better opportunities of acquiring knowledge than it gave the poor farmer that feeds the threshing machine, must the latter be punished all his life for the State's neglect? Must his family be punished and starved for the State's having made a pet one of its children, and neglected another?

One man's children deserve education as well as another's, and one man is supposed to have as great burdens to bear as another. It is the allotted portion of each man to bring up his family. No man can

have any greater work than this to do, unless he has the privilege of nursing his aged parents, or of supporting his orphaned brothers and sisters; but as a rule one man's needs are reckoned as great as the needs of another, and therefore one man's income should be equal to that of another.

The primary object of all human effort is subsistence. It is to be presumed that it requires as much to subsist one as another, therefore the income of each should be the same.

VI. The Menace of Monopoly.

There is a great struggle going on in this country, no less mightily and important because silent and without force of arms. The monster that ate the cable off, worked silently, but diligently, and the consequence was that wanting the cable, the ship was lost. Capital is gnawing off the cable—aye, it is perforating the bottom of the great Ship of State, as if a million of worms were boring gimlet holes through it, until soon the floods will come pouring in and the ship go to the bottom of the sea and there remain forever unless the people awake from their slumber of false security and betake themselves to work at the pumps for dear life.

The people begin to see the danger that lies in excessive wealth in the hands of individuals and petty corporations. It appears to be the rule that in proportion as a man increases his wealth, he loses his patriotism, and when he becomes a millionaire, he scruples not to enter the halls of legislation, to turn by bribery, if possible the representatives of the people from the path of duty. His vanity leads him to suppose that by his superior wisdom he has gotten all his great fortune, and that every man that is poor, is so because he is a practical fool, and that, therefore, republican government is, after all a farce. "Let the poor man be disfranchised" will be the demand made by the rich man after awhile. Rob the people of all their substance first, and then take from them their only means of protection against actual enslavement—the ballot. Pampered politicians will be found ready to betray the people, and to connive at the disfranchisement of the toilers, in the cities, first and afterward in the State at large on the plea that "only tax payers ought to vote."

The people have about come to the conclusion that if rich men and bloated corporations are the natural enemies to freedom and free government, great wealth shall not longer be allowed to concentrate in the hands of individuals and petty corporations, but must be poured into the lap of the State alone. If capital in the hands of individuals and petty corporations is in actual antagonism to human freedom and equality, we must suppress the enemy at all hazards. No man must be permitted to accumulate a vast fortune if the danger lies here. The government of the people, by the people, for the people must be maintained.

Who is to blame if a revolution hasten upon us? Certainly not the laboring men and farmers, but only unprincipled capitalists. It is no fiction, but a notorious fact, the damaging effects of excessive wealth in the hands of private parties and petty corporations upon the country and government. The corporations that plunder the people, openly defy the laws; witness for instance the railroad war in Wisconsin.

But one corporation should be allowed to exist, and that the State itself. All corporations are petty states, and when controlled by a few men are continually making war upon the public welfare. They are only legalized "rings" licensed to defraud and plunder the people. There is not a single corporation in existence except the State, that is not a scourge to the public. Let us look at the objects to be accomplished—

ed by a petty corporation, as insurance for instance. If insurance is a good thing, the lives, and the property of all citizens ought to be insured. Then the State ought to take hold of it. It was so of old, that if the cabin of the back-woodsman was burned, and his rude furniture and household goods destroyed, the neighbors came together and built him a new cabin—a better one, perhaps, than the first, and fitted it up again so that the settler's latter estate was, as a general rule, better than his former. Here was practical insurance. So the people, as a body, should make good the loss of individuals. The State might insure every man's life, and every man's property, and it would be little heavier tax upon the public, than the insurance companies levy at present. See the millions (almost) of useless men supported by the public, as insurance agents and officers. The State should see to this magnificent charity, and not leave it to private companies for the "charity" of petty corporations is only to plunder the public, and enrich themselves. Let the office of every corporation (if it be a good office) be assumed by the great corporation—the State—which is responsible directly to the people; and let no man be permitted to become so rich as to be independent of the people—so rich that he can spend millions to corrupt legislation; for then he is a petty sovereign and a practical enemy to American freedom.

VII. Love and Brotherhood.

These reforms must come for man is destined to rise to a higher plane of civilization, and with true civilization comes the realization of the highest Christianity. The people are struggling toward emancipation from the thralldom of short-sighted selfishness. We read of attempts at co-operative farming, co-operative factories, etc. This means a willingness that others should be as well off as ourself—a willingness to be equal with our neighbor, and not above him. And then the Trades Unions, and the Grange organizations are educating the people up to a higher and truer love and brotherhood that will become general. Societies and lodges will be merged into the great society—the State,—of which all are members and brethren; a society of mutual helpfulness, of mutual benefits, of mutual love and good will, wherein my neighbor's child will be as dear to me as my own; and every child will be blessed in my eyes; and every helpless creature shall have a lodgement in my heart of hearst; and my love shall be so intense as to shine brightly upon all the little ones of earth and upon all who reach up their hands for help—then will each man be indeed a very Christ of love, radiant with the spirit of the Divine Teacher.

PART THE SECOND.

Discourses of Religious Freedom.

(Things New and Old of Christianity and Liberty -- Printed A. D., 1874)

Discourse The First.

THE AMERICAN CHURCH.

(A Plea for Non-Sectarianism.)

Christianity is democratic.*

"A free commonwealth," says Milton, "was not only held by wisest men in all ages, the noblest, the manliest, the equalest, the justest government,

The most perfect example of a democrat was Christ himself. The common people were his especial favorites and friends. They heard him gladly. The New Testament is full of expressions like this: "The chief priests and elders would have laid hands on him to kill him; but they feared the people." No other leader ever put the hierarchy so much in dread of the people. The mission of Christianity in the world is to bring up the people to an assertion of their strength, that all kings may fear them, and finally yield all power into their hands. Thus, we find, in America, Christianity has asserted itself, and the people control. So, we may truly say, America is a great christian society because it is free. The church of America is America, with all its yearnings and strivings for the elevation of the people. The common school is Jesus casting out the demon Ignorance. The humane institutions all belong to Christ. It is Jesus working, raising the dead, cleansing the lepers, healing the sick. The railroads and telegraphs, and steamboats, are themselves miracles of Christ. Jesus, we may truly affirm, made all these grand works; for the progress of the people in overcoming material creation, is in proportion to the progress of Christianity in subduing the spiritual. Christianity is subduing the wilderness making the rough places smooth. When the world shall be filled with the knowledge of the Lord as the waters cover the sea, the desert will blossom literally as the rose. The time will come when the great desert, Sahara itself, shall be a garden of flowers. Man will subdue it. Machinery will lift water from reservoirs deep down in earth. Artesian wells will be avenues of moisture from below. But Christ must first accomplish his great work of subduing all things unto himself, when men shall learn war no more, and democratic governments shall be universal, and to love his neighbor as himself shall be the universal law of life. The capital expended in

the most agreeable to all due liberty and proportional equality, both human, civil and christian, most cherishing to virtue, and true religion, but (I may say with greater probability,) plainly commended, or rather enjoined by our Savior himself to all christians, not without remarkable disallowance, and the brand of Gentileism upon kingship. God in much displeasure gave a king to the Israelites, and imputed it a sin to them that they sought one; but Christ evidently forbids his disciples to admit of any such heathenish government. "The kings of the Gentiles," saith he, "exercise lordship over them, and they that exercise authority upon them are called benefactors; but ye shall not be so; but he that is greatest among you, let him be as the younger, and he that is chief as he that serveth."

The occasion of these his words, was the ambitious desire of Zebedee's two sons to be exalted above their brethren, in his kingdom, which they thought was to be ere long established upon the earth. That he speaks of civil government is manifest by the former part of the comparison, which implies the other part to be always in the same kind. And what government comes nearer to the precept of Christ, than a free commonwealth, wherein they who are greatest, are perpetual servants and drudges to the public; neglect their own affairs, yet are not elevated above their brethren, live soberly in their families, walk the streets as other men, may be spoken to freely, familiarly, friendly, without adoration."

Not only from the Bible did our ancestors gain their independent ideas, but from the example of the primitive churches also:

"Let none," remarks Moshlem, "confound the bishops of the primitive and golden period of the church, with those of whom we read in the following ages; for, though they were both designated by the same name, yet they differed extremely in many respects. A bishop during the first and second centuries, was a person who had the care of one christian assembly, which at that time, was, generally speaking, small enough to be contained in a private house. In this assembly he acted not so much with the authority of a master, as with the zeal and diligence of a faithful servant. The churches also, in those early times, were entirely independent, none of them subject to any foreign jurisdiction, but each one governed by its own rulers and its own laws."

Jones, in his Church History, says:

"In fact, scarcely any two things could be more dissimilar than was the simplicity of the gospel dispensation, from the hierarchy established under Constantine, the Great. . . . Under him, the christian church was remodelled, the Government of which was as far as possible, arranged conformably to the government of the state."

maintaining the armies and armaments of the world for one century, and the talent and energy thus worse than thrown away, were sufficient to transform the great desert into a fruitful garden.

The heaven of Christianity has made America. It peopled this continent. It planted the germs of freedom. The tree of liberty that overshadows us is Christianity. Christ hath indeed made us free. Christianity is the "love the Father hath bestowed upon us," and hath awakened among us and in us. It is not sect.

Education of the masses is dispelling the false ideas, and the people see now that all sects are essentially one. That the cry, "Lo! the christian religion is in danger," is a false alarm—that, in the direction of knowledge and virtue, and love, men cannot get outside of Christianity; for the religion of Christ is one with enlightened humanity. The kind hearted man is a Christian, though he may not be labeled such. The soldier that dies willingly for the good of others, has in him the mind of Christ. The mind of Christ is Christianity. It is self-sacrificing benevolence.*

But what is the creed of the American church? It is the creed of Christ: THE FATHERHOOD OF GOD—THE BROTHERHOOD OF MAN.

The time is not distant, when, in this country, sectarianism will be no more. Then the words "Baptist," "Methodist," "Presbyterian," "Universalist," "Unitarian," etc., will be like the shells of locusts upon the reeds in the lake. The names of the sects may survive; but the sects themselves will have taken their flight. Freedom of conscience will be universal. Preachers will no longer wear ball and chain. They will be free. Of "no sect whose tenets they must respect," (as Beecher says of John the Baptist,) "they will listen to the voice of God in their own souls and speak right on." The minister will then go forward uncatechised by a council of bishops, as to theological tenets, recognizing only the call of God; for if God call one to preach the

*"Robert Falconer was walking through the vilest part of London at midnight on his mission of mercy and helpfulness, and hearing a slam, rushed in the direction of the noise, and saw the form of a woman sprawled upon the sidewalk a lifeless body. She had been dashed from the door of a gin-shop by the brutal vendor of spirits, and the rumpus had already called to gather quite a crowd of the wretched, animalized population. Two little children of the poor, dead mother were clinging to the corpse, and their pitiful cries and frantic screams touched even these debauched hearts. Falconer took the corpse, with the assistance of his friend and co-laborer, George Gordon, and committed it to the charge of a near shop-keeper for the night, and next day personally attended to the matters and expenses of the funeral. But what of the little orphan children! That same night Falconer took one to his arms and handed the other to Gordon, and said: "Come, Gordon; let us go." "Go where?" said Gordon. "We must take care of these little angels," was the reply. On they went, until coming to a house in another quarter of the city, Falconer rang the bell which was answered by a servant, of whom Falconer inquired: "Is Miss St. John in?" "Yes, sir," the servant answered; "but, sir, you know, sir—why, sir, it is very late, sir, and Miss St. John has retired, sir." To all this Robert only replied: "Yes, I know all about it. Here are two of God's little ones which I wish Miss St. John to take care of. Good night." And off these Protestant Brothers of Divine Service started. George Gordon was just getting his endowment of grace and glory, and surprised at Falconer's way of doing such things, meditated and mused awhile, and finally broke the silence by saying: "Falconer, what sort of a place is this? Who is Miss St. John? Is this an orphan asylum?" "Oh, no. It is not an orphan asylum exactly. Miss St. John belongs to my church, and it is a tenet in our creed to do the thing that needs to be done," said Robert. "But what will she do with the children?" was the next question. "She will give them a bath right away, put nice clean night-gowns upon them, give them some porridge, then give each a sweet, dear kiss, and put them to bed, and then tomorrow when they wake up, she will kiss them again, and then do the thing that needs to be done as it is made plain to her," was the prompt answer.

"Well, now, Falconer, what is this church to which you and Miss St. John belong? what is your creed, and what your ritual?" "Well," said Robert, "we have no creed, we have no ritual, and no forms and rites, except we do the thing that lies next to us—the thing that needs to be done, and ours is the Church of Divine Service."—Rev. Laird Collier.

Gospel why must he ask the ordination of men? Nearly every minister in Christendom feels hampered by the fetters the fathers have forged for their sons, the "tenets of the sects." But these fetters are falling to the ground broken, never to be again welded. All Christian preachers begin to feel that the fundamental truths of religion are not in keeping, exclusively, of any one denomination; but belong to all. It is now discovered that there is really no opposition to the essential doctrines of the Christian religion, among thinking men—that the pruning knife might be well applied to the non-essential, or "peculiar doctrines." They stand as "walls of division." All men might then step upon the one broad platform of Christian Theism.

Miner Raymond, D. D., of the Methodist Episcopal church, (Professor of Systematic Theology in Garret Biblical Institute,) makes the following statements, in an article printed in the Northwest Christian Advocate, Vol. 20, No. 28. He says:

"It is conceded that the New Testament contains a system of pure Theism. What it affirms or implies respecting the being and attributes of God; the distinction between right and wrong; the freedom, responsibility and immortality of man, and the rewardableness of Divine worship, is generally regarded as eminently rational. The truthfulness of New Testament affirmations on these subjects, is seldom, almost never, questioned. Moreover, it is conceded that Christianity surpasses all other systems of religion, in the purity of its teachings on these topics, and most thinkers are willing to admit that there is nothing in the system necessarily antagonizing, or corrupting its pure and rationalistic theism.

"New Testament ethics meet with no opposition worthy of notice. All seem to admit that the Christian code excels all others in every characteristic which should belong to a system of moral precepts; that it is easily and clearly apprehended, universally applicable and obligatory; is sustained by Divine authority, and sanctioned by a rational anticipation of future retributions. There are in the Holy Scriptures, in the form of doctrial teachings, many statements of well known facts—facts which cannot be successfully denied, and are not, therefore, often controverted.

"That man is created under law—is consciously subject to authority—has transgressed law, and is therefore exposed to penalty; that he is in character inclined to evil—that most men seem ignorant of their greatest good; or, if not ignorant of it, indifferent to it; or, what is worse, wholly occupied with, and interested in, what are evidently in comparison mere trifles—that man needs such instruction as the Bible gives, and such a Savior as it declares Christ to be, and many other affirmations are statements of facts too manifest for controversy.

"What then, are the points of attack? Chiefly these: The essential deity of Christ; a vicarious and propitiary atonement for sin; the personality of the Holy Spirit; a supernatural agency in the conviction, conversion, and salvation of the human soul; justification by faith alone; and the eternity of the punishment of the wicked. These doctrines are evidently above and beyond the range of rational thought; no man can receive them who admits no other than rational evidence as the basis of his faith; unless there be indubitable proofs that God has declared these doctrines to be true, no man can reasonably be expected to believe them. But the Bible most evidently appears to teach them." * * *

"No rational being can be required or expected to believe or act, in reference to any matter, unless he have some reason for his faith and conduct."

"Though the peculiar doctrines of Christianity be left out of account

as doubtful, yet religion does not die, and the Bible remains, claiming an unchallenged supremacy in the purity, perspicuity, and practicability of its theistic teachings."

Thus that very learned divine, Dr. Raymond, of the great Methodist Episcopal church, gives up the whole ground, so far as sectarianism is concerned, when he avows, that "though the peculiar doctrines of Christianity, (i. e., the deity of Christ, vicarious atonement, eternal punishment, etc.,) be left out of account as doubtful, yet religion does not die, and the Bible remains, claiming an unchallenged supremacy in the purity, perspicuity and practicability of its theistic teachings." The doctrines, (he admits,) that reach out beyond pure theism are not sustained by reason and "unless there be indubitable proofs that God has declared those doctrines to be true, no man can reasonably be expected to believe them."

I turn to Webster's dictionary and find the word "indubitable," to mean "not to be doubted," "unquestionable," too plain to admit of doubt."

Now that the doctrines of Christ's "essential deity," "a vicarious and propitiatory atonement," "the eternity of the punishment of the wicked," are too plainly taught in the Bible, to "admit of doubt," no one can truthfully affirm, because those doctrines are combatted as unscriptural by learned and able men.

There are heaps of documents, sermons, tracts, and books, in which are denied, on scriptural grounds, all these "peculiar" doctrines of Evangelical Christianity. They have been opposed by learned men in all ages of the church. Who that has read history, can deny that these doctrines were not general, but exceptional, during the first four centuries of the Christian era, and were not then considered "orthodox?" The professed Christians in the United States and in Europe, who do not believe that the Bible teaches the "exceptional and the peculiar" doctrines are numbered by the millions. So, there are not "indubitable proofs," that the "Bible has declared these doctrines to be true."

Thus, we behold sectarianism undermined and falling to the ground.

And thus it is, by the clearest inference admitted, that the Theism of the New Testament is to become the prevailing religion.

For the benefit of those of my younger hearers, who may not clearly understand what Christian Theism is, I will endeavor to define it.

It is the religion that Jesus of Nazareth professed. He defines it on one occasions as follows, quoting from Moses:

"Hear O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Thou shalt love thy neighbor as thyself."

Again he says:

"God is a spirit; and they that worship Him, must worship Him in spirit and in truth."

And again:

"Resist not evil; love your enemies; bless them that curse you; do good to them that hate you; pray for them which despitefully use you and persecute you."

"Overcome evil with good." "Be ye perfect even as your Father in Heaven is perfect."

These words of Christ define Christian Theism.

(1.) OF GOD:

That He is One.

That He is a Spirit.

That they that worship Him, must worship Him in spirit and in truth.

That He is our Father in Heaven.

(2.) OF MAN.

That he is our brother, and to him is due the love that we entertain for self. That evil is to be overcome of good; which must lead and is leading on to the suppression of all cruel punishments, and the end of wars, the establishment of schools of reform for criminals and to the education of all classes, and the realization of perfect liberty and equality among men; which must result in the complete development of human nature until man is become perfect—like a beautiful and ripe apple, or a blooming rose—nothing wanting, having risen “unto the measure of the stature of the fulness of Christ.”

Thus the “signs of times” indicate to us the church of the future, when speculative theology will no longer engage the attention of mankind—but the practical and plain doctrines of Christianity—that no man can misunderstand—about which there is no dispute—shall have become the bond of union, and all will be “one,” and the prayer of Jesus will be fully and completely answered. The Savior said:

“Neither pray I for these alone; but for them also which shall believe on me through their word; that they all may be one, as thou Father art in me, and I in Thee, that they also may be one in us, * * * and the glory which Thou gavest me, I have given them, that they may be one, even as we are one, I in them, and Thou in me; that they may be perfect in one.”

For, if the petitions of Jesus be not answered, can we hope that our prayers may ascend to the throne of the Father? and if this prayer (or, rather, prophesy,) receive an answer and fulfillment, must not then, the unity of all Christians be accomplished?—not made one, as in the dark ages, by fire and faggot; but cemented together by the spirit of God, dwelling in the soul; for if we “love one another, God dwelleth in us.”

That the world is becoming Christianized is evidenced in the sympathy and practical charity of to-day for the unfortunate. The relief sent to burnt-up Chicago, the abolition of capital punishment in our own State, the passage of laws for the protection of the poor drunkard, and his wife and little ones, instead of his imprisonment and degradation, and the impoverishment of his family by fines heaped upon him for his weakness and inability to resist temptation. Christianity is the “law of kindness” in full force. When all our laws evidence love, and sorrow, and pity for the unfortunate, and erring, and sinful, then will the heaven of Christianity have begun to work in the hearts of our people; but as long as we entertain the idea that Christianity is a system of cold, abstract theology—to be assented to by the intellect; and that he is a true christian who believes certain theories, and is “sound in the faith,” or belief of “Trinity,” etc., and is punctual in going to church, and taking sacrament, and regular in prayer; though cruel and bitter towards those who do not believe as he does; ready to persecute and injure his neighbor, who, he thinks, is “sending souls to hell,” by his erroneous “belief;” hindering him from securing work and earning bread for his little ones—I say, as long as we entertain these cold ideas, and cruel and bigoted notions—though punctual in rites and prayers, are we in the condition of those of whom Jesus said:

“Woe unto you scribes, pharisees, hypocrites: for you pay tithe of mint, anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith. * * * Behold I send unto

you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city."

But I thank God that these bigoted notions belong now only to the ignorant; and the prevalence of our free school system for a few generations, will drive away this blight from our land, and the people will come to see that Christianity is LOVE TO GOD AND LOVE TO MAN; and not the worshipping of theories and creeds.

"Creed" was the Baal of the idolatry of our fathers. Creeds of sectarianism are as much idols, as the gods of wood and stone of the heathen;* and a word spoken against the "creed," was, by our fathers, resented with tumult like that, when the cry was raised at Ephesus, 'Great is Diana of the Ephesians.'

But as ancient paganism yielded to Christianity, so modern paganism, (creed worship,) is yielding to the religion of Christ.

The American church is the beautiful city, coming up out of the ashes of old—built up by the spirit of love that is abroad in the land.

Discourse the Second.

LIBERTY OF CONSCIENCE.

(An Historical Lecture.)

"Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5: 1.

To know the value of our liberties, we must know what it is to be without them; and this knowledge we can gain only by a careful study of history. There is no part of our liberties so precious as that which was styled by our fathers, "liberty of conscience"—the right secured to us by the clause of the Federal and State Constitutions, prohibiting the making any law respecting the establishment of religion or interfering the free exercise thereof. More persons, as appears by the records of history, have been deprived of life on account of religion, than are now living in the world; and how many have been deprived of liberty and reduced to poverty on the same account? Two hundred thousand Protestants are said to have been slain by the Roman Catholics. In Ireland, in the year 1641!** Cromwell afterwards avenged the slaughter of these by brutally massacring thousands of Irish Roman Catholics. Millions of lives of Franks and Saracens were swallowed up in the crusades. Ever since the conversion of Constantine, until the present age, Christianity has leaned upon the sword. Jesus proclaimed peace on earth, good will toward men." He was not the author of persecutions. The doctrines of the New Testament are averse to "doing evil that good may come." But ever since Christianity became the religion of the Roman Empire, until the year 1688, when William and Mary ascended the English throne, and the brief period between the death of Charles I. and of Oliver Cromwell, non-conformity to the established religion—its ceremonies and doctrines, was a crime against the State. In England, in the year 1592, the following law was passed.

"If any person above the age of sixteen, shall obstinately refuse to repair to some church, chapel, or usual place of common prayer, to hear divine service, for the space of one month, without lawful excuse, or

*"The creed and the idol are alike designed to define God, to limit the finite, to make the unseen visible, to represent, in a tangible manner, God and others in the spirit world."—N. Sumner, *ed.*, in *Christian Pulpit*, 1873.

** See Neal's History of the Puritans.

shall at any time, forty days after the end of this session, by printing, writing, or express words, go about to persuade any of her majesty's subjects to deny, withstand, or impugn her majesty's power or authority in causes ecclesiastical, or shall dissuade them from coming to church to hear divine service, or receive the communion according as the law directs, or shall be present at any unlawful assembly, conventical or meeting under color, or pretense of any exercise of religion, that every person so offending and lawfully convicted, shall be committed to prison without bail, till they shall conform and yield themselves to come to church, and sign a declaration of their conformity. But in case the offenders against this statute, being lawfully convicted, shall not submit and sign the declaration within three months; then they shall abjure the realm, and go into perpetual banishment. And if they do not depart within the time limited by the Quarter sessions, or justices of the peace; or if they return at any time afterwards without the queen's license, they shall suffer death without benefit of clergy."

Be it borne in mind that this law was passed in Protestant England, under the reign of "good Queen Elizabeth"—not in a Roman Catholic kingdom—and that, under the workings of this law, many hundreds of families of humble worshippers of God, were driven into banishment from their homes and native country; and many devoted men and women were put to death, "without benefit of clergy"—thus consigning them (as was believed by those inflicting the punishment) to an endless hell. This law was passed at the instigation of the bishops of the Church of England. By the workings of this and similar laws, God brought about the settlement of the United States with God-fearing men and women; and He, (bringing good out of evil, and causing the wrath of man to praise Him,) is building up here a nation that will be the means, in His hands, of giving liberty to the oppressed of all nations, by tearing down all "thrones, and dominions, principalities and powers," and trampling into dust the "rulers of the darkness of this world," and thus bring in the reign of the Messiah. Let it also be ever borne in mind that the Saviour himself was put to death, not by the "common people," who "heard him gladly;" but by the "chief priests and elders," who apprehended him by night, not daring to arrest him by day, though he appeared openly, teaching in the synagogues. The people loved him—believed on him—followed him in such multitudes that they "trode one upon another"—thousands upon thousands going after him wherever he went. The arrest, trial and crucifixion of Jesus our Saviour, by the chief priests and elders, is but a picture of all the persecutions that have been in the world. The following example is one among thousands not less cruel, that might be copied from English history.

Dr. Leighton, a Scot's divine, for writing a book against the hierarchy of the Church of England, entitled "Appeal to Parliament, or Zion's Plea against Prelacy," was arrested and tried in the year 1630. The defendant in his answer, avowed the writing of the book, denying any ill intention, his design being only to lay before the next Parliament, for their consideration, a true account of the oppressions of the bishops. He says in his book: "The bishops are men of blood. We do not read of greater persecutions and higher indignities done towards God's people, in any nation, than in this, since the death of Queen Elizabeth." He calls the prelacy of the church anti-christian. He declaims vehemently against canons and ceremonies, and adds: "The church should have her laws from the Scriptures; and no king may make laws for the house of God." The court adjudged unanimously, for this offense, "that the doctor should be committed to the prison of Fleet, for life, and pay a fine of ten thousand pounds (nearly 50,000 dollars,) that the high commission should degrade him from his mini-

ry, and that then, he should be brought to the pillory at Westminster, while the court was sitting and be whipped. After whipping, be set the pillory a convenient time; have one of his ears cut off, one side of his nose slit, and be branded in his face with a double SS, for power of sedition; that then he should be carried back to prison, and after a few days be pilloried a second time in Cheepside, and be there likewise whipped, and have the other side of his nose slit, and his other ear cut off, and then be shut up in prison for the remainder of his life. "Bishop Laud," says the Historian Neal, "pulled off his cap, while the merciless sentence was pronouncing, and gave God thanks."

The poor prisoner, Dr. Leighton, after being punished as above, and lying in prison ten years, petitioned the Long Parliament for release:

"I was apprehended," he says, "while coming from sermon by a high commission warrant and dragged along the street with bills and staves, to London House. The jailer of Newgate being sent for, clapped me in irons, and carried me with a strong power into a loathsome, ruinous dog-hole, full of rats and mice, that had no light but a little grate; the roof being uncovered, the snow and rain beat in upon me; having no bedding, nor place to make a fire, but the ruins of an old smoky chimney. In this woeful place I was shut up for fifteen weeks, nobody being suffered to come to me, till at length my wife was admitted. * * * At the end of fifteen weeks I was served with a subpoena on an information laid against me by Sir. R. Heath, Attorney General, whose dealing with me was full of cruelty and deceit; but I was then sick and in the opinion of four physicians, thought I should be poisoned; because all of my hair and skin came off; that in the height of my sickness, the cruel sentence was passed and executed, November 26, the following, when I received thirty-six stripes upon my naked back, with a three-fold cord, my hands being tied up to a stake, and then stood almost two hours in the pillory, in the frost and snow, before I was branded in the face, my nose slit, and ears cut off; after this I was carried by water to the Fleet, and shut up in such a room that I was never well, and after eight years, was turned into a common goal, where I have now lain two years."

This memorable Parliament released him from prison, voted him satisfaction for his sufferings, (he was then a man seventy-two years of age,) and afterwards impeached Arch-Bishop Laud, for his many tyrannies, and brought him to the scaffold, where he was beheaded.

Persecution was unknown in England before the latter end of the fourteenth century, when the followers of Wickliff began to be delivered over to the civil power to be burned. During the reign of Richard

it was enacted that all who preached without license against the catholic faith, or the laws of the land, should be arrested and kept in prison until they "justified themselves according to law and reason and the holy church," etc. When Richard II was deposed and the crown usurped by Henry IV, in order to "gain the good will of the clergy" a law was passed by which the king's subjects were put from under the king's protection and left to the mercy of the bishops in their spiritual matters, and might upon suspicion of heresy be imprisoned and put to death without presentment or trial by jury. In the beginning of Henry V, a new law was passed against the followers of Wickliff, "that they should forfeit all the lands they had in fee-simple, and their goods and chattles to the king." By virtue of these statutes, the clergy of the catholic church inflicted numberless cruelties upon the people. If any one denied them, any degree of respect or those profits they pretended were their due, he was immediately suspected of heresy, imprisoned and most probably put to death.

In the year 1530, Henry VIII, threw off the yoke of Rome, when

by law the king became the head of the English church. The church of England retained the persecuting principles of the church of Rome; and all protestant churches that ever had power are guilty of the blood of martyrs. Among the earliest martyrs burned by the church of England, were Rev. Mr. Hitton, burned at Smithfield in 1530; the Rev. Mr. Bilney, burned at Norwich, in 1531; Mr. Byfield, James Burnham, besides two men and a woman at York. In the year 1532. Mr. John Frith, an excellent scholar of the University of Cambridge, was burned at Smithfield, with one Hewett, a poor apprentice for denying the corporal presence of Christ in the sacrament. These under Henry VIII,—under Edward VI, persecutions continued with great cruelty—the mild and humane young king being pushed on to this bloody work by Archbishop Cranmer. Says the historian Neal:

"Joan Bocher, or Joan of Kent, obstinately maintained that Christ was not truly incarnate of the Virgin, whose flesh being sinful he could not partake of it; but the Word by the consent of the inward man in the Virgin took flesh of her. These were her words, a scholastic nicety, not capable of doing much mischief, and far from deserving so severe a punishment. The poor woman could not reconcile the spotless purity of Christ's human nature, with his receiving flesh from a sinful creature, and for this she was declared an obstinate heretic and delivered over to the secular power to be burned. When the compassionate young king could not prevail with himself to sign the warrant for her execution, Cranmer employed his superior learning to persuade him. He argued from the practice of the Jewish church in stoning blasphemers, which rather silenced his highness than satisfied him; for at last when he yielded to the Archbishop's importunity, he told him with tears in his eyes, if he did wrong, since it was in submission to his authority, he should answer for it to God. This struck the Archbishop with surprise, yet he suffered the sentence to be executed: nor," continues the author, "did his grace renounce his burning principles as long as he was in power. for about two years after, he went through the same bloody work again. One George Van Paris, a Dutchman, being convicted of saying that God the Father was on God, and that Christ was not very God, was dealt with to abjure, but refusing, he was condemned in the same manner, with Joan of Kent and on the 25th of April, 1552, was burned at Smithfield. He was man of strict and virtuous life, and very devout. He suffered with great constancy of mind, kissing the faggots that were to burn him. No part of Archbishop Cranmer's life," adds the historian, "exposed him more than this. It was now said by the papists that they saw men of harmless lives might be put to death for heresy by the confession of the reformers themselves. In all the books published in Queen Mary's days justifying the severities against the protestants, these instances were always produced, and when Cranmer himself was brought to the stake, they called it a just retaliation. But," says he, "neither this nor any other arguments could convince the divines of that age of the absurdity of putting men to death for conscience's sake."

Of the persecutions of the protestants by the Roman catholics during the reign of Queen Mary, from 1553 to 1558, Neal says: "The victims were led by companies to the stake. During the five years of her reign, two hundred and seventy-seven persons were burnt to death for their religion, on the island of Britain, of whom were five bishops, twenty-one clergymen, eighty-four tradesmen, one hundred husbandmen, laborers, and servants, fifty-five women and four children. Besides these there were fifty-four more under prosecution; seven of whom were whipped, and sixteen perished in prison, the rest were making themselves ready for execution, when Mary died, and the sufferers

were released from prison by Elizabeth, who, though less given to burning, was nevertheless a bitter persecutor of such as would not conform to the rites and ceremonies of the church of England, many being put to death. "She understood not," says the historian, "the rights of conscience in matters of religion. More sanguinary laws were made in her reign than in that of any of her predecessors. Her hands were stained with the blood of papists and puritans. The papists were executed for denying her supremacy, and the puritans for non-conformity."

The puritans first appeared in England during her reign. To them belongs the credit of being the earliest advocates of religious toleration; yet they were not willing to admit, before the beginning of the eighteenth century, a toleration of Roman Catholics, and their hands are stained with the blood of Quakers. John Biddle, a Unitarian, was condemned to death for his religion, by the Long Parliament, but sentence was not executed. The opinions of a strong party of the puritans, at a very early day, favored entire religious freedom. Sir Henry Vane the younger, stands as a bright example of this class.

"Sir Henry Vane," says Forster, "never ceased to urge with all the strength of his passions and the subtlety of his intellect, a universal toleration of sects and opinions. It was his profound and allwise maxim, whether in civil or religious polity, that every one should be perfectly free, and every one perfectly equal in the eye of the law."

I will quote the entire paragraph, as it gives so beautiful a picture of one of the noblest of men, a martyr, who gave his life in defense of the liberties we now enjoy. The name of Sir Henry Vane I revere next to that of Washington.

"All exclusive privileges," adds Forster, "whether of church or state, he utterly abhorred; and equally did he abhor every form of bigotry or persecution, whether exercised by political or ecclesiastical institutions, by societies or individuals; while of all these principles he emphatically proved the sincerity, by carrying them out into practice, without partiality, or exception, even when their operation was in favor of those whose sentiments he most disliked; for dreading the power of the Pope, great in that day, and opposed to the church of Rome, he yet flung all his energies in support of Catholic emancipation, careless of the rage of Protestant contemporaries, and the denunciation of Richard Baxter himself; nor, be it ever forgotten, that when John Biddle, the founder of the denomination of Unitarian christians throughout England, was arraigned for publishing his opinions, the younger Vane, the enthusiastic champion of the Geneva Calvinists, stepped forth in his defense, and labored with untiring zeal to protect him from the blind intolerance of the age. To the last hour of his life, as through all its changes and vicissitudes, he maintained the faith, which in her days of danger, and persecution threw its shield before Mrs. Hutchinson."

Thousands of protestants were forced to go into exile during the reign of Mary. A congregation at Frankfort was permitted to worship in the same church with the French protestants. Their minister was Mr. John Knox. He and a part of his congregation began to believe that the formal worship of the Church of England was too much like Popery, and they therefore, being in a foreign country, moved to lay aside the ritual adopted by King Edward, and take up with a more simple mode, more like that adopted by their protestant brethren in France and Switzerland. They in pursuance of this thought, sent a letter to John Calvin, of Geneva, to know what he would advise. He answered that "It behooved the learned, grave and godly ministers of Christ to enterprise further and set up something more

fled from rust and purer. I cannot tell what they mean who are so fond of popish dregs." Here was the beginning of English puritanism. Knox took his followers to Geneva, where they remained until the accession of Elizabeth to the throne, when the congregation returned to England and sowed there the seeds of non-conformity, and Knox himself went to Scotland, and kindled there the fires of the reformation. The controversy with the puritans had but a small beginning, viz. The imposing of popish habits and a few indifferent ceremonies; but it opened by degrees to a reformation of discipline, and at last the doctrinal articles were debated. "The queen would not part with a pin out of the hierarchy, nor leave a latitude in the most trifling ceremonies; but insisted upon an exact conformity." For objecting to square caps, priestly robes, and trifling ceremonies, thousands of godly ministers and pious men and women, were driven from their homes and country into perpetual banishment; exorbitant fines were imposed; many were left to perish in prison, and multitudes were put to death. The puritans soon separated into many sects, Presbyterians, Independents, Baptists, etc.

The Roman Catholics, under Lord Baltimore, have the honor of having been the first to declare for religious liberty in America. The legislature of Maryland, in 1649, declared by law, that "no persons professing to believe in Jesus Christ, should be molested in respect to their religion, or in the free exercise thereof, or be compelled to the belief or exercise of any other religion, against their consent. But whatsoever person shall blaspheme God, or shall deny or reproach the Holy Trinity, or any of the three persons thereof, shall be punished with death." But even this limited toleration was more liberal than was ever before granted by law, in any country of the world. This law was passed at the same time that the Roman Catholics of France, were massacring and banishing the Protestants of that country. Why this liberality in the Catholics of that day, in this country, when even to-day, the Pope forbids Catholic Princes from tolerating Protestants in their dominions, as is shown by the instructions sent from Rome to Maximilian, in Mexico? The truth is, that the Catholics of Maryland, in granting liberty to others, were only asking quarter for themselves. The same year, (1649) in which that celebrated law was passed in Maryland, the puritan commonwealth was established in England, Charles I. being beheaded. Eight years before, the Catholics of Ireland massacred 200,000 Protestants: "Rising suddenly, and having secured the principal gentlemen, and seized their effects, they murdered the common people in cold blood, forcing many thousands to fly from their homes, naked, into the bogs and woods, where they perished with hunger and cold. Some they whipped to death; others they stripped naked and exposed to shame, and drove them like herds of swine, to perish in the mountains. Many were drowned in rivers: husbands were cut to pieces in the presence of their wives; wives and young virgins abused in the sight of their nearest relatives."* Yes, the year of 1649, when the Catholics saw the expediency and need of toleration in Maryland, witnessed the descent of Oliver Cromwell, and his forces into Ireland, where he wreaked a bloody vengeance on the Catholics. If the Catholics of Maryland had shown a disposition to persecute, if they had given Cromwell even a pretext, (so great was his hatred of the papists,) he would have expelled them from the continent of America. Out of the fires of intolerance and persecution, Liberty walked forth clothed in her beautiful garments.

Roger Williams was a conscientious advocate of universal toleration in matters of religious belief. "He was the first person in modern

*Neal.

Christendom," says Bancroft, "to assert in its plentitude, the doctrine of liberty of conscience, the equality of opinions before the law." From this noble puritan, Sir Henry Vane, the Younger, learned his lessons of religious freedom. While in Massachusetts, Vane made the acquaintance of the founder of Rhode Island, and they kept up a correspondence ever after, while they lived. Roger Williams was the founder of religious liberty. He was banished from the colony of Massachusetts, for advocating the "Sanctity of conscience." "The civil magistrate," he contended in 1631, "should restrain crime; but never control opinion; should punish guilt, but never violate the freedom of the soul." Said he, "the doctrine of persecution for cause of conscience, is most evidently and lamentably contrary to the doctrines of Christ Jesus." This lesson was learned by Williams in the school of persecution.

It will be seen hereafter, in what school William Penn learned that it is wrong to punish men for conscience sake. The other colonies in order to attract settlers to their borders, were led to pass laws in favor of religious liberty—Maryland, Rhode Island and Pennsylvania, being from their foundation, asylums for the oppressed and persecuted of all religious denominations.

But the affairs of the English at home had great influence on the growth of liberty in America. In the article of government, under which Cromwell assumed the office of Lord Protector of the Commonwealth of England, is this clause:

"None shall be compelled to conform to the public religion by penalties or otherwise, but that endeavors be used to win them by sound doctrine and the example of a good conversation."

But full liberty was not extended to "popery or prelacy." This was the farthest advance toward an entire religious freedom that had ever been made by any christian nation of Europe.

John Robinson was the father of the Independents; and it is worthy of note that the sect which settled New England, and laid the foundations of our present free and happy Republic, brought to a successful conclusion, under the leadership of Cromwell, the civil war in England and gave that nation a commonwealth, which, though it lasted but a few years, rendered the name of England illustrious. She has greater reason to be proud of the period of her history between 1640 and 1658, than of any other part of it. Cromwell's Ironsides can never be forgotten, and the ideas of "rights and liberties" given the world by the actions of the Long Parliament have produced a mighty result. This republic then began to exist in the thoughts that emanated from the minds of Elliot, Pym, Hampden, Vane, and Milton. During that period England was a terror to the monarchs of Europe—and Macaulay says, "The Pope trembled in the Vatican." With the restoration of monarchy returned the bishops, the Church of England and persecutions. Eight thousand Presbyterians, Independents and Quakers perished in prison during the reign of Charles II. for non-conformity. Sixty thousand persons suffered on religious account during his reign. Great multitudes retreated to America. The loss to the dissenters by fines during this period was over fourteen millions of pounds, or about 65,000,000 dollars. "More persons," says Neal, "suffered death on account of religion during this reign, than during the whole history of the church before, including the reign of bloody Mary." The following law was passed in 1663:

"If any person above the age of sixteen, after the 1st of July, 1664, shall be present at any meeting under color or pretense of any exercise of religion, in other manner than is allowed by the liturgy and practice of the Church of England, where shall be five or more persons than the household, shall for the first offense suffer three month's

imprisonment upon record made upon oath under the hand and seal of a justice of the peace, or pay a sum not exceeding five pounds; for the second offense, six month's imprisonment or ten pounds, and for the third offense, the offender to be banished to some of the American plantations (excepting New England and Virginia) for seven years, or to pay one hundred pounds, and in case they return or make their escape, such persons are to be adjudged felons and suffer death without benefit of clergy."

Soon the jails are filled. Pious people dare not pray in their own families, if over five of their neighbors are there, or ask blessing at the table. In London where the houses join, it was thought the law might be evaded if the public met in several houses and heard the minister through a hole in the wall; but this was not allowed. The Quakers did not try to evade the law. They met as in times of liberty, and when the officers came to arrest them, they went together to prison; they stayed there till discharged; for they would not petition to be set at liberty, nor pay the fines nor so much as the prison fees. When discharged they went to the meeting-house again as before, and when the doors were shut up by order, they assembled in great numbers in the street before the doors, saying they would not be ashamed, nor afraid to meet together in a peaceful manner to worship God; but in imitation of the prophet Daniel they would do it the more publicly, because they were forbid.

The following account of a brave battle fought by two valiant men in behalf of liberty is from the pen of a trustworthy historian:

"Two of their principle speakers, William Penn and William Mead, were tried at the Old Baily for an unlawful and tumultuous assembly in the open street, wherein they spoke or preached to the people who were assembled in Grace Church Street to the number of three or four hundred. In contempt of the king's laws and to the disturbance of the peace. The prisoners pleaded not guilty. They were fined forty marks a piece for coming into court with their hats on, though it was not done out of contempt, but from a principle of their religion. It appeared by the witnesses that there was an assembly in Grace Church Street, but there was neither riot, nor tumult, nor force of arms. Mr. Penn confessed they were so far from recanting or declining to vindicate the assembling themselves to preach, pray, or worship God, that they declare to all the world, they believe it to be their duty, and that all powers on the earth should not be able to divert them from it. When it was said they were not arraigned for worshipping God; but for breaking the law. William Penn affirmed that he had broken no law, and challenged the recorder to tell him upon what law he was prosecuted. The recorder answered upon the common law; but could not tell where that common law was to be found. Penn insisted upon his producing the law; but the court overruled him and called him a troublesome fellow. Penn replied: "I design no affront to the court; but if you deny to acquaint me with the law you say I have broken, you deny me the right that is due every Englishman and evidence to the whole world that your designs are arbitrary." Upon which he was hailed from the bar into the bail-dock. As he was going out he said to the jury: "If these fundamental laws which relate to liberty and property must not be indispensibly maintained, who can say he has a right to the coat on his back? Certainly then our liberties are openly to be invaded, our wives to be ravished, our children enslaved and our estates to be led away in triumph by every sturdy beggar and malicious informer as their trophies."

William Mead being left alone at the bar said: "You men of the jury, I am accused of meeting by force of arms, in a tumultuous manner. Time was when I had freedom to use a carnal weapon and then

I feared no man; but now I fear God and dare not make use thereof, nor hurt any man. I am a peaceful man and therefore demand to know upon what law my indictment is founded; if the recorder will not tell what makes a riot, Coke will tell him that it is when three or more are met together to beat a man, or to enter forcibly into another man's lands to cut his grass or wood or break down his pales." Upon this the recorder having lost all patience pulled off his hat and said: "I thank you sir, for telling me what the law is." Mead replied: "Thou mayst put on thy hat I have no fee for thee now." The mayor starting, told him he deserved to have his tongue cut out and ordered him likewise to be carried to the ball-dock.

When the prisoners were gone, the recorder gave the jury their charge, upon which William Penn stood up, and with a loud voice said: "I appeal to the jury and to this great assembly, whether it be not contrary to the undoubted right of every Englishman to give the jury their charge in the absence of the prisoners." The recorder answered with a sneer, "Ye are present, ye do hear, do ye not?" Penn answered: "No thanks to the court. I have ten or twelve material points to offer in order to invalidate the indictment; but am not heard." The recorder said: "Pull him down! Pull the fellow down!" Mead replied: "These are barbarous and unjust proceedings;" and then they were both thrust in the hole.

After the jury had withdrawn an hour and a half, the prisoners were brought into the bar to hear their verdict. Eight of them came down agreed; but four remained above, to whom they used many unworthy threats, and in particular to Mr. Bushel, whom they charged with being the cause of their disagreement. At length after withdrawing a second time they agreed to bring them in guilty of speaking in Grace Church street, which the court would not accept for a verdict; but after many menaces told them they should be locked up without meat, drink, fire or tobacco, nay, they should starve, unless they brought in a proper verdict. William Penn being at the bar, said: 'My jury ought not to be thus threatened. We were by force of arms kept out of our meeting house and met as near it as the soldiers would give us leave. We are a peaceable people, and cannot offer violence to any man'; and looking upon the jury, he said: 'You are Englishmen; mind your privilege; give not away your right.' To which some of them answered: 'Nor will we ever do it.' Upon this they were shut up all night without victuals or fire or any other convenience. Next morning they brought in the same verdict, upon which they were threatened with the utmost resentments. The mayor said: He would cut Bushel's throat as soon as he could. The recorder said, he never knew the benefit of an inquisition till now; and that the next session of parliament a law would be made wherein those who would not conform should not have the benefit of the law. The court having obliged the jury to go out again, they were kept without meat and drink till next morning when they brought in the prisoners not guilty; for which the jury were fined forty marks a man, and to be imprisoned till paid.

The prisoners were also remanded to Newgate for their fines in not pulling off their hats. The jury, after some time were discharged, by habeas corpus returnable in the common pleas, where their commitment was judged illegal."*

Thus did those whom God was raising up to be the founders of states learn their valuable lessons in the school of persecution. Who can contemplate the good that has come out of all that evil and not say "Surely God does cause the wrath of man to praise him." If those cruel laws had never been passed in England, those God-fearing

*Neal's History of the Puritans.

men would never have left the land of their fathers to subdue the wilderness of America, and our country would not be to-day the "land of the free." Truly there is a God "He ruleth in the armies of heaven and among the inhabitants of the earth, and no man can stay His hand." Money would not have brought the men to this continent that came over in the Mayflower, and those that came after them. God purposed building up here a great nation, and He allowed the people to fly here from the land of bondage and persecution, as the children of Israel departed out of Egypt, and to every discerning mind it is clear, that God went before them in the cloud and pillar of fire, in the latter as in the former time. Truly He is God, and there is none like Him.

It would fill a large volume, just the names of those who have had their tongues bored through with hot irons, their faces branded, their ears cut off; been pilloried; have died in prison; been sewed up in sacks and thrown into rivers; were burnt to death at the stake just on the island of Britain alone, for the sake of their religion.

Since the accession of William and Mary in 1688, who were Presbyterians, the dissenters have had rest in England, and, though she still maintains an established church and hierarchy, all denominations of christians, and the Jews, are at liberty to worship God according to the dictates of their own consciences.

Discourse the Third.

PROVIDENCE.

(A Lay Sermon by Ye Puritan.)

"The Lord is my shepherd; I shall not want." Ps. 23:I.

The sentiment of this line of ancient Hebrew poetry is my religion. It is pre-eminently the faith of the ancients. Take this idea out of the Old Testament and the New, and there is little left in them; and I can truly say, rob me of this thought and I am without hope and without God in the world. It is vital to me. It is my shield in time of trouble. This is the faith that ennobles man. The faith in the breast of Jesus that the Father had given him a work to do, and that God was with him, and in him, and round about him, sustaining, inspiring, animating and protecting him, made Jesus what he was and is to-day—gave him a name above every name. See him in times of trial going up into the mountain to pray, separating himself from all men, and ascending the heights, that he might ask and receive help from the Father. Feeling his entire dependence upon God, he exclaims: "I can of mine own self do nothing." Earnestly praying to his Father, yours, and mine, he receives the inspiring aid that leads him to declare, "I and my Father are one." He felt God to be in him. Such is the inspiring consciousness of exalted purpose,—such is the experience of noble minds. "I will dwell in them, and I will walk in them," the Scriptures represent God as saying to the good. He truly dwells and walks in the man of faith. "God is with us," thought Cromwell; thought Cromwell's army; thought the Puritans who came over in the Mayflower. He was with them. He is with the earnest and prayerful soul everywhere, and in every age. God is with those who have faith; and without the help of God through faith in Him, humanity is too weak for the mighty labors imposed in the conflicts and struggles of this life. This nation was founded by men of faith. "God is with us; He will protect us," was the thought that sustained our fathers in all their hardships and struggles. Was it superstition? It

as the superstition of the great. Without this ennobling superstition no great work was ever accomplished by man. no man's life was ever successful. Despair and disappointment will subdue any man without faith—a shadow will be ever upon his path*

It is natural for man to look up for help when humanity is become so weak for the conflict. What said the great and aged Franklin in congress when the constitution of America was being framed, and when dissention threatened defeat to the cause of human liberty? I have lived long," said he, "but the longer I live the more am I convinced that there is a God, and that He rules in the affairs of men and of nations." Franklin, therefore, moved for prayers in Congress. God controls all men, and watches especially over every individual. He controls all nations; nor is there any power, being or thing so mighty that is not dependent on Him; nor so minute and insignificant that He does not especially observe it and carefully guard it in His love. Not a sparrow falls to the grounds without His care. The very hairs of your head are all numbered.

"Laws," says one, "the universe is governed by laws." True, but all law is only the revelation to us of intelligence. It is in accordance with law that my mother held me to her breast when I was an infant—that my father loving me supplied bread for my hungry mouth when I was a little child. No good thing is done but in accordance with law—intelligent law. God loves me and protects me, not contrary to His intelligent and benevolent law—but according to it, in harmony with it, as I, in accordance with His admirable law hasten home, after a long absence, eager to see my dear children and give them gifts. "If ye, then, being evil," says the Saviour, "know how to give good gifts unto your children, how much more shall your Father, which is in Heaven give good things to them that ask Him." or will God set aside His own law in giving "good things to them that love Him," any more than I set it aside in giving gifts to my children. God is certainly not any more fettered, and hindered by law, from reach-

"I am not a cowardly man; but if I were convinced there is no God, my courage would drip as water and be no more. I am not an hopeless man. There are few men who hope so much. I never despair of truth, of justice, of love and piety. I know man will triumph over matter, the people over tyrants, right over wrong, truth over falsehood, love over hate. I always expect defeat today, but I am sure of triumph at last; and with truth on my side, justice on my side, love on my side, I should not fear to stand in a minority of one against the whole population of this whole globe of lands. I would bow, and say to them, 'I am the stronger. You may glory now, but I shall conquer you at last.'" Such hope have I for man here and hereafter, that the wickedest of sinners, I trust, God will bring face to face with the best of men, his sins wiped clean off, and together they shall sit down at the table of the Lord in the kingdom of God. But take away my consciousness of God, and I have no hope; none for myself, none for you, none for mankind. If no mind in the universe were greater than Humboldt's, no ruler wiser than presidents, and kings, and senates, and congresses, if there were no appeal from the statutes of men to the laws of God, from present misery to future eternal triumph, on earth or in heaven,—then I could have no hope. But I know that the universe is insured at the office of the Infinite God, and no particle of matter, no particle of mind, shall ever suffer ultimate shipwreck in this vast voyage of mortal and immortal life.

I am not a sad man. Spite of the experience of life—somewhat bitter—I am a cheerful and joyous and happy man. But take away my consciousness of God; let me believe there is no Infinite God; no infinite mind which brought the world into existence, and thinks it into continuance; no infinite science which everlastingly enacts the eternal laws of the universe; no infinite affection which loves the world—loves Abel and Cain * * * that there is no God who watches over the nation but "forsaken Israel wanders alone"; that the sad people of Europe, Africa, America, have no guardian, I am should be sadder than Egyptian night! My life would be only the shadow of a dimple on the bottom of a little brook—whirling and passing away; and all the joy I have in the daily business world—in literature and science and art, in the friendships and wide philanthropies of the time—could perish at once, borne down in the rush of waters and lost in their madlong noise. Yes, I should die of uncontrollable anguish and grief."—Theodore Parker.

ing out his gracious hand to his children in answer to their prayers. than I, His creature, am hindered by His divine law, from being a kind and indulgent father to my children. God does not answer the prayer of faith contrary to law; but it is an eternal law of God and nature that He especially cares for every creature. Law is not the blind action of forces— but the movements of the finger of an intelligent God. He is conscious of every movement in the universe—aye, every motion is produced by His intelligent, conscious, determinate thought and action, even to the buzzing of the wings of an insect. Some ask: "What is all space filled with?" I answer, the intelligence of God. We may almost say, the universe knows—not meaning, however, by this expression, any more than was meant by David, when he exclaims:

"Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into Heaven, Thou art there! If I make my bed in hell, behold Thou art there! If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me. If I say surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee."

We live in the midst of intelligence more generally diffused than the light of suns. I do not move my finger, but the knowledge of that motion, as I conceive, passes immediately to the remotest parts of the universe, beyond the sun, beyond the fixed stars. It is known and read of throughout all space. Think not, O man, that you alone know; that you alone can receive intelligence from far. Your actions and thoughts are known. When one hair of your head becomes gray, through your efforts to advance the general good, the news speeds to the outskirts of creation, and billions of intelligent souls clap applause. Be sure your good deeds and your good thoughts are not lost. All worlds are made happy by the good work you do, and the good thoughts you think. Your prayers are heard by Intelligence Supreme. This is not poetry— this is not enthusiasm—it is truth, as I believe—and the sooner and the fuller we realize our relations to Deity, and learn to trust in God, the better for us. Then in adversity we may trustingly exclaim, "Not my will; but Thine, O Lord, be done." --believing, at the same time, that He doeth all things well; that our interests will be best guarded by Him. In the campaign of life, God's plan of conflict will succeed beyond our plans, and in the end we may not feel humiliated, though saying, "I thought a different course the best; but Thou hast proven wiser than I." If Lincoln could make such a confession to Grant, I think we may yield as much to God. We must work earnestly in the way we deem best— but when providence renders our labor futile, and sends us off in another direction, let us go believing that it is for the best.

This faith in God's providence is derived by me:

1st. From my experience in life.

Closely observing the path over which I have come, I note that every seeming misfortune I have met I have got by holding on to the hand of God. I had when a child to mourn the loss of the best friend I had on earth; I have from childhood up moved along dangerous paths --climbed rugged heights, and crossed over deep and dread abysses: yet I have been saved. Many times have I pursued some desired object, feeling that my well being depended on my attaining it; but failing, I have since seen what a providence it was that I did fail; how much better end God had in waiting for me. These experiences have been many, so that now no seeming misfortune moves me. If God has

a good work for me to do in this life, and I believe He has, He will bring about the opportunity—and in his own good way and time, I shall be enabled to do it. I am fighting; not resting and waiting on God to fight the battles for me; I am His soldier, subject to His command—and when called to pursue a path different from that in which my inclinations would lead me, I feel that I go on in obedience to God, who is wise above all. The victory will be with me.

If any one is so unfortunate as to be without this trust and faith, I do not know that my experiences will convince him of the truth of my faith, and give him the same reliance and hope and trust.

Let each one carefully observe the facts of his own history, and if he is not different from most observant men, he must acknowledge that he has been provided for, by Supreme Love and Wisdom, and be led to exclaim with David, "The Lord is my shepherd."

Especially, young men and young women, who hear me now, note carefully as you pass on in life and before you have reached middle age you will exultingly say, "The Lord is my shepherd."

2d. The most convincing proof to me, from observations outside of my own individual history and experiences, is derived from the history of nations. What great event has ever happened in the history of the world, that has not in the end resulted in good? The blood of individuals has been shed; tyrants have reigned; oppressions have been many, but out of evil God has ever brought, and ever will bring good. The first marked event that comes into my mind now, is from the history of the Jewish people—the selling of Joseph into Egypt. His brethren meant it for evil, but "God," says the ancient record, "meant it for good."

Does it not seem that the genius of evil—the devil himself—inspired the powers in England in the sixteenth and seventeenth centuries, to pass the laws persecuting and banishing Christians for cause of conscience. But had these laws never been passed, our country America, the asylum of the oppressed of all nations, would not be the hope of mankind to-day. "Ye meant it for evil"—we may truly say to the bishops and archbishops of the Church of England—"but God meant it for good." The only motive brought our ancestors here that could have influenced them to come—the love of liberty. It was no accident that brought the Mayflower over the sea. God sent it. The souls on board that ship felt the magnitude of their mission. Read their history. How conscious were they that they had come in obedience to God—volumes, volumes, yea, myriads of volumes, come upon me, will contain the glorious record of the result of their coming! Every nation of the globe emancipated. The United States of the World—all nations confederated together—a band of sister republics—kings no more! wars no more! arbitrary and cruel punishments abolished!

God permits some very wicked things to be done among men—but good must come out of every movement in the universe. See from the days of Queen Elizabeth down to the days of our own Washington, the sufferings of the poor, innocent men, women and children, dragged from their homes by the hands of ruffians calling themselves "Christians," encouraged by "christian" kings—see the poor negroes huddled together in the slave ships, and brought to a strange land and sold into slavery. Did God look with indifference on the sufferings of these people? Were their prayers offered to him in vain?

What will the future show as the consequence of this forced emigration of an ignorant and savage race? Even now God has placed the descendants of these sufferers in the halls of the Congress of the United States. The voice of the children of the abused African is heard in the Senate. Lo! a child of a poor Negro is in the seat of gods! Revel sits where Davis sat! Has not God had a hand in this

work? I see Africa regenerated. I see the sons of the oppressed—educated, enlightened citizens of the grandest republic on earth, by their votes and influence and blood, helping to emancipate the world. We may say then to the slave catchers and slave sellers of old, "Ye meant it for evil; God meant it for good."

The world advances in accordance with infinitely wise and benevolent law—law that turns all apparent evil into boundless good—bends every energy and power into channels of good, and thus the world continually advances. You cannot over-reach God. You cannot hinder or retard the growth of His works and worlds. You cannot put out the fires that God kindles. You may seem to hinder for a time the blaze from shooting up; but God will convert the very material you have heaped on the fire to quench it—will convert it into fuel, and all at once, Oh what a light! What a blaze above the brightness of the sun, bursts forth!

Wrong, and consequent suffering among men, is the great world in travail—good is being born. There is no greater evil than war, and there are no greater sufferings among men, than follow in the train of wars—but wars and commotions of nations, result as a rule, in good to mankind. Good came to America from the war of the Revolution, and what a mighty birth of Liberty from the war of '61.

Pope has truthfully said:

"Safe in the hand of one disposing Power,
Or in the natal, or the mortal hour—
All nature is but art unknown to thee,
All chance, direction which thou canst not see;
All discord, harmony not understood,
All partial evil universal good."

And in harmony with the idea of an all-controlling God, who bringeth good out of evil, are these lines.

"In spite of pride; in erring reasons spite,
One truth is clear—WHATEVER IS, IS RIGHT."

Was it "right" that the "man of sin," as our fathers called the Roman Catholic church, should hold sway on earth so many centuries?

Read what Macaulay says of its influence in civilizing the hordes of barbarians, Goths, Vandals, Lombards, etc., that over-ran the Roman empire in the dark ages. A higher civilization now, I think, demands a religion suited to an age of light. Romanism was light in darkness; but in the light of the present age, must it not grow dim like the moon after the sun has risen? So, perhaps, with all the names of churches on earth. All principalities and powers must fall and be superceded. All "isms" must come to an end—but truth and love are eternal.* Who will say that sectarianism has not benefited the world—has not helped the people in their war against ecclesiastical and kingly power?

When the old idea of force was dominant, we as children felt its influence in the school room. What a tyrant was the old fashioned schoolmaster. How he beat the innocents with rod and ferule! In obedience to the ecclesiastical and kingly idea of force, what anathemas of hell and damnation were hurled against the sinner from the pulpit! What sufferings of the rack, the lash, and tortures at the stake the offender against church or society underwent! But these sufferings, these anathemas, and these cruelties are no longer beneficial to men. I do affirm that I believe that these trials and sufferings of men have done much to advance the world's education.

"Of love (the spirit of Christ,) there is much in the Catholic communion. In the words of T. K. Beecher:

"Where cholera rages and the pestilence works desolation, you shall find brothers and sisters of mercy nursing the forsaken and shriving the dying. When hell vomits fire, and men call it war, like flowers by lava streams, come quickly to the hot edges of devastation the meek and silent sisters of charity."

Away, away with the idea that the laws of the universe are not the revelations of intelligence—but only the action of the blind forces inherent in matter. The great events of the world are not accidents. My Father works"—says Jesus. By His thought and action all things are controlled and moved. He thinks and puts forth His power, and all nature is put in motion. Planets and suns are created, and kept in their courses. Columbus is born, and the divine idea breathed into his soul by Deity that reveals a new world.

Columbus was conscious of his divine calling and mission. That consciousness produced faith; faith perseverance; perseverance success.

It was no accident that Pym, Hampden, Cromwell, Vane or Milton were born. God raised them up when the fulness of times had come, and he gave birth to man when the earth was ready for him, and as he sent Jesus when mankind needed him most.

Thus all history points heavenward and says—"God."

This beautiful, this sublime faith in Providence is mine, (as it was for fathers,) sincerely mine, and with the Psalmist I trustingly exclaim:

"My soul! wait thou only upon God. for my expectation is from Him. He only is my rock and my salvation; He is my defense. I shall not be moved. In God is my salvation and my glory; the rock of my strength and my refuge is in God. Trust in Him at all times; O people, pour out your heart before Him, God is a refuge for us."

Discourse the Fourth.

THE ETERNAL RELIGION.

(A Lesson from Ancient History.)

"I am set for the defense of the Gospel."—Phil. 1:17.

The text expresses the purpose I have in view in this discourse—the defense of the Gospel of Jesus Christ. We must not shut our eyes to the truth that there are those who think that when the world has rid itself of superstition, it will be rid of the religion of Jesus.

I shall in this discourse present historical facts that have destroyed the faith of multitudes. I shall endeavor to show that those facts do not justify us in rejecting Christ; but should rather incline us the more to embrace his religion.

1st. It is a fact that in all civilized nations of antiquity there were those who had a true idea of God, a spirit, and a knowledge of the duties of prayer and worship.

A Hindu shepherd, (according to Max Muller,) more than three thousand years ago, addressed the following prayer to the God who resides in the sky:

"Wise and mighty are the works of Him who stemmed asunder the wide firmaments (heaven and earth). He lifted on high the bright and glorious heaven. He stretched out apart the starry sky and earth. Do I say this to my own self? How can I get near unto Varua? Will he accept my offering without displeasure? When shall I with quiet mind see thee propitiated? I ask O Varua, wishing to know his my sin, I go to ask the wise. The sages all tell me the same. Varua it is who is angry with thee.' Was it for an old sin, O Varua, that thou wishest to destroy thy friend who always praises thee? Tell me, thou unconquerable Lord, and I will quietly turn to thee with raise freed from sin. Absolve us from the sins of our fathers, and from those which we committed with our own bodies. Release Vasista, O King, like a thief who has feasted on stolen cattle, release

him like a calf from the rope. It was not our own doing, O Varua, it was a slip, an intoxicating draught, passion, dice, thoughtlessness. The old is there to mislead the young. Even sleep is not free from mischief. Let me without sin give satisfaction to the angry God, like a slave to his bounteous Lord. The Lord God enlightened the foolish; He the wisest leads his worshippers to wealth. O Lord, Varua, may this song go well to thy heart. May we prosper in keeping and acquiring. Protect us, O Gods, with your blessings!"

The following prayer is copied by the same author from the sacred book of the Persians, the work of Zoroaster:

"I ask thee to tell me the truth, O Ahura. Who was from the beginning father of the pure creatures? Who hath made a path for the sun and for the stars? That, O Mazda, and other things I wish to know. I ask thee to tell me the truth, O Ahura, who holds the earth and the clouds that they do not fall? Who holds the sea and the trees? Who has given swiftness to the wind and the clouds? Who is the creator of the good spirit? I ask thee to tell me the truth, O Ahura. who has made the kindly light and the darkness; who has made the kindly sleep and the awakening? Who has made the mornings, the noons and the nights? Who has made him who ponders the measure of thy laws?"

And the following from Laotse, the founder of the second religion of China.

"There is an infinite Being which existed before heaven and earth.

"How calm it is, how free! It lives alone; it changes not. It moves everywhere; but never suffers. We may look on it as the mother of the universe; I know not its name. In order to give it a name, I call it Too, (THE WAY.) When I try to give it a title I call it Great. After calling it Great, I call it Fugitive. After calling it Fugitive, I call it Distant. After calling it Distant, I say it comes back to me."

Between three and four thousand years ago a Hindu poet wrote:

"The great Lord of these worlds sees as if he were near. If a man thinks he is walking by stealth, the god knows it all. If a man stands or walks or rides; if he goes to lie down, or get up; what two people sitting together whisper, king Varua knows it; he is there as a third. This earth, too, belongs to Varua the king, and this wide sky with all its ends far apart. The two seas (the sky and the ocean,) were Varua's loins; he is also contained in this small drop of water. He who should flee far beyond the sky even he would not be rid of Varua the king. His spies proceed from heaven toward this world; with thousand eyes they overlook this earth. King Varua sees all this, what between heaven and earth, and what is beyond. He has counted twinkling of our eyes."

2d. It is a fact that men had arrived at a just knowledge of moral obligation and duties, before the time of the Saviour, and in other lands than Judea. Instance the doctrines of Confucius, Socrates and Plato.

Confucius was born in the year 550 before the Christian era, in the kingdom of Loo, a portion of northeastern China. It was the object of his teaching to bring back fallen man to sovereign good—to what is perfect. All people are naturally good, he asserts, but a desire for pleasure changes them. Virtue he divides into two great parts—first the reverence for heaven and superior beings; for parents and those in authority, with the worship due to the former class—and, secondly, that justice and equity which consists in rendering to every one his due. Confucius having been asked whether any one sentence could express the conduct most fitting for one's whole life, replied, "Do unto others what you would not have them do to you." He taught the existence of one Supreme Deity; and he established no particular form of worship, and no priesthood. Over two thousand three hundred

lred years have elapsed since his death, yet his name continues to be held in great veneration throughout China. He did not pretend to divine inspiration, or profess to be endowed with more than human powers, yet he is worshipped as a superior being, and many temples are dedicated to him in all the provinces of China.

Socrates was born in Athens, in the year 469 before Christ.

The main problem of his philosophy was the nature of virtue, and his fundamental doctrine was that virtue is intellectual, a necessary consequence of knowledge; while vice is ignorance, and akin to madness. That a man should know the good and yet not do it, seemed to him a logical impossibility. Knowledge, virtue, and happiness he held to be inseparable. He proposed well doing as the noblest human pursuit. His religious doctrine culminated in the conception of Deity as the author of the harmony of nature, and the laws of morals; and the soul as a divine and immortal being, resembling the deity in respect to reason and invisible energy.

Plato was born in Athens in the year 429 before Christ.

The two great principles upon which Plato's ethical system reposes are—1st, that no one is willingly evil; 2d, that every one has in his own will a power of inducing changes in his character.

The soul of man, said Plato, is formed after the eternal ideas of the good and true. All its desires, therefore, naturally tend to the good and true. Those qualities are what the soul would be. They are the mysterious realities to which it is striving to attain in all those various efforts after pleasure, which it makes in the present life. This ultimate object, then, however indistinctly sought, is the aim of every individual soul of man. Some indeed, avowedly make mere sensual gratification the end of their desires. They endeavor to satisfy themselves with the limited and evanescent. But the true cause of the perverted activity which they display, is the good itself. They know not what the good is, but they love it in spite of themselves, and bear evidence by their life of unceasing pursuit, that they are secretly actuated by the desire of it. Their soul originally formed in the likeness of Deity, can never willingly be separated from its divine image. In the midst of its wild aberration, it feels the attraction of like to like, and impelling, and at the same time reclaiming it to light. This accordingly is Plato's meaning in the principle which he so emphatically lays down, that no one is willingly evil. It is very different, we may observe, from saying that no one commits evil willingly. And Plato himself takes care to guard his theory from this misconstruction. He readily grants that acts of wrong are distinguished by being voluntary and involuntary, without which there could be neither merit nor demerit; but he strenuously maintains that this distinction does not apply to evil itself. It is in all cases involuntary to one can choose it in itself. It is necessarily the object of aversion as the good is invariably the object of choice and pursuit.

The humors and distempers of the body, produce discomposure in the soul. It becomes diseased analogously to the body. This state of disease is what is commonly called folly; and it takes either the form of madness or mere ignorance. Whenever ignorance only is the result, the internal harmony of the soul is disturbed. Pleasures and pains are unduly magnified; the democracy of the passions prevails; and the ascendancy of reason is cast down. In addition to these disturbances or ailments through the body, come the influence of evil governments, evil public lessons, evil education. Hence the soul is changed from what it was when it first came from the hands of the divine Author. The eternal Ideas after which it was formed are not effaced from it. This cannot be; for then it would cease to have being; but it loses distinct apprehensions of them—mistakes appearances of good for good itself, and under that delusion willingly does

evil and presumes on obtaining happiness by a course of evil conduct. But the same principle of change in the soul gives an opening for its moral restoration. As the soul is deteriorated by the contagion of the body, so it may also be restored to a sound state by remedial treatment. The yielding to every passing desire, and suffering the desires to grow out of proportion and destroy the harmony of the soul, is the cause of men's falling into that blindness which hides the good from their mental eye. By restoring them and moderating the desires, the internal disorder is gradually corrected; reason assumes the ascendancy; the soul once more sees and hears aright and thus returns to that good to which its desires naturally tend. It is a long process, indeed, by which the restoration is effected—a process of gradual purification of soul by chastisement and suffering.

The practical morality which Plato teaches, should be directed to the means of removing the false appearances of the good, by which the mind is deluded to evil. He shows accordingly that there are false pleasures as well as false opinions. That men's ignorance extends not only to mistakes in regard to their wealth or bodily accomplishments, but as to their mental characters; for that most men think themselves better than they are.*

3rd. It is a fact that Jesus was not the author of all the doctrines and precepts which he taught.

He leaned strongly toward the sect of Essens.** He denounces the Pharisees and disputes with the Saducees; but he is silent in respect to the Essens, a noted sect of the Jews. I leave the hearer to detect the resemblance (if any) in the ideas of Jesus and of these Jewish philosophers. The following is copied from Josephus' Antiquities of the Jews:

"The Essens are despisers of riches, and so communicative as raises ones admiration. Nor is there any one to be found among them who hath more than another; for it is a law among them that those who come to them must let what they have be common to the whole order, in so much that among them all there is no appearance of poverty or excess of riches; but every one's possessions are intermingled with every other's possessions, so there is as it were, one patrimony among all the brethren. They have no certain city, but many of them dwell in every city, and if any of their sect come from other places, what they have lies open to them just as if it were their own. And as for their piety towards God it is very extraordinary. * * * Grace is said before and after meat. They praise God as He bestows their food upon them. It is their duty to assist those who want and to show mercy. They restrain their passion. They are eminent for fidelity and the the ministers of peace. Whatsoever they say also is firmer than an oath: but swearing is avoided by them, and they esteem it worse than perjury, for they say that he who cannot be believed without swearing by God, is already condemned. * * * They condemn the miseries of life, and are above pain by the generosity of their mind; and as for death, if it be for their glory, they esteem it better than living always; and indeed our war with the Romans gave abundant evidence what great souls they had in their trials, wherein, although they were tortured and distorted, burnt and torn to pieces, and went through all kinds of instruments of torment, that they might be forced to either blaspheme their legislator, or to eat what was forbidden them, yet could they not be made to do either of them, no, nor once to flatter their tormentors or to shed a tear; but they smiled in their very pains and laughed those to scorn who indicted the torments upon them, and resigned up their

*Encyclopedia Britannica.

**Or Essenes.

souls with greater alacrity as expecting to receive them again.

For their doctrine is this:

That bodies are corruptible and that the matter they are made of is not permanent; but that the souls are immortal and continue forever, and that they come out of the most subtle air and are united to their bodies as in prisons into which they are drawn by certain natural enticement; but that when they are set free from the bonds of the flesh they then, as released from a long bondage, rejoice and mount upward.

"It deserves our admiration how much they exceed all other men that addict themselves to virtue, and this in righteousness, and indeed to such a degree that it hath never appeared among any other men, neither Greeks nor Barbarians, no, not for a little time, so hath it endured a long while among them." * * *

"Of the fourth sect of Jewish philosophy, Judas the Gallilean was the author. These men have an inviolable attachment to liberty, and say that God is to be their only ruler and Lord. They also do not value dying any kinds of death, nor indeed do they heed the deaths of their relations and friends, nor can any such fear make them call any man Lord."

Many passages in the New Testament are similar to passages found in the Hindu and Chinese scriptures written many centuries before the time of Jesus. The following is taken from Buddha:

"Let a man overcome anger by love; evil by good; the greedy by liberality; the liar by truth."

"What is the use of platted hair, O, fool! What the raiment of goat skins? Within thee there is ravening; but the outside thou makest clean."

While in the New Testament we read, if thy right eye offend thee, pluck it out and cast it from thee, we find (says Muller) among the Buddhists a parable of a young priest whose bright and lovely eyes proved too attractive to a lady whom he visits, and who thereupon plucks out his right eye and shows it to her that she may see how hideous it is. And in Buddhism as well as in the writing of Confucius, we find the golden rule of the New Testament:

"What you do not like when done to yourself, do not do that to others."

Says the Hindu Scripture:

"When an enemy comes to your house, show him the utmost hospitality; for the tree does not deny its shade to the man who fells it."

The foregoing facts from history do not weaken my faith in Christ, nor in Christianity. Though Jesus found among men a true idea of God a Spirit, he improved upon the idea by giving birth in his own great soul to the thought: God is our Father, more tender, and kind, and loving, and forgiving, than an earthly parent. Religion was superstition prior to the advent of Christianity. Jesus found men praying; but not worshipping God in spirit and truth. The Saviour's worship of his and our Father, was the genuine outpouring of veneration, and trust, and faith in God. Jesus abolished sacrificial, ceremonial, and temple worship, and bade his disciples go into their closets to pray, and not do good deeds "to be seen of men." He worshipped in secret and only in secret.

Though he found among men sublime teachings of philosophers and noble maxims of morality, still he found no historically "perfect man"—one who had lived a life free from sin. Jesus demonstrated by actually living such a life that men might be perfect, even as the "Father in Heaven is perfect." How did Jesus become perfect? By receiving into his soul the spirit of God, which is love. Says John: "God is love, and he that dwelleth in love dwelleth in God, and God in him." Men cannot become good by obeying precepts; they must

get their souls full of love—the spirit of God—then will goodness radiate from them as light from the sun.

I can see no harm in admitting the truth that Jesus “grew in wisdom,” accepting the good he found in the world.*

The ocean is no less grand because it is discovered that beautiful lakes empty their waters into it. So Christ is not the less our Great Teacher and example, because he received truth from sages and philosophers. The true idea of Christianity seems to me to be that it is the essence of all correct knowledge of God and moral duty. I love the teachings of Jesus all the more since I find them to be in harmony with the sublime teachings of all great minds of all time. How many, many thousands, yea, millions of devoted thinkers have lived, and studied, and labored to leave for posterity that which would make it the better, the wiser, and the happier. They have gone home to God. Their names are forgotten. Even the names of once enlightened and powerful nations are lost in antiquity. Wonderful ruins remain to mark the sites of a few of the great cities of the olden time, that were standing a thousand years before Abraham lived, but what remains for the good of man of the learning of that ancient day? I see Jesus, the “Carpenter’s son,” of humble parentage, but of mighty soul, the great idea possessing his mind of perfecting and giving birth to his sublime religion. Deeply devoted to study, nothing could exceed the ardor of his youthful mind in the pursuit of knowledge. Even at the age of twelve, he is able to answer the profound questions of learned Rabbis, questioning them in turn. He evidently became acquainted with the sacred literature of India and China. Yes, I will admit that he drank from many a fountain that is now dry—read works that we now know nothing of—works written, it may be, in Thebes, centuries before Moses was born, revealing a philosophy of highest beauty.

It is not to be believed that the great truths and maxims of life, that point out the duties of man to man, were discovered other than by the experiences of societies, and nations, and individuals, through many centuries and even ages, and he that collects those maxims

*Good people timorously ask: “Is it really true that Confucius gave the Golden Rule?” as if, if you answered “yes,” it would go far to shake the very foundation of their belief in all revelation. Imagine an astronomer becoming alarmed for the very foundations of astronomy, because a Chinese observer had made a true observation of the stars twenty-five hundred years ago! Now, it so happens that, not far from Confucius’ time, a sharp Chinese eye was watching the heavens on a given night, and noticed that the planet Mercury was close to the star now called Scorpius. Now, when the observations discovered in the Chinese annals, were astronomers frightened? Nay! they were overjoyed. Forthwith they calculated backward the place of Mercury for more than two thousand years—say eight or ten thousand revolutions—and found that on that very night Mercury was within a degree of that very star! proving, by this one observation, that the orbit of Mercury had not materially changed in more than two thousand years.

So let us rejoice when any clear eye sees any atom of God’s truth. One more witness added to the sacred band! One more testimony that God is not far from every one of us.

“Or look at it in another light,” we might say to such; “there are, we are told, some four hundred million Chinese now living in China; that gives us one thousand two hundred million in a century; gives, we will say, twenty-five billions of human souls since Confucius’ time. Now, if it could be proved to you, that to no single soul of these twenty-five billions had God ever revealed Himself; that He had suffered that mighty multitude to live on in darkness and the shadow of death without one effort to send them light; that he had allowed them to sin and suffer, to hate and injure each other, without one attempt to teach them the divine law of life, would it not go far towards making you a believer in blank Atheism? “What sort of a God is this,” you might justly say, “who allows his own children to wander generation after generation through the wilderness of life without once troubling Himself to teach, guide and enlighten?”—Rev. S. R. Calthrop in Religious Magazine.

first and arranges them into connected laws or rules of life (like the Sermon on the Mount) is possessed of a vast fund of learning.

It is unnecessary for me to try to make out that Jesus was acquainted with all history and experiences of men by a divine instinct; for God does not bestow instinctive knowledge, when the same truths may be learned through the ordinary means of thought, books and experience. To be sure, Jesus, possessed of superior endowments, raised up expressly by God, for a peculiar and great work, went beyond all his schoolmasters—even the Essens.

What if the truths that have come down to us in the doctrines of Jesus were the accumulated wisdom of all antiquity—are they, therefore, the less valuable? Are they the less truly inspired? What, indeed, is inspiration?

When Watt by study came in possession of the idea that has since filled the rivers of the world and the ocean with magnificent steam vessels, and has brought commerce to every city and village by means of railroads, was this not inspiration? When Morse perfected the idea that has girded the world with metallic wire and carries thought more rapidly than the earth revolves, was that not inspiration? When ~~was~~ born in the minds of Pym, Hampden, Vane, and Milton, the glorious thought that has taken root and grown, upon this side of the water, and we behold it now our great and free republic, was it not inspiration?

By inspiration great thoughts are created. The inspired man takes the materials before him, as God took the "dust of the earth" and creates what did not before exist. The dust existed; God took it and made man in his own image. Mighty thoughts of myriad sages existed. Jesus took these and combining them with the sublime conceptions of his own soul, created the "eternal religion of humanity." Yet may not the Deity influence directly the thoughts of men? Or, may not man's nature be so exalted that under certain conditions he may instinctively (as it were) know what is for his highest good and the good of the race? May he not foresee events to come to pass ages in the future, if this knowledge is essential to the life of the race? Brute beasts anticipate the approaching storm and cower before scientific man with all his inventions can foresee it. What beasts must know for their protection and salvation God reveals to them. What man must know for his protection and salvation God reveals to him.

1st. In rude ages through the medium of seers or prophets.

2d. In enlightened ages through the medium of science.

Though Jesus appeared in an age of light and learning, still I do not deny that he possessed the Seer's mantle. He was a prophet greater than Moses. Or, as Paul expresses it in his letter to the Hebrews:—"For this man was counted worthy of more glory than Moses."

Jesus was sent. He came not accidentally. The "fullness of times" had come. He came when all had been accomplished that could be accomplished for the good of mankind by the old religions. They were the religions of particular communities or nations. Communities were broken up—nations were intermingled and united by the conquests of Rome. The old religions were adapted to the times of ignorance. A religion suited to a higher civilization was needed—a religion suited to all peoples and all times. Jesus was sent, as all great souls are sent. When they are most needed behold them! God gave us Washington. The great and good are divinely sent—are commissioned by the Father to do His work—to educate and advance His children.

Discourse the Fifth.

THE CHURCH OF JERUSALEM.

(A Chapter of Jewish History.)

Acts 1st to 21st chapters give account of the rise of the first Christian church, the church of Jerusalem. These chapters contain almost the only references made to that church in the Scriptures. Enough is said to show that the church of Jerusalem was the true "mother church"—the one to which appeals were made—certainly the one best calculated to understand and decide questions in reference to Christian doctrine. Time beheld this church driven from the city when Jerusalem was encompassed with the armies of Titus. Time beheld Rome arrogate to herself the right to decide all questions of difference among Christians in reference to doctrine and discipline. How natural it was that Rome should assume this authority—once the seat of empire—the source of all law and power—the mistress of the ancient world. As soon as Constantine, the first Christian emperor, took upon himself to establish Christianity by law, and crush out Paganism and heresy by force, then it was inevitable that the Church of Rome must rule. Jerusalem being subject to Rome, the church of Jerusalem must succumb to the Church of Rome. In the course of time, the Church of Rome had departed so far from the ground of doctrine occupied by the church of Jerusalem that the Jewish church was excommunicated by the Romish and anathematized! Where was the departure from the true faith, in Rome or in Judea? 'In Rome' says Milton, "Christianity with large steps went down hill decaying. Who were more competent to judge of the meaning of the Jewish Scriptures than the Jewish Christian scholars? and who less competent than Europeans, to rightly understand and interpret the metaphorical Hebrew?"

Jesus said to his disciples:

"When ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee unto the mountains, and let them which are in the midst of it depart out, and let them not that are in the countries enter thereto."

Neander, in his "History of the Christian Religion and Church," says:

"The more genuine class of the Jewish Christians, who were at Jerusalem at the breaking out of the Roman war, could have no sympathy with the fanaticism which this war brought along with it, and when reminded of the admonitory warning and threatening words of Christ, could hardly fail to foresee, in the issue of this war the divine punishment of their perverse nation which he had predicted."

* * * * They removed from the midst of the ruined people, and repaired to one of the ten cities of the Perea, on the eastern bank of Jordan, known under the collective name of Decapolis. * * * A strictly Jewish christian church maintained its existence at Pella, down to the fifth century. They were called Ebionites. Origen was the first to give a correct definition of this name. It was derived from the Hebrew word signifying 'poor.'"

Schoff says, in his "Church History."

"The Ebionites were Christians of the School of James, the brother of Jesus. They were the company of Christians who fled to Pella from the destruction of Jerusalem. We find the sect scattered over Palestine and the surrounding regions, on the island of Cyprus; in Asia Minor; and even in Rome. It continued to the fourth century."

The same writer says:

"The Ebionites possessed the Gospel of Matthew, written in Hebrew."

I need not say to men of learning that there are no copies of the book of Matthew in the original Hebrew now extant. There remains only a Greek translation made by some one unknown. The book of Matthew was the first of the books of the New Testament written. The others were copies of it, with such recollections as the Apostles might draw from their own memories, or others, who had been with Christ, might impart to them. Especially is this true of the Gospel according to Luke. Whether the Greek text of Matthew, from which our English translation was made, is true to the original in Hebrew, who can tell? We find that great liberties were taken with the Catholic Bible, by the Protestants, after the Reformation. "The rest of the chapters of the Book of Esther, which are found neither in Hebrew, nor in Chaldee"—seven chapters in all are omitted in the Protestant Bible. Also the "Song of the Three Holy Children—cut out of the book of Daniel, not being found in the Hebrew;" the "History of Sanna, set apart from the beginning of Daniel, because it is not in the Hebrew;" and the "History of Bel and the Dragon, cut off from the end of Daniel, because it is not in the Hebrew;" and there is much more considered "Apocryphal" by the Protestants, that is sacred to the Roman Catholic, as any portion of the Bible. The New Testament (King James' Translation), has in it many spurious texts, as is now conceded by all orthodox scholars. I recall especially to mind the text, 1 John, 5: 7. "For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost—and these three are one"—which in the new translation made by the American Bible Society is omitted, with the remark in the margin, "The words omitted are wanting in all ancient copies."

Papias, bishop of Hierapolis, who lived in the first half of the second century, says:

"The book of Matthew is a collection of sayings of Jesus, written in Hebrew by Matthew, and which everybody has translated as best he could."

Irenaeus says:

"Matthew put forth his writings of the Gospel among the Hebrews in their dialect."

Jerome says:

"Matthew composed the Gospel of Christ in Hebrew letters and words."

So also say Eusebius, Epiphaneus, Clement of Alexandria, Origen, Tertullianus, Pantaenus, and Cyril of Jerusalem. (These facts I gather mainly from Prof. Stowe's "History of the Books of the Bible.")

From Neander's "Church History," I copy the following:

"The Ebionites taught the idea of a more spiritual, primitive religion which had been corrupted at some later period by the importation of foreign elements. They explained the entire sacrificial worship as a thing foreign from primitive Judaism, and as a corruption.* Christianity was considered by them as a restoration of original Judaism. From this sect proceeds a book under the name of Jacob in which the patriarch is introduced, discoursing against the sacrificial and temple worship. The members of this sect were willing to call themselves 'Ebionites, ('poor men') as the poor in spirit, and traced back their inherited name to the circumstance that their fathers renounced all private property, and lived in an unconditional community of goods. * * * They claimed that the doctrine of Christ is altogether one with the pure and original doctrine of Moses."

*"Thou desirest not sacrifices else would I give it; thou delightest not in burnt offering; the sacrifices of God are a broken spirit; a broken and a

Shedd, in his "History of Christian Doctrine," says.

"The Ebonite rejected the doctrine of Christ's Deity and of his miraculous birth, and held Him to be the son of Joseph and Mary. He regarded Jesus as the Messiah promised in the Old Testament, believing he was set apart for his work by the inspiration of the Holy Spirit at the time of his baptism by John. He made use of the Hebrew gospel, now lost, which was probably that of Matthew. The portions which teach his miraculous birth were not in it."

The same author adds:

"The Ebionite contended: 1st. That the Christ of the Catholic Church was contrary to the representations of the Messiah contained in the Old Testament. The Old Testament Messiah was not in his opinion, an incarnation of the divine person; but only an inspired man. 2d. The Christ of the Catholic Church was contrary to the Old Testament conception of God. The divinity of Christ was incompatible with the one God of the Jewish Scriptures, and was a species of idolatry and Polytheism."

Schoff says:

"Their (the Ebionites) doctrine may be reduced to the following propositions:

"Jesus is indeed the promised Messiah, the son of David, and the Supreme law giver; yet a man like Moses and David sprung by natural generation from Joseph and Mary. The sense of his Messiac calling first arose in him at the time of his baptism by John, when a higher spirit joined itself to him."

And Neander:

"The Ebionites considered Jesus to be like unto Moses and the Prophets, and founders of other religions. Looking up to him as the supreme law giver, teacher and king, they did not feel themselves constrained to admit any higher views of Christ's person. To Jesus they simply transferred the notion of the Messiah, which most widely prevailed among the Jews, and which most perfectly agreed with the common principles of the Jewish system—that he was a man distinguished above all others for legal piety, who for this very reason was deemed worthy of being chosen as the Messiah, who knew nothing at all of any special call to the Messiahship, as others, too, were far from divining any such thing of him, until Elias reappeared and revealed to him and to others his election to the high office, when he was filled with divine power, for the exercise of his mission as the Messiah, and thus enabled to work miracles. * * * * It was first when Jesus came with all the others to John to receive baptism from him that the miraculous phenomenon occurred by which the fact of his election to the Messiahship was revealed, and along with which the divine power which he required in order to fulfill his mission descended on him. The fact of Christ's supernatural birth was peculiarly opposed to his view of the matter; and indeed this fact was directly at variance with the Jewish ground of doctrine generally

contrite heart. O God thou wilt not despise."—Ps. 51:16, 17.

"Bring no more vain oblations, incense is an abomination to me; the new moons and Sabbaths, the calling of assemblies, I cannot; away with it, it is iniquity even the solemn meeting; your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them." "Wash you, make you clean."—Isaiah 1:13, 14.

"Is it such a fast that I have chosen?—a day for a man to afflict his soul? Is it to bow down his head like a bullrush and spread sackcloth and ashes under him? Will ye call this a fast and acceptable day to the Lord? Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out of thy house? When thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh?"—Isaiah 58:5, 7.

and bearing to the Jews a certain Pagan aspect, and being placed by them in the same class with the heathen myths concerning the sons of the gods."

I now quote from Dwight's "Grecian and Roman Mythology:"

"In the assembly of the Gods, Jupiter is represented as ruling supreme. He frowns, and Olympus trembles; He smiles and the sky brightens. But Heaven is not his only theatre of action. Enveloping his Deity in illusive forms, he descends to earth to propagate his power in a race of heroes. From his seat on high he descends to Danae in the form of a golden shower, and the valiant Perseus springs forth, who with powerful arm subdues monsters. In the form of Amphitryon, he appears to Alemena and makes her the mother of Hercules. With the majestic neck of a swan he clings to Leda for protection, and she becomes the mother of magnanimous Pollux and the God-like Helena, the most beautiful woman that earth ever produced. In the strength of a mettled bull he invites the virgin Europa to mount his back, and carries her through the floods of the sea to the shores of Crete, where she brings forth Minos, the wise and powerful law-giver of nations."

I go back and quote from Neander:

"The Gospel of the Hebrews (the original Gospel of Matthew) as possessed by the Ebionites, wanted the first two chapters, and began with the inauguration of Christ into his office as the Messiah by John the Baptist. Inasmuch as the Holy Spirit was the productive principle of his entire nature, and it was first from him that the efficacy of the spirit in shaping the entire life of humanity and forming other agencies of action, could proceed, he is denominated the "First Born of the Holy Spirit."

To show that the view of the Ebionites, that Jesus was a "prophet greater than Moses," was not considered, by primitive Christians, as in any manner depriving him of his high office as "the Christ," I quote from Justin the Martyr, born A. D. 103, the first Christian writer after John, whose works have come down to us. He says to Typho, a Jew:

"You would not be authorized to deny that he is the Christ, although it should appear that he was a man born of human parents, and it should be shown that he became Christ by election; for there are some who acknowledge that he is the Christ, but affirm that he was a man born in the ordinary way."*

The facts that I have presented concerning the Church of Jerusalem are (as you see), derived from trustworthy sources—the Bible and Standard Church Histories. I leave them with you without comment, and add also the following from the writings of Milton. It is in reference to the manner in which the Emperor Constantine introduced Pagan rites and ceremonies into the Church of Rome.

Milton says:

"And what reformation Constantine wrought for his own time, it will not be amiss to consider. He appointed certain times for feasts and fasts; built stately churches, gave large immunities to the clergy, great riches and promotions to bishops—gave and ministered occasion to bring in a deluge of ceremonies, thereby, either to draw in the heathen by a resemblance to their rites, or to set a gloss upon the simplicity and plainness of Christianity, which to the gorgeous solemnities of Paganism, and the sense of the world's people seemed but a homely religion, for the beauty of inward sanctity was not within their prospect. At this time," he adds, "Anti-Christ began to put forth his horn."

But the Catholic church, "to draw in the heathen by a resemblance

*Lamson's History of the Church of the First Three Centuries."

to their religion," as Milton says, not only adopted Pagan rites, and ceremonies; but also a Pagan plurality of Gods. Witness the Athenasian Creed:

"There is one person of the Father, another of the Son, and another of the Holy Ghost; the Father is God and Lord; the Son is God and Lord; and the Holy Ghost is God and Lord; nevertheless there are not three Gods and three Lords; but one God and one Lord. for as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord; so are we forbidden by the Catholic religion to say there are three Gods and three Lords."*

I close this lecture with comments of Emanuel Swedenborg on this creed. He says.

"Every one who reads this creed with his eyes open may perceive that a trinity of Gods was the only trinity thought of by those who composed the council of Nice, whence this creed as a postumus birth was first introduced into the church. That a trinity of Gods was not only had in view by the members of the Nicene council; but that no other trinity is understood throughout all Christendom, is a necessary consequence of making that creed the standard of knowledge respecting God, to which every one pays implicit obedience. I appeal to every one; both layman and clergyman, both learned masters and doctors and consecrated bishops, yea, even to purple cardinals and the Roman pontiff himself, whether any other trinity than a trinity of Gods be at this day conceived in idea throughout Christendom. Let each examine himself, and then declare his sentiments openly according to the ideas of his own mind; for from the words of this generally received doctrine concerning God, it is clear and transparent to the sight as water in a cup of crystal, that there are three persons, each whereof is God and Lord; and also that according to Christian verity men ought to confess or acknowledge each person singly to be God and Lord; but that the Catholic or Christian religion, or faith, forbids them to say and make mention of three Gods and three Lords; and thus that verity and religion, or truth and faith are not one and the same thing; but two different things in a state of contrariety to each other. It is added, indeed, that there are not three Gods and three Lords; but one God and one Lord; but this was plainly done to prevent their being exposed to the derision of the whole world; for who can forbear derision on hearing of three Gods?—and who does not see a manifest contradiction between this palliating assertion and the preceding declarations?"

Discourse the Sixth.

CHRISTIANITY AND CORPORATIONS.

(The Lesson of Philosophy Ancient and Modern.)

"We wrestle not against flesh and blood; but against principalities, against powers." —Eph. 6:12.

"According to this doctrine there are three infinite and equal persons, possessing supreme divinity, called the Father, Son, and Holy Ghost. Each of these persons as described by theologians, has his own particular consciousness, will and perceptions. They love each other, converse with each other, and delight in each other's society. They perform different parts in man's redemption, each having his appropriate office, and neither doing the work of the other. The Son is mediator—and not the Father. The Father sends the Son, and is not himself sent; nor is He conscious like the Son of taking flesh. Here, then, we have three intelligent agents, possessed of different consciousness, different wills, and different perceptions, performing different acts and sustaining different relations; and if these things do not imply and constitute three minds or beings, we are utterly at a loss to know how three minds or beings are to be formed."—Channing.

"I have not shunned to declare unto you all the counsel of God."—Acts 20: 27.

The counsel of God to any soul, is what that soul believes to be truth. Whoever wavers in its declaration—keeps back aught for fear of principalities or powers is a moral coward. He that gives the bread that perisheth to the hungry does a good thing—but he that scatters the bread of life—the truths of God abroad does a better.

Solomon commands us to "seek for knowledge as for hidden treasures." Now the manner of seeking for hidden treasures is to delve into the dark earth looking for the appearance of the shining gems. No attention is given to any thing but the one thing—the treasure. In our search after truth we should thus seek. Wherever truth can be found, let us dig; and what is true of truth is, that it is found scattered all over the world. No book is extant that does not contain some grains of truth. No man lives that has not learned some valuable truths. We cannot turn our eyes without beholding truth written out. "The heavens declare the glory of God, and the firmament sheweth His handiwork." Every little flower is a book to be studied. Every winged insect—every plant—the pebbles under foot—and the huge boulder and the mountain rock—every thing that eye can behold, is to us a revelation from God, of some hidden truth, if we will but read it.

The broad and magnanimous mind we want, that is ready to acknowledge the divinity of all things. There is good in every movement of mind. In every religion under heaven, there is truth. Every great soul that has moved men—Moses, Confucius, Socrates, Plato, Zoroaster, Mohammed, Luther, Calvin, Wesley, Ballou, Channing, Beecher, Spurgeon, Parker, I recognize as a prophet sent of God—I recognize as a messenger sent from above. "Little children, keep yourselves from idols," is a precept most violated by men. We select some one particular teacher as the god of our idolatry, and betray all the rest—turning them over to the devil. The day is coming that will show us no heroes—but truth worshipped. Every book will be gleaned; every man that has ever lived will be asked to contribute his mite to the great treasury of truth. There will then be many Bibles; for all books will be acknowledged as the repositories of divine truth—some containing but a few grains; others many. There will then be many Christs for every human soul will be recognized as a Son of God—commissioned of the Father, to be a prince and Saviour. "As many as are led by the spirit of God, they are the Sons of God," in a peculiar sense—and all will ultimately yield to the guidance of the spirit of God, as all the plants in creation spread out their leaves in the spring in obedience to the genial influence of the sun.

If one were gifted with the ability to examine every book under heaven and glean from it the good, to converse with every man and woman and receive from their lips the contribution of divine truth which each is capable of contributing; to study and draw out of every flower, plant, rock and the mighty depths of ocean, all the hidden truths; to sift the truth from all things, and give it in a condensed form in one volume, that could be read and comprehended of all, then would that be a NEW TESTAMENT.

This was the great work that Jesus did for us. He gleaned the records of ancient civilization, and gave us all the good. He showed us what was the accumulated wealth of antiquity in reference to the pure worship of God and the duties of man to man.* It is evident to my

*The whole world had been in training for Christianity long before its advent. Often Plato, Confucius, Zoroaster, seemed to tremble on its very

mind that what is elaborated into the complex theologies of the present day he did not recognize as essential, though these theories existed at that time in the speculation of philosophers. Educated as Jew he no doubt had opinions colored by the education he received. That he was not a Pharisee is clear from the account given in the gospels of his denunciations of that sect. That he favored not the Sadducees we learn also from the same testimony. But that his thought was not tinctured with the doctrine of the Essens, we can only learn by comparing his teachings and ideas with the philosophical ideas of that sect.

But at Jacob's well, Jesus announced his fundamental doctrine touching the bottom of all truth in reference to the worship of God, when he said, "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."* Here human thought had culminated. Here was the perfection of philosophy. Where did Jesus get this thought? It was older than Moses. It was the essence of origin-Judaism. The idea of God a Spirit is not the idea of a rude age. It belongs to the age of Cheops. It has come down to us like the thought of Euclid, a wonder, a magnificent pyramid—a mighty work of a mighty age of enlightenment. While the "common herd," the slaves that built up the wonderful structures in Egypt by physical toil, were ignorant and superstitious—worshipping cats and serpents—the educated class had the higher thought. Moses was learned in all the learning of Egypt. Moses brought his religion from Egypt, the higher ideas of which were wrought out by the great philosophers of the old time, in which Thebes shone in her splendor, in which the great pyramids were built. But the greatest pyramid, and most enduring erected in that ancient day, is the idea of God a Spirit and spiritual worship.

The followers of Jesus differed in their views on theological questions—one embracing one theory, another another.** Paul embraced the ideas of Plato; John of Philo, some of the others the prominent ideas of Zoroaster. Jesus came nearer to Confucius. Confucius founded a religion without a priesthood; so did Christ. Jesus gave few precepts, but lived a philosophy higher than that of Socrates. Christianity was intended to embrace all the good that was known of philosophical truth, and practical morality, recognizing "every movement to that which is good" as coming from God.

verge. But in the words of Christ are found condensed everything wise, good, sensible, beautiful, ever said on religion, and said in the strongest, best way possible, said to last. Man need not go back to those other books; in his old, worn Bible is found everything essential to his religious nature. By looking at Christ, seeing how he lived, we learn two things: we gain a higher vision of God, all of Him that can be manifest in the flesh, and we see what man can be.—Rev. A. D. Mayo, in *Christian Register*, Oct. 18, 1871.

*"On the day when Jesus uttered these words, he was indeed the Son of God. He for the first time gave utterance to the idea upon which shall rest the edifice of the everlasting religion. He founded the pure worship of no age, of no clime, which shall be that of all lofty souls to the end of time. Not only was his religion that day the benign religion of humanity, but it was the absolute religion; and if other planets have inhabitants endowed with reason and morality, their religion cannot be different from that which Jesus proclaimed at Jacob's well."—Renan.

***"The histories of the church show the preparation of Christian doctrine in the mythologies of many nations, and in the discussions of philosophies; point out what Moses took from the priests of the Nile, what the captives brought back from Babylon, and what the dispersion of the Jews had added to the earlier Judaism. The accepted biographies of Jesus, written and praised by orthodox believers, tell how his opinions, not less than his character, were formed by the influences around him and the traditions of his nation. The court preacher of Baden, of unimpeached soundness in the faith writes upon the moral development of Christ; while the last Bampton Lecturer exhibits a "progress of doctrine" in the New Testament writings. There is no rashness now in finding, even in the earliest Christian age, different types of gospel doctrine, a Pauline, a Peterine, a Johannine and other variations as real as the variations in the modern Protestant sects."—*North American Review*, July, 1867.

If there be in Mohammedanism, Deism, Free Religion, the Religion of Humanity, or Spiritualism, any new truths calculated to make men freer, better or happier, Jesus would, were he on earth to-day, make those truths part and portion of his religion. Then we, who would have in us the "mind that was in Christ Jesus," should welcome joyfully every new and valuable truth, and cherish it as belonging to our Christianity.

But whether christianity as a power in the world, has not been a greater curse than blessing, is worthy of attention. It has divided individual against individual, and nation against nation. It has hardened the hearts of men and rendered them capable of the most inhuman crimes.

What cruel wars have been waged under the banner of the cross—and how many, many have been put to death by torture in the name of Christ.

Its practical workings even to-day, in our own land are adverse to peace. Communities are divided, and men are hunted down for their opinion's sake, and vengeance is meted out upon their heads by bigoted sectaries, because they do not hold the same opinions concerning the teachings of the Book. Communities, poor and needy, are taxed to support multitudes of preaches, of different dogmas, and to build churches, when the same communities are hardly able to pay taxes to support schools. These are the practical workings of (so-called) Christianity to-day, in our midst, and all we can say is, "These men do not rightly understand and interpret the teachings of Jesus or the people would be united in love and brotherhood."

The maxim, "Love thy neighbor as thyself," contains the essence of pure patriotism as well as of pure religion. Our neighborhood ought to be in our thought, our own little world—our household—ourself; its welfare, our welfare. Whatever causes divisions among us, we should drive away. We should live like brothers, and uphold one another—help one another. If we lived up to the spirit of that command of Christ, our people would be like the church of Jerusalem—"of one heart and one soul." If we had in us the "mind that was in Christ," there could be no divisions among us.

Our civilization has advanced nearly far enough for this unholy warfare of neighbor against neighbor to cease; for us to recognize no corporation higher than our neighborhood; to love our neighbor as ourself being enjoined in the Bible and by Christ himself, as our duty next to loving God supremely.

All essential truth is easily recognized. It needs no powerful corporation to spread truth. The efforts of the most powerful religious corporation on earth, to-day, are directed to retard and prevent the spread of truth, and enlightenment and freedom. Truth is like the sun, which is known without need of the testimony of a conclave of astronomers to loudly assert and enforce the fact that "Yonder comes the powerful king of the day." The child beholding it exclaims, "It is the sun!" Must we bring forward the testimony of astronomers to verify the fact, consult the almanac and look at the clock, and know by these the time of rising, and thus satisfy our minds that it is the sun, and no mistake, that now glows above the horizon. We know the sun when we see it, and we know and recognize essential truth when we behold it. What is of but little importance we dispute about; but what is essential to us, God reveals. The little child, without being taught draws nourishment from its mother's breast; so we take hold of essential truth and are not mistaken. The dungeon may hide us from the light of the sun, and power may keep us, and has kept the world from Christ, the Sun of Righteousness.

When shall we be released from the black dungeon and emerge to be-

hold the shining sun of truth? When will Christians be one as Christ and the Father are one?

I will declare plainly my belief. It will never be while there exist rich corporations known as churches, engaged in actual warfare, struggling for power and wealth, with the same animus as an army with banners—planting in village and neighborhood their hostile camps “encompassing sea and land to make one proselyte” and anathematizing all that oppose. This is no overdrawn picture of the condition of religious affairs in our country to-day. In the little town near which I reside, a village of a few hundred inhabitants, there are six denominational organizations. Three of them, with each some little show of strength, are combating for the supremacy and would glory in each others destruction. This is sectarianism! This is what comes of losing our patriotism in the desire to build up a little “body politic.” Some man gets up a little ecclesiastical corporation, and persuades himself that it is the “Kingdom of God”—gathers around him a few zealots like himself and they go to work to get the people to “come in and be saved.” They teach that all outside their “kingdom” are in these “bonds of iniquity”—the “children of hell”—and though they may have entered other “kingdoms” or churches, it does not alter the case. I have heard “preachers” boast in their “pulpits,” of getting so many converts from the “Methodists,” or the “Baptists,” or the “Presbyterians,” etc., singing hosannas of triumph as if they had overcome the evil one himself.

I know “good men” who have been so long laboring to build up some religious corporation that they seem to have forgotten that there are any other interests but the interests of their church. They have no other patriotism than the love of their church—no philanthropy outside, and no charity.

The history of the exactions and tyranny and persecutions by the Roman church, would be repeated in the history of every religious corporation on earth, if they could gain the control of the world as did Rome—not because they are “Christian churches,” but because they are irresponsible corporations.* The object of all corporations is growth and power. The church as a corporation has no bigger soul than a railroad corporation. I doubt not the truth of the maxim: “CORPORATIONS HAVE NO SOULS.” No corporation cares for the good of individuals, unless those individuals are devoted to the good of the corporation. The spirit of Christianity is the spirit of him who died for his enemies. A corporation hates its enemies.

But I believe that when the principles of liberty are well understood; when every man is enlightened by culture and education; so that he shall independently judge of truth and act freely for the good of all, giving no money for the support of any exclusive corporation, then will the religion of Jesus bring all men together in love.

Brought up by Christian parents in a Christian land, it is my unwavering faith that Christianity is the only religion suited to a condition of universal freedom—of individual liberty; and I think I see the time coming rapidly when the principles of this religion, operating untrammelled, will bring in universal love and brotherhood.

I see Christ wherever there is freedom, love, goodness, and truth. I see in sectarianism the struggle of parties, the warfare of corporations; “principalities and powers” contending against the religion of Jesus Christ, and blotting out brotherly love among men; yea; Satan wandering to and fro upon the earth. Down with all corporations that divide men from the love of one another!

*“Each one of the sects is a little Papacy of itself; and the only freedom permitted is the freedom to agree with it, or be excommunicated. That is just the freedom of the Romish Church,—the freedom to agree or leave.”
Rev. M. J. Savage.

The old warfare that existed on this continent between the tribes of savages has been transferred to the corporations known as "churches" and the old war-whoop is still resounding, and the scalping knife is yet dripping with blood! For shame if Americans cannot be united! if Christians cannot be one! Throw away ignorance, bigotry, and superstition, and the disgraceful warfare of sects is at an end.

Do not so many rival sects weaken Protestant influence? Let the people once embrace the idea that Christianity is not helped in its progress by corporations, then will they come together and act in concert as they do now in reference to education. The object for which sects first started was the spread of some peculiar tenets of theology. When it is generally believed that theology is no essential part of Christianity, but existed before Christ; and that his religion must be sought for in the hearts of men and not in their heads, and is manifest only in deeds of love, then will the power for evil of those corporations be broken. All men will then press into the kingdom of God; or rather, the kingdom of God will enter the hearts of all men. Christianity is the religion of love and good works, and all men admit its truth. All will embrace Christ when Christ unmistakably comes, as all gladly bask in the light and warmth of the glorious sun. As the trees lift up their leaves to the sun, so will men look up to Christ. Then will we see the people of a village of one mind and one heart. Some good man will be selected to conduct the Sabbath School and teach their children the principles of the Sermon on the Mount; to picture to them the beauty of the mind of Christ, and talk to them of "pure and undefiled religion;" how good to visit the fatherless and the widow in their afflictions, and how needful to keep one's self unspotted from the sins and pollutions of the world. In that happy day our free schools will have spread universal enlightenment. Bigotry will then be buried. Theology will be read of in old books, dusty and outgrown. Then will Christ have come a second time to gather together in one all things; the New Jerusalem will then have come down from God out of heaven, and Jesus will then have taken up his permanent abode among men. The world will then be "full of the knowledge of the Lord as the waters cover the sea."

Beholding this prospective future for our country and the world, what is our duty? Our highest duty is to maintain our integrity to truth, which is true loyalty to God. Let us never shut our mouths at the bidding of any power; but speak what God speaking to our souls tells us is the truth. We might deem our individual influence but little, and think it hardly worth our while to sacrifice the interests of our own families upon the altar of truth, which is the altar of God. So might Jesus have reasoned before he went forward in his ministry. So no doubt the devil did try to persuade him on the mount. What could a poor Jewish peasant do against the world's great corporations? Will not the elders lie in wait to kill him? So might all the world's reformers and martyrs have reasoned. But when God breathes into a soul His truth, that soul cannot disobey. It is pushed on by the mighty power of conscious duty. It goes right up to Jerusalem; overturns the tables of the money changers, and in the very jaws of the Sanhedrim proclaims conscious truth. We do not know what God intends to accomplish through our humble instrumentality. It is for us to obey the voice of truth, and soon we shall behold a glorious result. God works now as He has done in the past, and if it was necessary for Paul to go out and "declare all the counsel of God," it is our duty also. "Principalities and powers" yet are strong in their influence for evil. We must "wrestle against" them.

Discourse the Seventh.

PRIMITIVE THEOLOGY.

(Of Titus Flavius Clemens and Origen Adamanthus.)

Christianity is the religion of enlightenment. Irenaeus says:

"A mother may indeed offer to her infant a complete repast but the infant cannot yet receive the food which is meant for full grown men. In the same manner God might indeed from the beginning have offered man the truth in its completeness; but man was unable to receive it; for he was still a child."

Not until the world was highly enlightened did the great Teacher appear. Then Greece, Rome, Egypt, Palestine, Persia, India, China, Asia Minor, Lybia, Phoenicia, Babylon, shone in splendor. Schools prevailed, and myriads of books, and Magi, and Rabbis, and philosophers and poets and historians. Christ was born during the reign of Augustus nineteen years after Virgil's death.

Immediately after the Apostles came a host of learned advocates of the faith—men educated in all the learning of the time. From Alexandria in Egypt, radiated the greatest light; for this city was then the metropolis of learning. The church of Alexandria was founded by the Evangelist Mark. Christian literature here grew to completeness. Theology became a science. Before A. D. 300, commentaries were published on all the books of the Bible, and a way was opened to the student for an easy understanding of the Holy Scriptures. But unfortunately for mankind, learning began soon to decay. The Christian religion from a rational science became corrupted into a superstition. The gloom of the dark ages settled upon the world. The causes which led to the decay of learning and religion were the tyranny of government, the union of church and state under Constantine, continual wars, and finally the conquest of the Roman Empire by Vandal tribes, and their settlement in its most fertile provinces.

How fortunate before this curtain fell, that the beautiful tree, Christianity, was full grown and perfect! Barbarism covered it up under heaps of rubbish. Freedom and light again appearing, the foul rubbish is being slowly cleared away, and the tree is now assuming its former beauty. All nations will yet rest under its branches. There were, however, in all ages devoted and spiritual-minded Christians. The inner and hidden world of the soul may be beautiful in spite of the hideousness of that without. Catching faint gleamings of truth, many worshipped the Father in spirit, even in the darkest periods of the world's history.

One of the earliest of the Christian Fathers, after the Apostles, who came into prominent notice as an author, was Titus Flavius Clemens, (Clement of Alexandria.) "He arose," says Neander "in many points, far above the prejudices of his age, to more free and spiritual views." He was born probably at Alexandria, in Egypt, about the year 150, of the Christian era, and died at Alexandria, about the year 220. His principal writings were "Exhortations to the Greeks"—which with great learning, points out the unreasonableness of the Pagan religion. "The Tutor," exhorts to holy walk, the end of which is likeness to God—and the "Stromatta," in seven books—a collection of truths and errors out of the Greek Philosophers. Early devoted to learning he traveled through Greece and visited Italy, in pursuit of knowledge. He embraced Christianity at Alexandria, after he had arrived at the years of manhood. He became presbyter of the church at Alexandria, and about A. D. 189, succeeded Pantaenus as president of the catechetical school of that city. Here he labored benignly twelve years,

until persecution compelled him to flee. He was succeeded by his illustrious pupil Origen, (Origen Adamanthus)—of whom Dr. Priestley says: "He was so remarkable for his piety, genius and application, that he must be considered an honor to Christianity and to human nature."

Origen was born in Alexandria, A. D., 185, and died A. D., 254. His tomb was preserved for many centuries, near the high altar of the cathedral of Tyre, and was only lost when that cathedral was destroyed during the crusades. His writings were very voluminous and in many kinds—critical, philosophical, polemic and practical. Most of them, if the tradition of their great number is to be trusted, are lost. A thousand volumes are said to have been written by him; but these must have included many single sermons, which during the latter part of his life, were all taken down by reporters in short hand, and published. So highly was he esteemed while living, that not a word uttered by him in public discourse, in his mature years, escaped publication. So great was the regard for him, that on important ecclesiastical questions, when it was difficult to come to a decision, the opinion of Origen was consulted by synods of bishops. Of his works still extant are the "Hexapla," "Octapla," "Commentaries on the Scriptures," "On Principles," "On Prayer," "On Martyrdoms," "Eight Books Against Celsus." The commentaries of Origen on the Scriptures, cover more ground than those of any other ancient interpreter. They are remarkable for the constant use of the allegorical method. The literal sense was always secondary. The work on prayer is addressed to his friend Ambrose. It takes the Lord's Prayer as a model; explains and vindicates the meaning and worth of prayer.

The treatise on Martyrdoms is a defense of death for the faith, and an admonition to constancy. In point of style it is the most finished of Origen's works. But his most celebrated work is the "Apology for Christianity," contained in Eight Books against Celsus. This is regarded as the most complete defense of the Christian religion that has come down to us from ancient times.

Origen's mode of life was strictly ascetic. He made it a principle to renounce every earthly thing not indispensably necessary. He refused the gifts of his pupils, and in literal obedience to the Saviour's injunctions, he had but one coat, no shoes, and took no thought of the morrow. He rarely ate flesh; never drank wine, devoted the greater part of the night to study, and slept on the bare floor.

The names of Clement of Alexandria, and Origen have stood, during the whole history of Christianity, prominent as the names of Calvin and Luther, in the last century. Their doctrines were antagonistic to Rome. During Origen's life, when, on account of envy, the bishop of Rome alone sided against him. Jerome, (according to a Latin note in the margin of "Moshlem's History,") says:

"Origen, when excommunicated by the Bishop Demetrius, was sustained by the bishops of Palestine and Arabia, and Phoenicia, and Achia. Rome alone being on the contrary. The dogs were let loose against Origen by Demetrius, not on account of doctrine or heresy, but because Demetrius was not able to equal his eloquence and learning."

Neander says: "Demetrius, the bishop, was rather the personal enemy of Origen, than the enemy of his theological direction of mind. He permitted the disciples of Origen to continue their labors without disturbance. Heracleus, the disciple of Origen, succeeded Demetrius in the Episcopal office. Dionysius who succeeded Heracleus, was also a disciple of Origen."

Of the orthodoxy of Origen's opinions, the "Encyclopedia Britanica," says:

"The opinions of Origen were very general among the early Christians. The Origenists were bitterly persecuted by the Western church, (Rome,) but they arose into importance in the East. Down to the fifth century, they held a firm footing in Egypt, Syria and the adjacent countries, and in the sixth century they had acquired great influence."

Moshlem says: "Of all the religious controversies, those concerning Origen, made the greatest noise and continued the longest. In the fourth century all the monks, and especially those of Egypt, were enthusiastic admirers of Origen. John, the bishop of Jerusalem, was a zealous Origenist. * * * During the fifth century, the Origenists flourished in Egypt, Syria and the neighboring countries, and Jerusalem was the center and rendezvous of the sect. * * * In the sixth century, the attachment of many, to him, especially the monks, scorned all limitation. In the West, many of his books were translated into Latin. In the East, principally in Syria and Palestine, which were the principal seats of Origenism, his followers were exceedingly zealous, and they had the approbation of many bishops, especially Theodorus, of Caesarea, in Capadocia, in defending the correctness and authority of Origen's sentiments."

Lamson in his "History of the Church, of the First Three Centuries," says:

"The storm raised against Origen in his life, had in reality, no reference whatever to doctrine; nor have we any evidence that his orthodoxy was formally impugned until long after his death. The first writer who ventured to censure the doctrines of Origen, after his decease, as we are informed by Socrates, the historian, was Methodius, bishop of Olympus, in Lycia, afterwards of Tyre, who died early in the fourth century. He wrote a book on the Resurrection, against Origen, and another, says Jerome, on the Pythoness, (1 Sam., XXVIII.) The attack on Origen, however, seems to have been deemed a rash one. Origen's writings were now held in unbounded admiration, and Methodius found it convenient to recant. Origen's reputation for orthodoxy continued unsullied, till the celebrated Arian controversy, when he was claimed by both parties.

But the Emperor Justinian, issued a lengthy edict against the doctrines of Origen. It closes as follows.

"If any one says or believes that the punishment of wicked men will be temporary, and will have an end, or that there will be a recovery or restoration, let him be anathema; and anathema to Origen, who is called Adamanthus, together with his nefarious, execrable, and abominable doctrine, and to every one who believes it, or in any manner presumes to at all defend it, at any time, in Jesus Christ our Lord, to whom be glory forever and ever. Amen."

Geisler says, "Text Book, Eccl Hist.," vol. 1, p. 212:

"The belief in the unalienable power of amendment in all intelligent beings, and the limited duration of future punishment, was so general, even in the West, and among the opponents of Origen, that it seemed entirely independent of his system."

Shedd says, "Hist. Christ. Doct.:"

"It was the opinion of Origen that punishment is not judicial, but disciplinary. In his homilies on Ezekiel, he makes the following statement: 'If it had not been conducive to the conversion of sinners to employ suffering, never would a compassionate and benevolent God have inflicted punishment upon wickedness.' In other places he represents reformation as being the object of punishing the sinner. Origen believed that punishment of sin is not endless. This opinion flows logically from the preceding one, that punishment is not penal, but disciplinary; for an eternal punishment, in the nature of the case,

cannot consist with the amendment of the sinner. Clement of Alexandria, the teacher of Origen, makes the following representations, according to Redpenning: "The deep corruption of mankind fills God with compassion for man as unlimited as his hatred towards evil, not with anger—for He is never angry—but with the tenderest and most pitiful love. Hence He continually seeks all men whom he loves for their own sakes and their resemblance to God, as the bird seeks her young who have fallen from the nest. His omnipotence, to which nothing is impossible, knows how to overcome all evil, and convert it to good. He threatens, indeed, and punishes, but yet, only to reform and improve; and though in public discourse the fruitfulness of repentance after death be asserted, yet hereafter, not only those who have not heard of Christ will receive forgiveness, but it may be hoped that the severer punishment which befalls the rebellious will not be the conclusion of their history; for man, like every other spiritual being, can never lose his free will. By means of this power, at all times here and hereafter, noble minds, aided by the divine power, which is indispensable to success, are lifting themselves from ignorance and deep moral corruption and drawing nearer, in greater or less degree, to God and the truth."

Basilides (who was born about A. D. 75, wrote a commentary on the Gospels in twenty-four books)—Shedd affirms, "Admitted no such thing as the objective justification in the sight of God, or forgiveness of sin in the sense of deliverance from guilt and punishment of sin. Every sin, whether committed before or after faith in the Redeemer or baptism, must according to his scheme be in like manner expiated by the suffering of the individual himself." "Expiate," remarks Shedd, "in the sense of purification only is meant in the above extract. Suffering is disciplinary only. Evil, in the eye of Basilides, was only the disciplinary suffering the sinner undergoes in the process of purification."

Valentinus lived contemporary with Basilides. He was a very learned and distinguished man. "The school of Valentinus," says Shedd, "held the same general views on this point, representing punitive justice as something irreconcilable with the perfect goodness of the supreme God, who is unmixed benevolence. Valentinus regarded the capital punishment of the murderer as only a second murder, because it was retributive instead of disciplinary and educational."

What if these ideas had not been suppressed by the Roman Catholic power, but had prevailed over the Christian world, where would have been the millions of martyrs burnt by those professing the Christian name? Would John Calvin have applied the torch to the faggots at the feet of Michael Servetus. "Oh, it was the age in which Calvin lived," says his apologist, "that led him to approve of the torture and burning to death of those who conscientiously differed with him in religious belief. It was not the doctrine he professed that hardened and petrified his heart, and dried the tears of human sympathy in his eyes." Look at the primitive followers of Jesus, those twelve hundred years prior to Calvin regarding the "capital punishment of the murderer only as a second murder, because it is retributive instead of disciplinary and educational." Was it the "age" in which Valentinus lived that rendered him so compassionate; or was it the doctrines of him who said, "do good to them that hate you?"*

*Contrary to what we should expect, magnanimity and compassion are not attributes of God popularly acceptable. The masses of men being selfish and inclined to tyrannize readily accept a tyrannic, passionate, tormenting God; for such a God they would themselves be if they had a chance. * * * As a matter of fact the priests and preachers who scare people and then admit them to safety at a reasonable cost, and by a mode sufficiently mysterious, have always been more popular than the philosophic and philan-

"Clement of Alexandria and Origen," says Shedd, "asserted with great earnestness the tenet of a plenary and inalienable power in the human will to overcome sin. The destiny of the soul is placed in the soul itself. The power of free will cannot be lost, and if not exercised in this world it can be in the next; and in full light of the eternal world and the stimulus of suffering there experienced nothing is more probable than that it will be exerted. Hence in opposition to the Catholic faith, Origen maintained the doctrine of the final restoration of all human souls. He calls the fear of eternal punishment a 'pious deception.'"

Neander says:

"With great zeal Clement of Alexandria maintained the doctrine of progressive development after death, as one necessarily grounded in the universal love and justice of God, with whom is no respect of persons. The beneficent power of our Saviour, he affirms, is not confined barely to the present life, but operates at all times and everywhere. The Alexandrians held as the ultimate end of all, a universal redemption, consisting in the annihilation of all moral evil, and universal restoration to that original unity of divine life out of which all had proceeded."

Illustrative of Origen's method of preaching and direction of thought, the following is too precious to be omitted. It is an extract from one of his sermons, delivered nearly 1700 years ago, and copied into Neander's "History of the Christian Religion:"

"God's Wrath and Anger."

"When the Holy Scriptures speak of God in his divine majesty as God, and when they do not present the divine agency as interwoven with human circumstances and relations, they say 'He is not like men: for his greatness is unsearchable.' (Ps., 145: 3.) 'The Lord is a great God; a great King above all Gods.' (Ps., 95: 2.) But when the divine agency is represented as interwoven with human circumstances and relations, God assumes the feelings, the manner and language of men, as we, conversing with a child two years old, accommodate ourselves to the child's language, since if we preserved the dignity of riper years, and conversed with children, without letting ourselves down to their language, they could not understand us. So conceive it in relation to God when he lets himself down to the human race, and especially to that part of the race who are still at the age of infancy. Observe how we grown-up men in our intercourse with children alter even the names of things; how we call bread by one particular name and drink by another, employing a language which belongs not to those of mature age but to children. Should some one hear us so conversing with children, would he say, 'This old man has lost his understanding!' So God speaks also as with children. 'Behold I,' says the Saviour, 'and the children which God has given me.' (Heb., 2:13.) When thou hearest of the wrath of God, believe not that this wrath is a passion of God. It is a condescension of language, aiming at the conversion and improvement of the child. If we ourselves assume an angry look to our children, not in accordance with the feelings of our hearts, but with a feigned expression of countenance. If we expressed the feelings of the soul towards the child on our countenance and let our love be seen without altering our looks, as the good of the child requires, we should spoil him. So God is described to us as angry, when in truth he is not angry. But thou wilt suffer the wrath of God, if thou art punished by his

thropic Unitarians and Universalists." Thomas K. Beecher, in "Our Seven Churches," pp. 118-119.

called wrath, when thy own wickedness shall draw down upon thee sufferings hard to endure."

Lamson says, "Hist. Ch., 1st 3 Cen.:"

"Origen believed in the final restoration of all beings to virtue and happiness. All are subjected to influences which sooner or later will prove successful. Superior orders of intelligences are appointed to instruct, guide and perfect the lower. Of the glorious spirits who have imitated the divine perfections, some as the reward of their merits are placed in the order of Angels; others of virtues; others of principalities; others of powers, because they exercise power over those who require to be in subjection, others of thrones, exercising the office of judging and directing those who have need. To the care and rule of these orders the race of man is subjected, and using their assistance and reformed by their salutary instructions and discipline, will in some future, though perhaps distant, age, be restored to their primitive state of felicity. The sufferings of a future life, as Origen taught are all peculiar and remedial.* All will be chastened exactly in proportion to their demerits; but their sufferings will have an end, and all will be finally restored to purity and love.

This Origen repeatedly asserts. The end and consummation of all things, he observes, is the perfection and happiness of all. To this end, condition or state, he says, we think that the goodness of God through Christ, will recall his universal creation; all things becoming finally subjected to Christ, 'For all things must be subject to Him.' (1 Cor. 15: 24-28.) Now what is this subjection, he asks, with which all things must be subject to Christ? I think the same with which we also desire to be subject to him; with which the Apostles and all the saints who have followed Christ, are subject to him. For the very term 'subjection,' in this case implies that they who are subject, have obtained the salvation which is of Christ. Then it is that Christ himself shall also be subject to the Father, with and in those who have been made subject. This he observes, is asserted by the Apostle, when he says, 'And all things shall be subdued to Him, then shall the Son also, himself, be subject to Him that put all things under Him, that God may be all in all.' And this subjugation of all Christ's enemies to himself, and that of himself to the Father, Origen contends is good and salutary subjection. If the latter is such, the former is so too; and hence, as when it was said, the Son is subject to the Father, the perfect restitution of the universal creation is declared; so when the enemies of the Son are said to be subject to Him, the salvation through Him of those subject, and the restitution of the lost are implied.

Again in his seventh homily of Leviticus, he contends that subjection to Christ, implies subjection of the will and affections, and that as long as any thing remains opposed to him, in other words, as long as there is sin, his work is not consummated. But, he adds, 'when he shall have consummated his work, and brought his universal creation to the summit of perfection, then he himself shall be subject in those

* "The great Origen believed in alonian punishment—not endless—and also in universal restoration, basing his argument on the New Testament, Dr. Beecher says of him: "He states the doctrine of future retribution as alonian life and alonian punishment, using the words of Christ. Now, if Origen understood alonian in the sense pertaining to the world to come, there would be nothing to prevent him from regarding it as a remedial punishment, destined to result in the restoration of all to holiness. On the other hand, if he understood alonian as meaning strictly eternal, then to pursue such a course would involve him in gross and palpable self-contradiction. After setting forth the creed of the church, as already stated, including alonian punishment, he forthwith proceeds with elaborate reasoning, again and again, to prove the doctrine of universal restoration.

"The conclusion from these facts is obvious. Origen did not understand alonian as meaning eternal, but rather as meaning pertaining to the world to come." See articles of Dr. Edward Beecher, in "Christian Union," 1873.

whom he has subdued to the Father, and in whom he has consummated the work which the Father gave him to do.'

The rewards of the blessed, Origen makes to consist in an intimate union, or oneness with God, according to the prayer of Christ. (John XVII: 21-24.) These do not, however, rise to the summit of this felicity at once; but through several successive steps, as first by knowledge and instruction, which remove the darkness of their understandings, then by being brought into a moral resemblance to God, then by being taken into union with Him, in which consists the supreme good. This union is explained as a union of affection, will and purpose."

Those doctrines of Origen have never been extinguished in the Eastern church, but (if we may credit a modern Russian writer, Alexander de Stourdza, Counselor of State to the Emperor of Russia,) they exist in that ancient and immense communion. Stourdza in his able exposition of the doctrines and practices of the Greek church, contrasted with those of the Roman, says:

"Evil is a corrosive ulcer, which exists only negatively. It will cease when there shall be no more victims. How? That is the secret of the eternal God. The Scripture points us to that epoch, but very mysteriously as if beyond our reach. It is designated by the expression, 'And God shall be all in all.'

"Before disputing boldly then upon the eternity of pains, it would first be requisite to know what is the duration of evil. It remains for us to admire the wise course of our church, (the Greek,) which does not comment upon a doctrine which cannot be measured by our intelligence. The church of the West, (Roman,) unhappily has not observed the same religious caution."

To show that these ancient ideas are now forcing themselves upon the Protestant mind generally, I quote from George Christian Knapp's "Christian Theology"—a standard Text Book, in orthodox Theological Seminaries. Speaking of positive punishments, Dr. Knapp says:

"To hope that God would remove the positive punishments of sins, in case the sinner, even in the future life, should come to the knowledge of himself and truly repent, would seem to be agreeable to the divine goodness. That the repentance of the sinner in the future world is absolutely impossible, is not taught in the Scriptures."*

Discourse the Eighth.

PRIMITIVE INTERPRETATION.

(In the Second and Third Centuries, A. D.)

The Christianized Pagans of Greece and Rome did not rightly interpret nor understand the Jewish Scriptures; because the language of Europe was literal and not allegorical; while the language of the Jews, (caused by the influence of the hieroglyphic or picture language of Egypt upon the Hebrew,) was figurative or allegorical. It is known that the Egyptians were the earliest of all nations to have a written language. Their writings were but pictures on the walls of their edifices. In order that their language might be adapted to writing they were obliged to speak in figures or pictures. If they would say, for instance that the moral faculties of man must ultimately dominate the animal faculties, they would say:

"The wolf also shall dwell with the lamb—the leopard lie down with the kid; the calf and the young lion and fatten together, and a little child shall lead them."

Who does not see that these are pictures, all prepared and ready to be engraven on the pyramids? If there was no other proof than

* This opinion is very general among the German Lutherans.

the Hebrew language itself, (so allegorical, so figurative,) that the Jews had once and for a long time "sojourned in Egypt," the learned could come to no other conclusion than that they had.

The Europeans arose to enlightenment after the invention of letters. Their language is essentially literal. To read the Bible in the light of European literature and Paganism, it must impart a very gross and erroneous meaning. In the early days of Christianity there arose a division in the Christian church. Justin the Martyr, Irenaeus, Tertullian and other teachers, claimed that the Scriptures should be interpreted literally, while Clement of Alexandria, Origen and almost the whole race of Jewish, Egyptian and Asiatic scholars, assigned to the Scripture language a figurative sense.

When Constantine, the Great, was converted, and church and state united, the Roman or literal interpretation prevailed over the Jewish, or allegorical,—not by the force of reason and truth, but by force of the civil and military arm, and the Jewish, Egyptian and Asiatic scholars and Christian fathers, who held to the allegorical method, were declared heretics.

"The method of interpreting Scripture adopted by Clement of Alexandria, and Origen," says Moshlem, "was the same as that in use among the Jews, before the Christian era. Ernesti goes farther and seeks its origin in the schools of the Prophets."

Again he says:

"Origen unquestionably stands at the head of the interpreters of the Bible in the century in which he lived. He adopted the mode of interpreting the Scriptures that was sanctioned by the Jews, and was current among Christians before the time of Origen. But he gave definite rules for it and brought it into a systematic form."

Geissler, in his "Church History," says:

"Origen gained for himself the merit of reinstating the grammatical interpretation of Scripture in its rights, by a more accurate distinction between the literal, the moral and the spiritual sense."

Moshlem says:

"Origen maintains that 'The letter of Scripture is a mere envelope of an idea allegorically considered;' that under the literal reading is contained a hidden and concealed sense which must be preferred to the literal meaning of the words. This remote sense he divides into the moral and spiritual or mystical. The former, containing instruction relative to the internal state of the soul and our external action; and the latter, acquainting us with the nature, the history and laws of the spiritual world, which he maintains is both celestial and terrestrial. 'The literal sense of Scripture,' Origen says, 'corresponds with the body; the moral is analogous to the soul; and the spiritual sense analogous to the rational mind. As the body is the baser part of man, so the literal is the less worthy sense of Scripture; and as the body often betrays good men into sin, so the literal sense leads us into error. Yet the literal sense is not wholly useless.'"

The following, according to Moshlem, is Origen's general rule for determining when a passage of Scripture may be taken literally, and when not, viz:—

"'Whenever the words, if understood literally, will afford a valuable meaning—one that is worthy of God, useful to man, and accordant with truth and correct reason, then the literal meaning is to be retained; but whenever the words, if understood literally, will express what is absurd or false, or contrary to correct reason, or unworthy of God, then the literal sense is to be discarded and the moral and mystical alone to be regarded.' This rule he applies to every part of the Old Testament and the New. And he assigns two reasons why fables and literal absurdities are admitted into the sacred volume. The first is,

that if the literal meaning were always rational and good, the reader would be apt to rest in it and not look after the moral and mystical sense. The second is, that fabulous and incongruous representations often afford moral and mystical instruction which would not well be conveyed by sober facts and representations."

"The moral sense of Scripture instructs us relative to the changes in the mind of man, and gives rules for regulating the heart and life. The mystical or spiritual sense acquaints us with the nature, state and history of the spiritual world. For besides this material world, there is a spiritual world composed of two parts—the heavenly and the earthly. The earthly mystical or spiritual world is the Christian Church on earth; the heavenly mystical world is above, and corresponds in all its parts with the lower mystical or spiritual world, which is formed after its model."

Neander says:

"And immediately connected with this mode of contemplation was the magnanimous toleration which distinguished Origen as well as Clement; but which in the former, as the author of a firmly established system of doctrines, shines forth the more brightly when we find him looking after and acknowledging the Christian spirit which presented itself to him with more or less of purity in all the various stages of development. He showed himself an enemy to that pride of understanding which could wantonly injure the Christian feelings of such as appeared to entertain more narrow views, or which could treat their opinions with haughty contempt. 'As Paul,' says he, 'could not profit those who were Jews according to the flesh, * * * he caused Timothy to be circumcised, shaved his own head, presented an offering, and in a word became a Jew to the Jews, in order that he might win the Jews; so he who would be profitable to many persons cannot by means of spiritual Christianity alone educate and advance to a higher and better state those who still remain in the school of sensuous Christianity. Hence they must combine spiritual Christianity with the Christianity of sense. And whenever it becomes necessary to preach the gospel of sense by virtue of which one is determined to know nothing among sensuous minded men, save Christ and him crucified, this must be done. But when they showed themselves to be well-grounded Christians, bringing forth fruits of the Spirit, when they have embibed a love for the heavenly wisdom, then we should communicate to them the Word now once more exalted from its appearance in humanity to that which it was in the beginning with God.'"

The same writer further says:

"It is already evident from what has been said that corresponding with these two different ways of apprehending Christianity, there would also be two different modes of interpreting the Sacred Writings—one having reference to the literal and historical, and the other to the higher spiritual sense. The highest problem in the interpretation of Scripture for Origen was to translate the gospel of sense into the gospel of spirit; as it was the highest aim of Christianity to rise from the earthly appearance of the incarnate Word to spiritual fellowship with him, and to the contemplation of his divine essence. Thus he looked upon all Scripture as the letting down of the infinitely exalted heavenly spirit to the human form, which is so incompetent to grasp it; as a condescension of the divine Teacher of humanity to man's infirmities and wants; the whole Scripture being, as it were, a humanitization of the Logos. Origen therefore teaches that 'He who stands in the position of the fleshly Christianity continues to adhere only to the letter of Scripture—to the history of Christ—he cleaves to the outward form of the manifestation of the God-like without elevating himself in spirit to the inward essence therein revealed.

He stops short at the earthly, temporal historical appearance of the divine Logos; he does not mount upward to the intuition of Christ himself. He is intent upon that which is the outer shell of the doctrines of Christianity, without reaching the spiritual kernel within; he cleaves to the mere letter of the Scripture, in which the spirit lies bound. The spiritual Christian, on the other hand, sees in the temporal appearance and actions of Christ a revelation and representation of the eternal acting and working of the divine Word. The letter of Scripture is for him but the envelope of the spirit, and he knows how to disentangle the spirit from its covering. Everything temporal in the form of the manifestation of divine things, is for him taken up into the inner intuition of the spirit—the sensuous gospel of the letter becomes spiritualized into the revelation of the eternal spiritual gospel; and the highest problem for him is to discern the latter in the former, to translate the former into the latter; to understand the Holy Scriptures as a revelation of one coherent plan of the divine Word for the progressive education of humanity, of his unintermitted activity exerted for the salvation of fallen beings, the central point of which is his appearance in humanity (the sensible representation of his eternal spiritual agency,) and its end the return of every fallen being to God.”

How beautiful is that sentiment of Origen:

“The spiritual Christian sees in the temporal appearance and actions of Christ, a revelation and representation of the eternal acting of the divine Word.”

Is it true, then, that the same Jesus is still acting and working as he did on earth—still healing the sick; cleansing the lepers; casting out demons; raising the dead? And is it true, also, as Origen says, that the “Holy Scriptures are a revelation of one coherent plan of the divine Word for the progressive education of humanity—of his unintermitted activity exerted for the salvation of fallen beings, the central point of which is his appearance in humanity (the sensible representation of his eternal spiritual agency) and its end the return of every fallen being to God,”

Paul seems to say as much to the Colloseans:

“For it pleased the Father that in him should all fullness dwell; and having made peace by the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in Heaven.”

And to the Corinthians:

“And when all things shall be subdued unto Him, then shall the Son himself be subject unto Him that put all things under Him that God may be all in all.”

And even to the sensuous minded Romans:

“For the Creature* was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the Creature itself also shall be delivered from the bondage of corruption unto the glorious liberty of the children of God.”

And does not the following beautiful parable from the lips of the Saviour imply as much?

“What man of you having an hundred sheep, if he lose one of them doth not leave the ninety and nine in the wilderness and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders rejoicing, and when he cometh home he calleth together his friends and neighbors, saying unto them, ‘Rejoice with me, for I have found my sheep which was lost.’”

* Creation—Ktisis.

Discourse the Ninth.

PAGANISM AND CHRISTIANITY.

(The Sensuous and the Spiritual.)

"With the mind I myself serve the law of God; but with the flesh the law of sin."—Paul.

Paganism and Christianity are the only religions that are now, or have ever been, in the world. Paganism belongs to men and to nations in their infancy and childhood. "When I was a child," says Paul, "I spake as a child, I thought as a child." Nations in their childhood, speak as children, understand as children, think as children. A child is moved by what appeals to the eye. It cannot reason nor think about abstract truth—"spiritual things;" but it delights in forms, pictures, showy objects. The teacher knows that a child has no thought of anything that may not be seen. If one grow up to manhood without mental culture, though he have the body of Goliath and the strength of Samson, his mind is only as the mind of a child; his thoughts the thoughts of a child. Heathen and ignorant people have no knowledge of anything they cannot see. The Gods of the heathen nations are all visible. They worship birds, beasts, reptiles or men. Many of the gods of the ancient Greeks and Romans were deceased heroes deified. The Greeks and Romans becoming refined, their religion gave birth to the fine arts.

The religion that appeals to the outward sense is Paganism. Whatever there is in it may be seen or conceived of as having some form. As the God may be seen, so the worship; burnt offerings, sacrifices, penance, fastings, sprinkling of blood or water, baptism, eating of bread, drinking of wine, and keeping of days. The god delights in the sweet-smelling smoke of incense. The zealot casts himself under the wheels of the car of Juggernaut; he starves himself by long fasting; he builds a wall of brick or stone around his own body or spends months and years in one posture, till at last by self-torture he expires.

There is nothing spiritual in Paganism. Its heaven is a place—shady groves, delightful meadows, and luxurious repose. Its hell,—a dread abyss, and flames of torturing fire. Pluto is there, a personal being—the guardian of the infernal regions down deep under the earth. As the child looks out into the darkness, beholding in imagination goblins,—things of evil—so the Pagan looks into the gloomy grave beholding fiends and devils. Through fear of death he is all his lifetime subject to bondage.

"When I became a man," continues Paul, "I put away childish things." The true religion, or Christianity comprehends all enlightened thought—all knowledge that ennobles man. There is nothing in it wonderful or marvelous, nothing irrational, nothing that does not appeal to man's higher reason; nothing that appeals to his fears; but it "delivers them who through fear or death are all their lifetime subject to bondage." "There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love." It reconciles man to God, and to this world, giving him contentment. "I have learned," says Paul, "in whatsoever state I am therewith to be content." Christianity has no affinity with superstition; but it and reason are very near akin. They live together in the same house, and eat at the same table. Both are of God. One of the Fathers of the Church, who lived contemporary with the first publishers of the New Testament—Clement of Alexandria, says:

"Every movement to that which is good comes from God. He em-

plays those men who are peculiarly fitted to guide and instruct others as his organs to work on the larger portions of mankind. Such were the better sort among the Greek philosophers. That philosophy which forms men to virtue cannot be a work of evil; it remains then, as it should be, of God, whose only work is, to move to that which is good. Philosophy is not found in possession of bad men; but was given to the best men among the Greeks, it is evident, then, from what source it was derived, and that it is the gift of Providence, which bestows upon each whatever under his peculiar circumstance, it is proper he should receive. Thus we see that to the Jews He gave the law; to the Greeks philosophy until the appearance of our Lord. From this period the universal call has gone forth for a peculiar people who are to be made righteous through the doctrines of faith, now that the common God of both Greeks and barbarians, or rather of the entire human race, has brought all together by one common Lord. Before the appearance of our Lord, philosophy was necessary to the Greeks as a means of righteousness, but now it is useful in the service of piety as a sort of preparation for exhibiting the evidences of faith; for thy foot will not stumble when thou derivest all good from providence whether it belong to the heathens or to ourselves; since God is the author of all good; partly in a special sense as in the gifts of the Old and New Testaments, and partly in a more indirect sense as in the case of philosophy. Perhaps the latter was also given to the Greeks in a special sense before our Lord called the Gentiles, since it educated the Gentiles as the Law did the Jews for Christianity; and philosophy was a preparatory step for those who were to be conducted through Christ to perfection."

Christianity is the ripened fruit of perfectly developed mind. Whatever has, at any time, in the world's history, been said or written that is beneficial to men, is a part of Christianity. It comprehends all good impulses and thoughts of men, in all past, present and future time. It began with the cultivation of mind—when men first began to enquire about God and to frame laws. The first manna of Christianity that was dropped from the hand of God, upon our sinful world, fell at the moment that the first unselfish thought arose in the heart of selfish, beastial man. Let the higher nature of man be perfectly developed—let him be a perfectly ripened and full-grown soul, and he is a complete Christian. God did not neglect to shine upon his children, even before he sent his Son into the world. There were many noble, and great, and good men in the world before the year one of the Christian era. Christianity means human progress, education, perfection—education not of the intellect alone, but of the heart, and the whole man—all that is immortal in him—all that makes him a man, and not a beast.*

* One hundred and fifty years ago, Professor Tindal published a book, entitled "Christianity as Old as the Creation." It is some four centuries since Dr. Reynold Peacock, writing against the Lollards, in behalf of the Orthodoxy of his day, wrote that Christianity added nothing to the moral law, for all that was primarily established, not on the Scriptures, but on natural reason. It is fifteen centuries since St. Augustine said: "What is now called the Christian religion has existed among the ancients, and was not absent from the beginning of the human race, until Christ came in the flesh, from which time the true religion, which existed already, began to be called Christian."

Go back sixteen centuries till you come to the age of Lactantius, or seventeen, till you reach that of Clement, of Alexandria, and you find them saying the same thing.

Add another half century and reach to within a century of Christ, and ask Justin the Martyr for his definition of Christianity and the Christian, and his answer is this: "One article of our faith then is—that Christ is the first begotten of God, and we have already proved him to be the very Logos, (or Universal Reason,) of which mankind are all partakers, and therefore, those who live according to the Logos are Christians, notwithstanding they may pass with you for Atheists. Such among the Greeks

The contrast between Christianity and Paganism is quite apparent. "With the mind I myself serve the law of God." Paganism appeals to man's fleshy nature from without. "With the flesh" I serve "the law of sin." When we would behold Christianity, we must turn our eyes in upon our souls. The soul is its only habitation. Paganism we see wherever and whenever we look upon any thing that man makes a god of and calls sacred. Christianity is spiritual and can never be seen. Paganism is material and can be seen. That which causes the soul of man to be enlarged and aspire to the Godlike, belongs to the kingdom of Christianity. That which delights the eye, the tongue, the nerves of sensation belongs to the kingdom of Paganism. Christianity is the religion of the soul; Paganism the religion of the eye. In Christianity all is within and spiritual. In Paganism all is without and material. The Christian worship cannot be seen. The Pagan worship can be seen. The Christian heaven is "righteousness, and peace, and joy in the Holy Spirit." The Pagan heaven is a place of sensuous happiness. The Christian hell is spiritual suffering. "Thou hast delivered my soul from the lowest hell." "I have chosen thee in the furnace of affliction." The Pagan hell is a place of torment, an infernal world. The Christian devil is the "lusts of flesh." "Then was Jesus led up of the spirit to be tempted of the devil." "Jesus was in all points tempted like as we are, yet without sin." "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lusts and enticed." "The serpent beguiled me and I did eat." "When lust hath conceived it bringeth forth sin." The Pagan Pluto, or devil is a being, the king of the underworld.

Man is first a Pagan. He becomes a Christian only when he can discern the "things of the spirit." Born a Pagan, he opens his eyes to the light of the sun in infancy, and childhood a Pagan. "Marvel not that I said unto thee, ye must be born again." "That which is born of the flesh is flesh." "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like." These all proceed from the "first man." To speak in the language of to-day Paganism belongs to the animal nature in man—to the lower brain, which communicates with the outer world. All the nerves of sense center in it—the nerves of the eye, and ear, of smell and of taste, and of feeling. Paganism has its throne there. It is the seat of the passions and propensities that adapt man to this lower world. From the lower brain proceed "adultery, fornication, uncleanness, lasciviousness, idolatry," etc.

That which is born of the spirit is spirit. Christianity is born of the spirit. The "fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. * * * They that are Christ's have crucified the flesh with the affections and lusts thereof." They live in the spirit and walk in the spirit. Or to speak in the language of to-day. Christianity belongs to the higher brain—the abode of reason, benevolence, veneration—the immortal part of man's being. There God dwells and walks. "I will dwell in them and walk in them." Now the conflict between these two natures of man—the immortal and the beastial—is well described by Paul.

"That which I do I allow not, for what I would that I do not; but what I hate that I do. * * * Now it is no more I that do it, but sin that dwelleth in me; for I know that in me (that is, in my flesh) dwell

were Socrates and Herakleitos, and the like; and such among the Barbarians were Abriham and Ananias, and Azarias." (See article by J. T. Bixby, in *Christian Register*, March 1, 1873.)

eth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil that I would not that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good evil is present with me; for I delight in the law of the Lord after the inward man, but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Oh wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the MIND, I myself serve the law of God; but with the FLESH the law of sin."

Do we not see, that to cultivate the mind—the immortal being, that thinks and determines—that worships—that weeps with those that weep—that is unselfish—by filling it with all good thoughts and purposes—giving it dominion over the bestial part of our nature, to hold it in subjection—is true Christianity, and that those who (cultivating their minds by philosophy) had become good men even before the Saviour was born, were "not far from the kingdom of God;" for what matters it whether we receive light from Jesus, the Son, or directly from God, the Father, since according to Clement, of Alexandria, "That philosophy which forms men to virtue cannot be a work of evil; it remains then that it should be of God, whose only work is to move that which is good * * * * for thy foot will not stumble when thou derivate all good from Providence."

Christianity is no outward church, or institution; but it is an exalted Godlike mind (the kingdom of "righteousness, peace, and joy" within the soul) and in whatever age of the world men gained the mastery over their passions and appetites and enlarged, purified and ennobled their minds by education, self-discipline, then they were in fact Christians. The true Christian is the perfectly developed soul. The high office of Jesus was to give man the power of subduing his savage nature. 'The wolf also shall dwell with the lamb; the leopard lie down with the kid, the calf, and the young lion and fatling together, and a little child shall lead them.'

God is Spirit; his worship spiritual; hell a condition of mind; heaven a condition of mind; the devil the "lusts of the flesh"—all is resolved into spirit. The "natural man" can know nothing of Christianity.

"The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them for they are spiritually discerned."

"The modern church," remarks Shedd, in his History of Christian Doctrine, "the modern church maintains the doctrine of everlasting blessedness in essentially the same form with the ancient and mediæval. The tendency to materialize or spiritualize it, varies with grades of culture and modes of thinking. The popular mind still instinctively betakes itself to the sensuous imagery and representations with Justin the Martyr and Tertulian, while the educated intellect seeks with Origen the substance of heaven in the state of the soul. 'Most certainly,' says one of this class, 'there is perfect happiness beyond the grave for those who have in this world begun to enjoy it; and this is by no means different from that which we may here at any time begin to possess. We do not enter into this state of happiness merely by being buried.'"

The Church of Jesus is being resurrected. It was put to death by the strong arm of power. When Constantine the Great, issued his first edict for destroying the temples of Paganism, and for forcing upon an ignorant people a religion of which they knew nothing, Christianity began to pass away. The spirit left the body, and a demon—

Paganism—took up its abode therein. What was once so lovely and beautiful became hideous and deformed. The angel face of Christianity was covered with a mask, and it became as the face of a beast; her jaws, the jaws of a lion; her tongue, the tongue of a serpent; her teeth, the teeth of a crocodile; here eyes, once so lovely, became like the eyes of a murderer, and her flowing hair like that of Medusa, each particular hair a hissing serpent.

"Yes, thy locks like molten gold,
Sheltering love in every fold,
Transformed into the serpent's lair,
That writhe and hiss thy keen despair."

Her lovely fingers became like the claws of the Harpies, that, according to Homer, "suddenly carry off persons unseen and unheard," and she, grasping in her frightful claws a burning torch kindled the faggots at the feet of the millions of martyrs. Like the cannibal, she devoured the flesh of her victims and their blood was her only drink: "and upon her forehead was a name written: 'MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH;' and I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus."

But the spirit of Christ must again return and casting out the demon, must reanimate the beautiful form; the hideous mask must be stripped from her lovely face. Rise up, O thou beautiful angel, and walk again upon the earth, as thou didst in the primitive times! Let us behold thee in thy loveliness, clothed in thy beautiful garments, and in thy right mind!

"And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, 'ALLELUIA! for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to Him, for the marriage of the Lamb is come, and his wife hath made herself ready.' And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."

With God all is harmony. The wrath of man shall praise Him. He bringeth good out of evil. He controls in the affairs of men. He governs all the nations. He plans the growth of peoples. Like a plant the universe unfolds. Like a flower humanity is developing. All nature is harmony and love; for it is the handiwork of Him. The long looked for day is approaching that was foretold by the prophet, when the lion shall lie down with the lamb; when the blossom of God shall be blooming. Wars will yet cease. Oppressions will be ended. All men will be equal before the law. Corporations dangerous to liberty will be broken down. Lodges, societies and churches will no longer divide men into hostile factions. All men will be brethren; the Church of Christ the human family; his sanctuary the whole earth. Kings will cease to be. Lords will not be known. No man may govern his neighbor. Every man will govern himself. Legal murders will cease. Chains and fetters, penitentiaries and prisons will pass away. But schools of reform, where love and kindness prevail, will be established. No man may smite another. No man will lift his hand against his neighbor. "All will know the Lord from the least to the greatest." Inventions will cause the earth to yield bountifully. Bread will be plenty as water. Want will not be known. Labor will be of the mind only. Steam, electricity, air, fire, and water will do the work. The land will flow with milk and honey.

Man and woman, one flesh, neither shall be the governed. They will be equal. Mind, the immortal being, it has no sex. It will be said no longer "Born a woman, born a slave." All are born to freedom. The fetters of custom broken, the maxim will be: "Freedom for one

—the same for all; no fetters, no chains, no bonds, no imprisonments—LIBERTY! The state shall not bind; the church shall not bind. individual liberty; individual equality—FREEDOM! Freedom like that of the dove, bound only by God's laws. No institutions control it; no corporations; no churches; no lodges; no kings; no priests; no popes; no potentates; no powers; no principalities.

If I had the seven trumpets of the seven angels and could sound them all at once, in tones that would reach every young man and every young woman in our country and the world, and sound in their ears while they live, the words that I should utter would be these:

"RELIGION IS GIVEN NOT TO SAVE MEN FROM PERDITION IN ANOTHER WORLD, BUT TO MAKE THEM PERFECTLY FREE IN THIS."

Christianity gives freedom from the dominion of the baser passions; from the dominion of error and superstition; from the dominion of fear; from the dominion of kings; from the dominion of priests; from the dominion of all powers that exist outside of man's own individual soul, except God, and He dwells in the souls of the good.

Paganism cannot give men freedom. It binds burdens upon them; compels them to the performance of rites and ceremonies; puts over them priests whose business it is to "exercise authority upon them." The "discipline of the church" means "priestly domination." The Christian knows no discipline but self discipline. He worships in secret; for his God "seeth in secret"—and God is the only being in the universe that has a right to know any thing about our worship, or to enquire any thing about it. We know that we earnestly desire to worship God in spirit and in truth, and God can see in secret. There the matter ends. No third party has any business in the premises. Let man no longer exercise dominion over his fellow. He may exercise lordship over his own mind, but not over that of others. We each have inherited a kingdom, and that is the kingdom of our own souls. We have each within our reach a crown—Christianity, which, when we place it upon our brows, imparts to us at once power to rule over this kingdom. But our power goes no further. We may not trespass upon the kingdom of another—no, not even of our own wife. She has a soul that is her own. It is her kingdom. let her rule over it.

The light that enters the world today will remain; because it is diffused immediately over the greater part of the earth. Of old it shone only in favored localities; and so great was the surrounding darkness that the light made little impression on it. The rays could only pass upward to heaven. The darkness was so intense as to finally overcome the light. There are no longer hordes of Goths and Vandals hovering on the outskirts of civilization, ready to come pouring down in the midst of learning, refinement, and religion and destroy them. Civilization has gained the mastery over barbarism. Barbarism was of old the strong man armed. Civilization trembled like a child at its frown. Now barbarism is driven to the wall. Very soon and the "earth will be full of the knowledge of the Lord, as the waters cover the sea." Philosophy is again shedding its glorious light on men. Priestcraft and king-craft must ere long, "Go down into the pit together, and deceive the nations no more."

Discourse the Tenth.

SPIRITUAL WORSHIP.

(Jesus at Jacob's Well)

"But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such

to worship Him. God is a spirit and they that worship Him, must worship Him in spirit and in truth."—John 4: 23, 24.

Before and at the time of the advent of Jesus, there existed in Greece several schools of philosophers—men who spent their time in reasoning upon questions of morals; the existence of the gods and their attributes; and there was probably no subject of interest that escaped their attention. Many of these philosophers had given up entirely the belief in the existence of gods. They held that the Universe is governed by fixed laws, and that there is no need of the interference of gods in the affairs of nature. Others, though holding in small esteem the religion of their country, yet thought superstition necessary to restrain the ignorant from vice and crime, by keeping them in awe of the gods. Strabo says:

"The multitude of women and the entire mass of the common people, cannot on account of their ignorance, be led to piety by the doctrines of philosophy; for this purpose superstition is also necessary—bugbears to awe childish people; for reason has not acquired strength enough to throw off the habits they have brought with them from the years of childhood."

But others on account of the dreadful slavery of the soul that superstition inflicts upon its victims, tried to open the eyes of the people to its folly. Here is a picture of a superstitious man as drawn by Lucian:

"Every little evil is magnified to the superstitious by the scaring specters of his anxiety. He looks upon himself as a man whom the gods hate, and pursue with their anger. A far worse lot is before him. He dares employ no means for averting or curing the evil, lest he be found fighting against the gods. The physician and the consoling friend are driven away. Leave me, says the wretched man, me, the impious, the accursed, hated of the gods, to suffer my punishment. He sits out of doors wrapped in filthy rags. Ever and anon he rolls himself in the dust, confessing aloud his sins."

It must not be supposed that the philosophers were ignorant of the belief of the Jews in one supreme God, a Spirit—creator of heaven and earth. The Jewish belief in Jehovah was known—not only known—but by many of them more clearly apprehend than by the Jewish Rabbis themselves. Nor is it strange. Philosophical minds trained in logic pursue a thought through all of its intricate windings. If upon the thought there has been fastened what does not logically belong to it, it is observed by them. Mankind are prone for selfish purposes oftentimes to disregard the logic of ideas. To the idea of God, a spirit, is logically attached the idea of spiritual worship. But there arose among the Jews a priesthood, contrary to the doctrines of original Judaism. In harmony with the idea of priesthood (which is a species of idolatry—the making Gods of living men) arose a mode of worship addressed entirely to the eye—a worship in harmony with idolatry—the same kind of worship common to all heathen nations and condemned by Jesus in these words: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a spirit, and they that worship Him must worship Him in spirit and in truth." Reason led the Greek philosophers to the same conclusion in reference to the only appropriate worship of God, a spirit—spiritual worship. Here is the beautiful conclusion at which they arrived:

"We shall," says one, "we shall render the most appropriate worship to the deity when to Him we present no offerings whatever, kindle to Him no fire, dedicate to Him no sensible thing; for He needs nothing, even of what could be given Him by natures more exalted

than ours. There is no plant that the earth produces; no animal that the air nourishes; no thing that in relation to Him would not be impure. In relation to Him we must use only the higher word—that I mean which is not expressed by the mouth—the silent, inner word of the spirit.”*

Jesus said to the woman at Jacob's well:

“Woman believe me the hour cometh when ye shall neither in this mountain, nor at Jerusalem worship the Father.”

She had just said to the Saviour:

“Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship.”

She could not see why on mount Gerezim, where the Samaritans had built their temple, God might not be as appropriately worshipped as at Jerusalem since the “fathers had worshipped in this place.” Then Jesus tries to make her understand that it is not of any consequence as to the place; but God being a Spirit men may give him spiritual worship anywhere. As for formal worship the world was full of it at the time that Jesus was on earth. The Jews were an exceedingly prayerful people. They believed in “public worship.” Not only did they pray publicly in the Synagogues; but even on the corners of the streets. Do we exclaim, “What a religious people! What a prayerful people!” Jesus called them hypocrites. He says to his followers.

“When thou prayest thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and on the corners of the streets that they may be seen of men. * * * But thou when thou prayest enter into thy closet, and when thou hast shut thy door pray to thy Father, which is in secret, and thy Father, which seeth in secret, shall reward thee openly.”

When Jesus prayed he went into secret places: “He went out into a mountain to pray,” on one occasion, it is said, “and continued all night in prayer with God; and when it was day he called unto him his disciples.” Educated as we have been, we cannot help wondering why it was that Jesus acted in this manner. Instead of bringing his disciples together and holding a prayer meeting with them, he left them to their repose, or their secret devotions, and went off by himself and bowed down before his Maker and his God, and during the long watches of the night, in that solitary place, he lifted up his soul in earnest supplication.

I am unable to discover that Jesus ever, by precept or example, favored formal prayers or prayers at stated times; but, on the contrary, protested against both, and taught that we should ask help of God, our Father, at all times whenever we have need, but only by crying to him in spirit. What prayers did Jesus ever utter in public? On the Cross: “Father, forgive them; for they know not what they do!” In the presence of his disciples just after the last supper; at the tomb of Lazarus, in the presence of a multitude, he said: “Father, I thank Thee that Thou hast heard me; and I know that Thou hearest me always, but because of the people that stand by I have said it that they may believe that Thou hast sent me.”

This implies that he had been praying to God in secret, and was evidently spoken in order to warn the people not to forget that to God is due their utmost gratitude, and not to the servant whom He “had sent,” and to whom God had given the power to call Lazarus out of the tomb. “Because of the people that stand by I have said it that they may believe that thou hast sent me.” By the efforts that Jesus made to be alone when he prayed in the garden, we see the difference between his religion and that of the Pharisees. He

* Quoted by Neander.

avoided the presence of his own disciples—the apostles, even, when he prayed. He left them and went away a “stone’s cast and fell on his face and prayed.” I cannot avoid the conclusion that Jesus protested entirely against all public and formal prayers, and prayers at stated-times—completely antagonizing Phariseism—placing the soul alone with its God.

Nor did the primitive Christians depart from the Master’s rule. They met oftentimes for mutual encouragement and exhortation. They prayed and sang. But what do we understand by the “spirit” praying—by the praying in “unknown tongues”—if it was not the effort to avoid Phariseism—praying to have glory of men? But Paul utters his protest:

“If I pray in an unknown tongue my spirit prayeth; but my understanding is unfruitful. What is it, then? I will pray with the spirit and I will pray with the understanding also. I will sing with the spirit and I will sing with the understanding also. Else when thou shalt bless with the spirit how shall he that occupieth the room of the unlearned say ‘Amen’ at thy giving thanks, seeing he understandeth not what thou sayest; for you verily gives thanks well, but the other is not edified. I thank my God I speak with tongues more than ye all; yet in the church I had rather speak five words with my understanding, that by my voice I may teach others, than ten thousand words in an unknown tongue.”

Do we understand, then, that Paul contradicted Christ and brought back Phariseism into religion, advising to public prayers? No. He gave only this direction: That in order to “teach others,” we may pray publicly; but that we are not compelled to make public prayer a rule, unless as missionaries we would devote our time to “teaching others.” As to God, and our duty to Him, the directions of Christ are still operative: “But thou, when thou prayest, go into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret,” etc.

If the beautiful and simple doctrines of the Christ and the primitive church had never been ignored and departed from by those claiming the Christian name, there never would have been any persecutions of Christians by Christians. The blood of the millions of martyrs shed by the Romish and English churches would have continued to course through the veins of the humble worshippers until God had called them home. But false doctrines displaced the true. “Principalities and powers, and the rulers of the darkness of this world” (priests, bishops and archbishops), got the upper hand of the people that composed the commonwealth of Christianity, and the “glorious liberty of the children of God” was taken from them. The priesthood imposed upon the credulity of the people and fettered and enslaved them. The religion of Jesus was given to liberate men from all thralldom; to bestow upon them the highest freedom—personal, individual responsibility to God, personal, individual independency, making each individual, as it were, a church within himself, for within him God had set up his kingdom and his home. “Ye are the temple of the living God.” “I will dwell in them.” But the priests so changed it, that man was compelled to answer to man; to confess his sins to man; to worship in public, that man might see and judge whether the worship was in accordance with man’s ritual or not; and if not, that man might by penal laws and faggot, and dungeon and whipping-post, compel his fellow-man to conform to the plan of idolatry originated by the ingenuity of priests as the most effectual means of controlling the consciences of other men. If Christians worshipped in their closets, as Christ commanded, how could the tyrannical priests and bishops know whether their poor slaves

vorshipped or not? How could those noble masters compel their ignorant dupes to get down on their knees and give homage to them?

Priestcraft was the enemy of Jesus, as it is now the enemy of his religion. Who put to death the Son of God? The Chief Priests and the Elders. Jesus was the champion of the people. They heard him gladly; they did not crucify him; they never would have crucified him. The chief priests and elders saw that he was emancipating the people from under their control. Their system of worship they saw him about to overthrow. They sought "how they might lay hands on him to kill him." "They feared the people," for "all the people hung listening upon his words." If Jesus established a democratic system of religion, how came a priesthood into the church? "Now here was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." Thus walked the priesthood into the church. It seized the scepter. The people became powerless. Then commenced persecutions. Then the stake was set up. Then heretics began to be burned. The people stood by in tears and witnessed the martyrdom of their neighbors. No difference where these men have power, they are always tyrants. In the Romish church, they have exercised no worse tyranny than in the Church of England. Jesus taught his disciples to be content to live together on terms of equality; to call no man Master.

"Be ye not called Rabbi; for one is your master even Christ, and all ye are brethren. And call no man father upon earth; for one is your Father, which is in heaven. But he that is greatest among you shall be your servant."

Let us do homage to no man—consider nothing sacred but God; make obeisance to no golden Jesus. Every person, thing, office, place, day, rite or institution that we hold sacred, we make an idol of to that extent. "They that worship Him, must worship Him in spirit and truth." No rite, no ceremony, no noise, no giving of alms to be seen of men; no fasting with a sad countenance; no prayers on the corners of the streets to be heard of men—nor anything else, that we can see, hear, smell or taste—but only the right disposition of the heart toward God, is true worship.

Worship must conform to the idea of God. As He is an invisible Spirit, the worship cannot partake of any visible form. The religious feelings of the Jews were shocked by the disciples of Jesus plucking and eating ears of corn on the Sabbath. The day had become to them a kind of god—a thing sacred—an idol. The great temple itself was almost worshipped. It was a Jewish idol. Any thing held to be sacred, as a particular day, or a relic, or an altar, or a temple, or a city, or a tomb, or a cross, or a rite, (the bread, the wine, baptism, laying on of hands)—priests, bishops, archbishops, popes—the church—are all idols, if we call them sacred. There is nothing sacred that we can see. Any thing that can be seen is not "spirit." Worship is spiritual—God a spirit. Can worship be molten and cast into forms, ceremonies, written prayers, as the golden calf was made by Aaron? If we hold a formula of words sacred, is it not an effort to erect an image or draw a picture of a spiritual action? It is wrong—it is a lie if we try to make any picture or likeness of God; for no likeness of Him can be drawn. There is nothing like him, and nothing can be made to resemble him. True worship is spiritual, and, therefore, as invisible as God, and it is just as impossible to erect an image or draw a picture of it, as it is of God; and the one is (to my mind), as much idolatry as the other.

Ask yourself, hearer, how you would live and act towards God, if you yourself was the only person living in the world? Would you not try to live devoted to Him? Thus should we live even now; for He watches over us as attentively, and we are as entirely dependent

upon Him for everything as though we were the only creature in the universe. Yes, each individual Christian is as independent of all other persons, so far as the worship of God is concerned, as he would be were he the only person living. No man has any right to ask him any questions in reference to his worship. It is impertinent, (to say the least,) in any man to go into another man's house and enquire of him: "Brother, do you attend regularly to your duties in the worship of God? Do you enjoy the continual evidence of his love shed abroad in your heart?" He has just as much right to ask, "Do you attend properly to your duties as a husband and father? Do you enjoy the continual and manifest evidence that your wife loves you?" It might seem neighborly in him to ask you these questions, but, really, it is none of his business. As we permit no man to intermeddle in the private affairs of our families, so we should also permit no man to question us in reference to our own private affairs with our God. I want no spies around watching whether I conform to this or that requirement of the church or not. I am a free man. No corporation shall tie my hands. I shall worship my God when I please, and where I please, and as I please, and to God only and my own conscience will I give account. And this is what I understand my Bible to teach, and this I understand to be the clear and undoubted meaning of the text:

"But the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a spirit and they that worship Him must worship Him in spirit and in truth."

Discourse the Eleventh.

THE OLD AND THE NEW.

(Looking Forward and Not Backward.)

"It has been said by them of old time, * * * but I say unto you."—Mat. 5: 27-28.

The question has been raised as to what holds the Asiatic nations back so, that in arts they stand where they were two thousands years ago. Reverence for the old time ideas is the answer. Their religions inculcate that what was said and done by "them of old time" is the highest and best that can be said or done. The same idea entered the religion of the West, to some extent, so that when Galileo announced: "Ye have heard that it hath been said by them of old time, this great earth is flat and fixed upon its foundations so that it cannot be moved, but I say unto you that it is round and performs diurnal revolutions," he was answered by the Pope of Rome: "Say not so; for it is contrary to the Bible, 'the voice of the old time.' Does not that assert the rising and setting of the sun?"

'Then spake Joshua to the Lord,
In the day when the Lord delivered up the Amorites,
Before the children of Israel:
'Sun, stand thou still upon Gibeon;
And thou, Moon, in the valley of Ajalon.'
And the sun stood still,
And the moon staid,
Until the people had avenged themselves upon their ene-
mies

"Again, is it not written.

'So the sun stood still in the midst of heaven,
And hastened not to go down about a whole day.'

"Therefore it is the sun and moon and stars that do chase each other, bringing the day and the night. Recant, O Galileo, or the fire shall consume thy quivering flesh as it has that of tens of thousands who would bring in new ideas contrary to the sayings of 'them of old time.'"

But Jesus was not one who held in extreme reverence the sayings of "them of old time," for he contradicts the commands of the inspired prophet, Moses, himself, asserting: "It hath been said by them of old time, * * * * but I say unto you" the contrary. Jesus has been the true teacher, by his example, of all those who have helped the world on in its progress. It hath been said by them of old time, thou shalt navigate seas and rivers in crafts driven by slaves at the oar, or wind in the sails; but Fulton replies: "I say unto you let steam propel them." It hath been said, "Run, carry the news, O footman, that Absalom is slain!" Morse answers, "Let the winged lightning carry the message." It hath been said by them of old time, "Kings reign by divine right." But Jefferson replies, "All men are created equal." See today how the Catholic church would hold the world to the traditions of the past; and the Protestants attempt the same thing in framing creeds to which all must assent or be branded as "heretics." Jesus was a heretic to the Jews' religion; and Paul, "after the way which they call heresy," worshipped the God of his fathers. There are many heretics in this country today. Every man that gets up a patent, or enunciates a new thought, is a heretic. Oh, what heretics were John Brown and Lincoln and Lovejoy! And did they not suffer martyrdom for their heresy as did Jesus for his? Every man that would break the fetters that have been riveted upon the world by "them of old time" is a heretic. The world has advanced only as it has broken the fetters of the past. Luther dropped some of the errors that the "fathers" taught, placing his own individual convictions higher than the words of saints and church fathers. The chief aim of church corporations appears to be to hold the ideas of men at one point—to stop the onward sweep of the world in its orbit and confine it to a fixed place in the heavens. In the dark ages certain monks and schoolmen announced doctrines that are pronounced today "essential" in a majority of churches, and every possible means is adopted to preserve these doctrines in the world, and to prevent men from enquiring farther. Christian associations are formed, excluding from office and the right to vote in them, such as do not affirm belief in the doctrines of trinity, vicarious atonement, and eternal punishment, and denying the Christian name to those who hold any other faith than the so-called "Evangelical." But Luthers are arising all over the world, affirming anew the rights of conscience and the sanctity of "individual convictions." The deep convictions of the soul are our highest guides. "Let every man be fully persuaded in his own mind," and let this persuasion or conviction be to him prophet, priest and king, above which there can be none higher. This is the affirmation of all the martyrs. Could any man give his life for his opinion's sake, that acknowledged any authority higher than his own convictions of truth? Let no man that would be free, hold up his hands and affirm allegiance to what hath been said by "them of old time" any farther than it may conform to his own independent convictions of truth. Truth is what we want and not just "What hath been said by them of old time." The "fathers" were good and wise, but they had no right to say what we must believe. We are free as were the "fathers" and should be wiser than they, for the world has moved on a little; nor have we been less desirous to know the truth than they were.

Whether or not true that our "very remote ancestors" were apes

and monkeys, yet Darwin, to the extent that he has lessened the blind reverence of men for the past, has done good. The sooner the world gets rid of making gods of men who have lived in remote periods of the past, and of giving undue regard and weight to the sayings of "them of old time," the sooner will it emerge from superstition, war, and oppression, into light, peace and liberty. It is too late now, when a new discovery has been made in science, to raise the cry, "It is against the Bible." No man denies that the Bible contains valuable truths. It is the legacy of the "old time" to us, and its truths will ever be cherished by mankind, but "book-worship" is a species of idolatry that is passing away.

There is a question in regard to how Jesus should be received by us. To me he is an example; and he has at no time set a higher and holier example to his brethren and to me, than when he preferred his own convictions of truth to what had been said by "them of old time." "Ye have heard that it hath been said thou shalt love thy neighbor and hate thine enemy; but I say unto you, love our enemies." Bold radical! to contradict the laws and commands of Moses. Bold was he in his actions on the Sabbath, healing the sick; for, said he, "It is no harm to do good on the Sabbath." But it was not so the Jewish religion and church said, and, therefore, the "Chief priests and the elders sought how they might lay hands on him to kill him." All that restrained the action of the church officials of that day was "they feared the people."

But let us look more closely at this bold example of the Great Teacher. Let us reflect upon it until his spirit enter our own souls, and the Christ dwell bodily in us, then will our own convictions of truth and duty be our highest guides. We will not fear lest truth lead us too far nor will we hesitate to utter our protests and denunciations against every form of error and Phariseism.

What evidence had Jesus that he was the "sent of God" but the consciousness within him? And on what authority did he contradict the commands and teachings of the prophets other than his own convictions of what was true? To him this was the strongest evidence; nor was he, in this respect, "raised above his brethren;" for any of us may be conscious of the work to which God has called us; and the truth may be revealed to our minds by the "spirit of truth," as it was to his. So it is left for us to be lovers of truth, and to hold to what was said by "them of old time," only so far as their sayings conform to "right reason,"* and not because spoken by them. Gold is gold, not because our fathers bequeathed it to us as a legacy; but because when tried in the fire it is proven to be gold. The truths of the Bible are true, not because they are found in the Bible; but because when tried they are proven to be true.** Nor is this thought

*"The fact is a kind of glamour is cast over the word "inspiration"—as if any influence could make that true which is not true, and as if that which is true could be any truer because announced from a particular source."—Henry Ward Beecher in Christian Union.

** "What is the test of truth, justly for the world? We reply, whatever it may be, nothing can be pronounced by us to be true, that we do not see to be true. If we do not see that the sun is bright, we cannot say that the sun is bright. The testimony of the world to its brightness must justly induce us to question the clearness of our own vision; but the testimony of the world is not sufficient to require a man to say what he does not see to be true. If we do not see that the earth revolves around the sun, we cannot say that the earth revolves around the sun. Science makes its investigations and furnishes its proofs; we estimate its proofs and pronounce them irrefragable, and then we see; see by our reason; and then we say the earth revolves around the sun. Is reason, then, our test? It is. It must be. Whatever is reasonable we accept; whatever is unreasonable, is, to whomsoever it appears unreasonable, necessarily untrue. God's reason is superior to the Bible, and there is no other reason,

different from that presented in the New Testament when it bids us "prove all things and hold fast that which is good." Christianity was a new religion when Paul was preaching, and the old had to be rejected. "Old things are passed away," was the refrain of the heretics of that day.

Will not the future show greater prophets and mightier men than have lived in the past? The experience of the Old becomes the foundation for the New, to build upon. Knowledge increases. Was it not impossible for the men of "old time," to do and say what can be done and said by men now? I think we might behold a fairer picture if we could look forward on what will be, than when we look back on what has been. I would rather look for infallibility in the books that are as yet unwritten than in those of "old time." The past has depended upon dreams; the future will rely upon science.

But some one may reply: "If you had stood among the ruins of Thebes, or had looked upon the pyramids, or the Acropolis; or had studied what remains to us of ancient sculpture, poesy and painting, and the works of ancient historians and orators, then would you exclaim, 'The future can never excel nor even equal the past. Men were wiser of old than ever they can be again.'"

Does not a common sense view of the past lead to the conclusion that however highly educated and refined men became in certain favored cities and localities of old, we must expect that when civilization is become universal, and wars cease and the earth is entirely subdued, the achievements of mind will then be greater than in the past? Freedom has never fully asserted her strength. If at present we learn from the old past, it is because the world is yet unrecovered from the effects of the flood of barbarism that overwhelmed it in the middle ages. We are yet in the midst of the battle begun by Luther—the conflict for the unalienable rights of man. Nations can never be completely free before mind is emancipated. Ignorance and Superstition must be overcome, then will kings and priests and organized tyranny under the name of the "church" pass away.

And Oh, how rapidly is the New gaining upon the Old! The revolution is moving on at lightning speed in the Old World. She that sat a queen so long, putting her foot upon the necks of kings, and enslaving the nations, is now brought low. The German and French war has helped the world forward a thousand years. The powers of Ignorance met a Sedan indeed. Never again will the Roman superstition gain respectability as a power in the world. Free thought is hurrying on. The common people are uniting in organizations for the protection of their rights against ancient feudal tyranny. The International is the mighty wedge dividing the Old and will rive it to pieces. The "United States of Europe" will one day be an accomplished reality. Republican governments will be universal, and the religion of mankind will be BROTHERHOOD.

While this is going on beyond the water, a great work is performing here. The hosts of the Old still fight, it is true, but only feebly. Their Vicksburg has already hung out the white flag. On the same "line" the troops of freedom contend in the Wilderness against those of slavery. There is no falling back across the Rapidan. Beecher,

justly speaking, than God's reason. Is reason the test of truth? A man must reply: My reason is not, your reason is not. But reason is not a private instrument: it is universal, eternal, infinite. Our use of it is often poorer than the child's use of tools. We misunderstand it, and misuse it, and find error instead of truth. We understand and use it aright, and the soul rejoices that, guided by the thought of God, it attains to satisfying, sanctifying truth. No man attains to all truth: because no man is wise enough to use the test to perfection. But the test is perfect and supreme.—Edgar Buckingham in *Christian Register*, July 12, 1873.

standing between the lines and reaching out his hands to both Old and New, cries, "Compromise!" There will be no compromise; but an unconditional surrender of Old to New. So I preach and so I believe.

PART THE THIRD.

THE PENDING CONFLICT.

(Rocks and Shoals.—1883 to 1889.—Printed 1890.)

ESSAY I.—THE QUESTION STATED.

I. The Constitution As it Was.

On the 26th day of May, 1787, George Washington was elected president of the Convention of Delegates of the several states of the Union assembled in Philadelphia to revise the Articles of Confederation, "to render the Federal Constitution adequate to the exigencies of the government and the preservation of the Union." On the 16th day of September the Constitution, as amended, was agreed to by all the states, and ordered engrossed. On the following day, September 17th, after the reading of the Constitution, as engrossed, the venerable Franklin rose, and, placing a written speech in the hands of Mr. Wilson, requested him to read it. Franklin said: "Mr. President, I confess there are several parts of this Constitution which I do not at present approve, but I am not sure I shall never approve them; for having lived long, I have experienced many instances of being obliged, by better information or fuller consideration, to change opinions, even on important subjects, which I once thought right but found to be otherwise. It is, therefore, that the older I grow the more apt I am to doubt my own judgment and to pay more respect to the judgment of others. In these sentiments, sir, I agree to this Constitution with all its faults, if they are such, because I think a general government necessary for us; and there is no form of government but may be a blessing to the people if well administered and I believe further, that this is likely to be well administered for a course of years, and only end in despotism, as other forms have done before it, when the people shall have become so corrupted as to need despotic government, being incapable of any other. I doubt, too, whether any other convention we can obtain may be able to make a better Constitution. For when you assemble a number of men to have the advantage of their joint wisdom, you inevitably assemble with those men all their prejudices, their passions, their errors of opinion, their local interests and their selfish views. From such an assembly can a perfect production be expected? It therefore astonishes me, sir, to find this system approaching so near perfection as it does; and I think it will astonish our enemies, who are waiting with confidence to hear that our councils are confounded, like those of the builders of Babel; and that our states are on the point of separation, only to meet hereafter for the purpose of cutting one another's throats."

When the last members were signing their names to the immortal instrument, Dr. Franklin, looking toward the president's chair, at the back of which a rising sun happened to be painted, observed to a few members near him, that "painters had found it difficult to distinguish in their art a rising from a setting sun. I have," said he, "often and often in the course of the session, and the vicissitudes of my hopes and fears as to its issue, looked at that behind the president without being able to tell whether it was rising or setting; but now,

at length, I have the happiness to know that it is a rising and not a setting sun."*

George Washington was inaugurated the first president of the United States April 30, 1789. That was the day, then, on which the new Constitution went into effect. In his inaugural address the first president said:

"No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency; and in the important revolution just accomplished in the system of their united government, the tranquil deliberations and voluntary consent of so many distinct communities from which the event has resulted, cannot be compared with the means by which most governments have been established without some return of pious gratitude, along with humble anticipation of the future blessings which the past seems to presage."

One hundred years have now gone by since President Washington made these pious remarks and indulged these hopeful anticipations. It is well for us to examine, with the same patriotic heart-throbs as those that beat in the bosoms of Franklin and Washington, the real situation of public affairs to-day. Have we reached, we may appropriately ask, that period when the government has ceased to be well-administered, and when despotism is about to step in and supersede it?

It would not be patriotic to attempt to cover up and conceal the truth. Great corporations have grown up within the government that overshadow it as the loftiest peaks of the Rocky Mountains overshadow the lowest knobs—the combined incomes of the railroad corporations of the United States exceeding the combined incomes of the federal and all the forty-two state governments, to say nothing about the incomes of the three thousand national banks and of the thousands of insurance corporations, oil syndicates, telegraph companies, etc., etc. But all these unite against the people to control the government, national and state, for their own selfish ends. The question to be answered is, can the people by means of the ballot control government, and by legislation hold the interests of corporations subordinate to the common welfare? or must the common welfare be set at naught to build up millionaire barons?

To maintain unimpaired the good bestowed upon us by the authors of our liberty, the creators of the Federal Constitution, is our first, most important, most essential duty. This good is being filched from us by the influence exercised over the three departments of government, legislative, judicial and executive, by the powerful interests represented by gigantic corporations, the creations of law, that should be its obedient creatures; but they assume to be above their creator and the masters of the people. Tremendous progress has been made by them toward the utter destruction of the great Temple of Liberty founded on the Constitution. It is being mined. Batteries have been planted that threaten its demolition. These must be stormed and taken and the guns spiked.

From certain classes of foreigners domiciled among us, unacquainted with American ideas and prejudiced against American institutions, we have also much to fear. They are slow to believe that, as far as institution can go, the "perfect commonwealth" is already realized in the United States, if only the American people enact those subordinate measures of legislation that they have the constitutional right to enact, for the building up of co-operative production and distribu-

*Madison Papers.

tion of products, rendered imperative by the progress of society. The fundamental law is not responsible for the curse of class legislation that afflicts us now. The people only are responsible. Why do the masses not dictate all our laws? There is no reason why they do not except that they do not take hold. Nothing can be done with folded arms. If the Constitution has become a "dead letter" it is because of the indifference of the masses. Are they too ignorant to govern themselves? Then is our condition hopeless until there has been an advance made in popular enlightenment.

The American Constitution is ample now without further "amendments" (which may, however, be added when necessary) to assure us a harmonious and happy social condition, equal to that anticipated for the Twentieth Century Commonwealth of Edward Bellamy, if "to the people, by the people, for the people" be extended the benefits of legislation now monopolized by the "corporation kings." The many, regaining possession and control of the helm of the Old Ship of State, will direct her course toward the ancient haven of "the greatest good to the greatest number." That supreme good is the ripened fruit of the Tree of Liberty planted by our Puritan forefathers.

II. The United States of the World.

I would then rejoice to see Great Britain, the United States of America, and all other nations, united under one flag—the flag of the United States of the World—wars forever brought to an end, and all disputes between the various independent commonwealths referred for settlement to a world's congress. This will at once be realized as soon as the people universally rule. Then will the billions of money now spent in the support of armies, and the muscular power of man wasted in idle military camps and barracks, be dedicated to subduing the deserts and rendering all the waste places fertile. I believe that every acre of the desert lands of Africa, Asia, Australia and America may be made productive by means of artesian wells and machinery, and that the world can be made to support in plenty and happiness a population a million times more numerous than at present inhabits the earth.

This idea of a United World is not impracticable; for upon the American Continent we behold united under one flag forty-two independent republics, covering an area nearly, if not quite, as large as all Europe. Why is this happy condition of things realized here? Because we have abandoned many of the pernicious political maxims of mother England. Malthusism is the controlling principle of her polity. Blanqui in his History of Political Economy, refers to that terrible doctrine in the following words, viz:

"Malthus pronounced this sentence on the unfortunates, in cruel terms: 'A man who is born into a world already full, if his family have no means to support him, or if society has no need of his labor, has not the least right to claim any portion of food whatever, and he is really redundant on the earth. At the great banquet of nature there is no plate for him. Nature commands him to go away, and she delays not to put that order into execution.'"

This is a cold-blooded justification of barbarism. This is the doctrine that aristocratic England revels in and acts upon—a doctrine that neutralizes every principle of Christianity, every impulse of philanthropy—justifying war and the barbarous principle that "might makes right," and she enforces it against her own subjects and against all nations. "This world is the property of the few," she says to the people of Ireland, India and Africa, and to her own stalwart workers on the island of Britain, and the many must be offered a sacrifice

upon the altars of Moloch and Mammon; and no pitying tears shall be shed. This is the Pagan idea that our fathers resisted with arms in 1776, antagonizing it with the Christian idea that "all men are created equal and endowed by their Creator with the inalienable rights of life, liberty and the pursuit of happiness." Upon this divine idea the American Union rests as upon a granite rock, and upon this rock will be founded the Greater Republic—the UNITED STATES OF THE WORLD.

III. Mob Violence and Organized Tyranny.

Mankind have never suffered from "mob violence" (so-called) as they have constantly suffered from organized tyranny of governments. Of mob violence we need have little fear; of organized tyranny, much. No ship loads of emigrants have ever fled to the shores and wilds of America from the danger of mobs, but always from the tyranny of coercive laws enacted by well organized governments. So the German anarchists are surely right in their one pious wish to put down coercive laws everywhere. This is what they mean, I think, when they say they are "opposed to laws," they mean that they are opposed to coercion. But, says one, "all laws rest on the principle of coercion. This is what penalty means always." The laws of Moses, I grant, rested on the principle of coercion, but the law of Christ rests on that of "overcoming evil with good," an entirely different and contrary principle that as yet has met little acceptance. It will be put in practice universally when mankind have become their own rulers. A reform school is not a penal institution. It overcomes evil with good. "Penalty," Noah Webster says, "is the suffering in person or property which is annexed by law or judicial decision to the commission of a crime, offense or trespass, as a punishment. A fine is a pecuniary penalty. The usual penalties inflicted on the person are whipping, cropping, branding, imprisonment, hard labor, transportation or death."

And it was what Jefferson meant, no doubt, when he said, "The less of government the better, if society be kept at peace." This is a glorious idea; and it will never do for us to lose sight of it in our fear of "mobs" and anarchist riots and bombs—an insane scare, gotten up by the cunning enemy of the people, the plotters for a "stronger government," a military despotism for America, who are determined not to "deal justly and love mercy," in relation to the toilers, but to coerce them into downright serfs and slaves, and to this end they manipulate government and are, through its instrumentality, building up quietly, "so as not to arouse opposition" (they say) a standing army of "State Regulars" under the false plea of "organizing the militia." An attempt no doubt will be again made by them soon to lobby through the lower house of congress, the revolutionary bill to "nationalize the militia" that, several months ago, through the influence of combined wealth, passed the senate—a more dangerous move of "overweening cupidity and selfishness," it seems to me, than anything the crazy Anarchists, on our shores, have ever attempted, proposed or even dreamed of in their wildest hallucinations. A profound truth President Cleveland uttered when he said in his last annual message to congress: "The communism of combined wealth and capital, the outgrowth of overweening cupidity and selfishness, which insidiously undermines the justice and integrity of free institutions, is not less dangerous than the communism of oppressed poverty and toil, which, exasperated by injustice and discontent, attacks with wild disorders the citadel of rule." Then, let the workers not dream of peace when there is no peace. A Hydra is

now coiled above their heads around the trunk and branches of the Tree of Liberty, and it is reaching down its many mouths to snatch them up and destroy them, as the companions of Ulysses were snatched up and devoured by the many-headed monster in the straits of Scylla and Charybdis. That Hydra is the so-called "National Guard" of the several states of the American Union. Beware, my countrymen, of these armed battalions! And I shall continue to repeat the warning, beware! until this dangerous army of corporation minions is disbanded, the burdens of the toilers are made lighter, their rewards made adequate and the "national health and public security made sure by a contented and thrifty working class," as General Benjamin Harrison, our centennial president, in an eloquent speech at Indianapolis, Indiana, September 13, 1886, said: "A contented and thrifty working class is the surest evidence of national health and the best pledge of public security." And in the same speech he reminded his hearers of another equally important truth. He said: "The men who fought the war for the Union were its working people. It was true of the army as of the kingdom of heaven—not many rich." The class of men who fought the war for the Union may be implicitly relied upon to protect the public peace at all times. Let that peace then be no longer menaced by mercenary detectives and armed guards (State Regulars) organized and drilled at the expense of the toilers, to uphold the tyranny of cyclopean corporations—which has been done, and for no other purpose—and clearly in contravention of our fundamental laws, and contrary to the genius of our free governments, national and state.

It is one great aim of this publication, in the interest of peace and for the preservation of American liberty, to protest against the existence of this most dangerous institution—the National Guard. The pen is then here literally arrayed against the sword. With an intense earnestness the battle will be fought on the side of the pen. It is only the ancient liberties of the American people that the pen will take shelter behind, and the ball and shell and dynamite bombs it shall use will be the maxims of the founders of American freedom.

The people left to themselves to rule, fairly and honestly permitted to make their own laws and to provide for their enforcement for the common good, no necessity will ever arise for the use of armed men. There is positively no need whatever of any "Governor's Guards," or any other body of select and specially trained troops, outside of the real militia—the posse comitatus—in Iowa or in any other state of the American Union; for there will be no rebellion of the people against just and equitable laws. Tyrants only have use for battalions of armed mercenaries.

Shame on all who fear to interpose between tyranny and its victims, and who hold the garments of those who stone to death the martyrs of human liberty. I will speak what I believe to be truth though the heavens fall. I would rather be the martyr upon the scaffold than the tyrannous magistrate on the bench in whose hands are the keys of life and death, but who cowardly shrinks from doing his duty in the supreme moment and speaks the speech of an imbecile, yielding to the clamor of the mad monopolists for blood, to the cry of "Crucify him! Crucify him!" Let us remember that there is impending a mighty struggle for the emancipation of labor. History will repeat itself and martyrs will bleed, no doubt; but the cause of truth will be vindicated and the right will triumph in the end in spite of the fact that

"Right is ever on the scaffold;
Wrong is ever on the throne."

My protest against the bloody tragedy of November 11, 1887, in

Illinois, must not be misconstrued. Opposed as I am to John Brownism, that is to say, to violent methods of reform, not less am I opposed to police-Anarchism, that is to say, to the breaking up of public deliberative meetings by force of arms. This, (if any act of government can be so defined), is assuredly just *causus belli*, and should not be tolerated by the American people a single moment. Let us not, while stopping the little leaks, leave the bung of the barrel open. Let us not be scared by the cunning cry of "dynamite," (a Salem witch scare, a sham, cry of "wolf," "wolf"), into surrendering popular rights. Let the rights of free assembly and free speech be maintained at all hazards; for without these rights there is no freedom worth the naming. As an American, I shall say what I think, and I think that the state of Illinois is being made the battleground in the war of monopoly against the people, and that the laws of Illinois are being made siege-guns directed against the Fort Sumter of popular rights. I believe that the blows that fall upon the heads of the so-called "dynamiters" are aimed at the heads of the workingmen in general, and that there exists a dark and dangerous conspiracy of monopoly against labor, and that the Pinkerton detectives, armed policemen and national guards are the bloodhounds of corporation tyrants in this diabolical hunting down of wage slaves, inaugurated in Illinois, and ment to be made general from the Atlantic to the Pacific.

IV. Essential Parties.

There are, however, two great dangers that the people must protect the Commonwealth against; and voters without any preconcert of action do naturally divide into two great political parties, the individual being led by the peculiar direction of his own mind to go to the side that seems to him most in need of his protecting arm. Those dangers are (1) Anarchy and (2) Despotism. These two patriotic parties were first organized one hundred years ago. The leaders on the side that first stood guard on the watch-towers of the nation, against Anarchy, were Washington, Adams, Hamilton and others, known as Federalists. The leaders on the other side that first stood guard on the watch-towers of the nation, against Despotism, were Jefferson, Henry, Monroe and others, known as Anti-Federalists.

The doctrine of the Federalist was, viz: "Good government is a necessity to prosperity and peace." The doctrine of the Anti-Federalist was, viz: "The less of government the better (for liberty), if society be kept at peace." The watch-dog and the wolf of Aesop—the one preferring plenty, the other freedom.

These two original parties of our people have been known by various names—Federalists, Whigs, and Republicans on the one hand and Anti-Federalists, Republicans and Democrats on the other. But the parties have remained about the same from the beginning until now. They are both equally patriotic and they are both a necessity. Under the rule of the first we have always national prosperity; under that of the second always (for the majority), individual liberty. The Federalists lost power by infringing upon personal liberty through the passage, in 1798, of the "Alien and Sedition Laws;" the Democrats lost power by a faction of that party—(the disciples of Calhoun)—inaugurating national anarchy in 1860, that is to say, secession.

It was anarchy among the states that led in the beginning to the formation of the federal Constitution, that our fathers called "the hoops of the barrel;" its various clauses being, I suppose, the several "hoops." The Anti-Federalists opposed its adoption;—and they demanded, after it was adopted that it be "strictly construed." The

faction of the party that tried to "break the hoops off the barrel" by nullification in 1832, renewed the effort to "hack off the hoops" with the tomahawk of secession in 1860, followed by a four years' bloody civil war. But the old barrel is sound yet in every stave and hoop. The Republican party exists to keep the hoops on the barrel.

But the Democratic party exists for just as patriotic an end. There is an inherent tendency of society to despotism, as there is an inherent counter-tendency of society to anarchy. The love of order gives rise to the first; the love of freedom to the second. Nature furnishes a parallel in gravity and centrifugal force. These two natural forces exactly balancing produce in nature "the music of the spheres," and those similar tendencies in the social world, kept at equipoise, give rise to social peace and concord. I do not believe, as Jefferson did, that it was the purpose of Washington and Hamilton to set up a monarchy; but I do believe it possible for the American government to become a despotism. It is, I trust, the glorious mission of the Democratic party to prevent this.

V. The Paramount Question.

But the supreme question to be answered immediately in the minds of the workmen of our country is this, viz: To which of these two patriotic parties may the wage-workers look for emancipation; or may they look to either or to both, or may they expect help from neither of the "old parties?" Emancipation of labor must come through the co-operation of national and state governments in beneficent measures of protection of the industrious—encouraging by bounties, if need be, the building up of a system of universal co-operation (as national and state governments have, by bounties and subsidies, upheld by both parties, built up our railroad industry,) to the end that the producer shall not be compelled to go upon the market with his labor for sale to the highest bidder, but only with the finished products of his labor for sale. The selling of labor is, like the selling of the laborer, slavery, not in a milder, but (when brought to ripeness, as it has been brought in the coal regions of Pennsylvania), in a more oppressive form. This is the paramount question in American politics today, and will be so for years to come. The party that fails to recognize this issue will go the way that the Whig party went when it failed to recognize the anti-slavery issue—Webster ignoring it in his noted Marshfield speech. Party leaders, as they grow old, become conservative, looking backward and not forward, while civilization ever advances irresistibly in a straight line and new issues arise immediately after the old issues are buried out of sight.

The labor problem is pressing for solution now as the anti-slavery problem was in 1860. If the old leaders of party will not wake up from their Rip Van Winkle sleep, but must still continue to be oblivious to the present and to dream only of a "dead past" the young men North and South, will certainly unfurl the starry banner of the republic inscribed "PROTECTION OF LABOR," giving to that motto a significance in harmony with the present age and its needs. It is always true that, when the prosperity of the masses is demanded, the principles of the Federal party become popular and are at once brought to the front; but, when the liberties of the people are endangered by the growth of arbitrary power, the principles of the Anti-Federal party are invoked and at once they come to the front. Hence we saw in the late national election, the so-called "Chicago Anarchists" vote the Democratic ticket, because they rightly believed that they had less reason to fear that coercive laws would be instituted by the Demo-

crats than by the Republicans, remembering that in obedience to democratic dogma, James Buchanan would have seen the Union forever rent in twain and anarchy forever prevail, rather than resort to coercion. A democratic governor, true to democratic doctrine and practice, would never, I think, have permitted the Haymarket Anarchists to be executed for "Conspiracy against Society"—i. e. sedition—as great a mistake of the republican governor of Illinois in 1887, I believe, as was the hanging of John Brown for "treason" against a state of which he was not an inhabitant,—a fatal mistake of the Whig governor of Virginia in 1859. If there ever arise, in the popular mind a general fear of despotism, the democratic party will certainly come again into power.

VI. The State and the Individual.

Can the state say "presto" and all men thus become at once rich? Clearly no? But is it not true that the few have become millionaires by legal enactments? As clearly yes. And without coercive laws millionaires could not be. The many workers would not respect the "right" (wrong) of the few idlers (robbers) "to have and to hold" the accumulations of the labor of the industrious millions, but for coercive laws.* How long without coercive laws, backed by the military power of England, the people of Ireland disarmed, would the wealth of that rich island be the property (plunder) of a few alien "robbers of widow's houses?" Not a day. Any government that is not an expression of the will of the governed, is tyranny. Any industrial system that has to be bolstered up by armed policemen, armed guards and armed detectives, "conspiracy laws," the penitentiary and the gallows, is slavery. No wonder, then, that so-called "government" (coercion) has become odious to the minds of all workingmen the world over. The less of such government the better. Society need not be "kept at peace." Peace is its normal condition—all disturbing elements being withdrawn. And the greatest disturbing element, yea, the sole cause of discord and suffering, is the avarice of the few, the insatiable greed of a so-called "upper class," like those who kept up the reservoir near Johnstown in Pennsylvania for their piscatorial amusement, though the lives of multiplied thousands were jeopardized, and finally sacrificed thereby.

But organized and systematized society is a necessity. This is the Hamiltonian idea of popular government, viz: "Law, the formula (word expression) of the harmonious movements of well organized society, its motion being in accord with the popular will." which, indeed, is the perfection of human government, all men and all women having equal voice in making and executing the laws.

In its advance from the lower to the higher stages of civilization, society passes inevitably through different conditions of growth, effete institutions perishing by a natural law. Thus chattel slavery inevitably passed away, and gave place to the wage system of industry, which is but another form of slavery. Wage slavery will as inevitably pass away and give place to co-operative industry—(the natural system and the most ancient of all). It is vain to attempt, by coercion, to stop the progress of society.** Trusts are an evidence of growth.

*The pauperism and degradation of the English laborer were the result of a series of Acts of Parliament and Acts of Government which were designed or adopted with the express purpose of compelling the laborer to work for the lowest rates of wages possible, and which succeeded at last in effecting the purpose.—"Six Centuries of Work and Wages in England."—Rogers.

**Where the social system is compatible with the social state it is plainly unphilosophical and unwise to resort to means of compulsion.

They will inevitably be extended and enlarged with the advance of society, either for the benefit of the few, or the many which will be determined by the nature of the government. If aristocratic, or plutocratic, the few will alone be benefited by them; if democratic, the many. Here, then, is the real question at issue between the many and the few: Shall the many rule, or shall the few? That is the supreme question. Let the government be democratic and the extension and development of the principle of "trusts" will be brought about by the action of the whole people building up a grand co-operative system of production and distribution of products, in which all shall have equal interest—a universal "trust"—abrogating private ownership. (1) of the medium of exchange, (2) of the tools of production, and (3) of the lands.

The people believe in combination. Hence exist societies, churches, lodges, clubs, unions, corporations, states,—the object of each being mutual protection of the individual. The more nearly the welfare and right of each individual are assured the better for each and all. We have "protective" legislation. The American people have given a majority vote in favor of the policy. Protection of the well-being and the rights of the toilers is the first object of all just government: for the toilers are the ninety-and-nine. We have only, then, to resolve that the benefits of protection shall be general and not particular. This will result when wage industry has been superseded by co-operative industry. Only through protective laws can wage industry be made to give way to co-operative industry.

The people will only allow the existence of private corporations for religious, moral, philanthropic, educational and productive purposes when once the people (men and women) rule. And the associations for productive purposes will be co-operative, every member of the association having like interest in it. The laws and governments of states and nations will then have but one aim, viz: The subordination of the rights of property to the natural rights of man.

To my mind, the present disharmony of our social system and the tendency of wealth to center in the hands of the few, arise from two principal causes:

1, wage industry; 2, specie basis money.

A third cause (but it does not affect us greatly as yet, but will be unbearable bye and bye) is land monopoly.

We must advocate then (1) Co-operative industry. (2) Lawful money. (3) Land limitation. Or we may place our demands in the following verbal form:

1, free tools; 2, free money; 3, free lands.

The growth of trusts is the harbinger of the coming day. It implies that the competitive system of labor, production and distribution of products, is on its death-bed. There is nothing left to the people to do, but to form a grand trust in which every man, woman and child in America shall have like interest, and from which like benefits shall result to each. We have reached the era of combination. We have only to ask, how shall the ninety-and-nine combine?

The only way for us to defeat private trusts is to build up a great public trust that shall capture all the lesser trusts. We cannot go back to the old ways if we would. There has now begun a race on the combination track; will the people come out ahead? If they do not they will be slaves. The question to be answered is, shall we reach a universal trust through evolution, or through revolution?

I think we may reach the goal of universal co-operation through

No matter what the power of government or of human authority may be, it is impossible for them to stop the intellectual advancement, for it forces its way by an organic law over which they have no kind of control.—"History of the Intellectual Development of Europe."—Draper.

evolution, with the ballot as our only implement of warfare. But the producing class (farmers, mechanics and wage workers), must unite in one vast UNION and stand together, speaking with one voice.

The railroad corporations are determined to give free passes to all legislators, judges, etc. Be it so! Let laws be enacted declaring that all officials—"servants of the people"—from justice of the peace to president of the United States,—shall ride free on all railroads. Accommodate the tendency. Make it fit in as a part of the social system. "Resist not evil," but convert it into good. Outflank the enemy, utilizing omnipotent forces. Who could destroy electricity? But it is possible to utilize, for the good of mankind, what once was considered only an evil—a "destructive force"—the thunderbolts of Jove. Thus the supremacy of mind over matter is displayed, and of good over evil.

VII. The Many and the Few.

I insist, therefore, that the plan of campaign which Sherman put in force against Johnson, we must adopt against trusts. We must outflank them. National wants must be met by national means. This is genuine "protection." The surplus in the national treasury, and new issues of "lawful money" to meet all demands and needs of the producers, should be distributed, not to national banks, but to the states, to be loaned by county treasurers to the farmers, like the school fund is loaned at a rate of interest not above one per cent per annum, with unlimited time. Co-operative manufacturing and co-operative mining should be instituted by national aids, the factories and mines being leased to the workers by the government at not above one per cent per annum of cost. Farmers should vote tax and build mills, factories, slaughter-houses, etc. etc., as they do school houses, operating them under supervision of boards of directors, of their election, as they now run the schools—to the end of bringing forth finished products, and not alone raw materials.

But this great undertaking must be preceded by land-limitation laws, forbidding ownership, by corporations, of agricultural, grazing and mineral lands, and confining the individual owner to a reasonable homestead, the government purchasing, at an appraised valuation, all surplus lands, paying for them in lawful money of the United States, and re-selling them on unlimited time (annual interest on purchase price not above one per cent) in small homesteads to individuals to be occupied and tilled by the bona fide purchasers, thus abolishing tenant and bonanza farming, and making the agriculturists independent as all producers ought to be.

The gift by the government to national bankers of their so-called "currency" (money) declared by law "receivable"—to be used by them until their banking business is finally wound up, is clearly a confiscation of the wealth of the many and its gratuitous bestowal on the few—robbery of the people to enrich a favored class. It is the "sum of all modern villainies." In line with it was the deposit by the government of \$60,000,000 of the national surplus, without interest, in the vaults of favored banks.

The United States government is at present a huge machine for robbing the many of their wealth and pouring it into the store-houses of the few—but only because the few are allowed to control it so. The government is now, and has been for twenty years, controlled and used by the money power, with headquarters in Lombard street, London, as a supple instrument to oppress and rob the producing masses of our country. That power gathers tribute from the people of the United States beyond that paid by all the world besides, the sums derived by England from India, Egypt, and British America being not a

tithe of that paid in interest to the money power by our people, which amounts to not less than \$1,500,000,000 annually.

Counting ten million voters in our land, this sum equals the average of one hundred and fifty dollars per year, or twelve dollars and fifty cents per month tribute paid by each man that casts a ballot in the United States, to the Rothschilds and Barings and their agents—exacted from us on the pretext of supplying the people a “tool of exchange based on gold”—“a dollar worth a hundred cents”—as foul a robbery, swindle and humbug as was ever devised by the cunning ingenuity of man.

This robbery, I am compelled to believe, was designedly brought upon us by means of a gigantic conspiracy—the same diabolical motives influencing its designers, and those who voted to execute it and the wicked leaders who carried it out—(president, cabinet and congress responsible for it) as influenced of old the traitors who bartered away the freedom of Ireland and Scotland.

“The English steel we could disdain

Secure in valor's station—

But English gold has been our bane—

Such a parcel of rogues in a nation.”

—Burns.

VIII. The Destiny of Humanity.

Effect follows cause. The two are indissolubly connected by natural law. Given the cause and the inevitable effect may be foretold with mathematical certainty. One great change comes and other great changes necessarily follow. Let one of the planets, for instance, leave its prescribed path in the heavens, and there will be immediate change of path of every orb in the universe. So the wonderful inventions of the nineteenth century affecting production are bringing about momentous social changes—all in the same direction—all in the direction of human advancement. But the friction to be overcome is great. Our civil war was the result of this friction. But the car of progress did not pause. Hark! how great a noise is heard today in the labor world, of strikes, the shooting down of workmen by guards, detectives and policemen in arms. It is the creaking of the wheels of the great car upon their axles, heated until they smoke; for the friction is as great now, and from the same cause, as in 1860—the greed of a selfish few. What may we expect? Another civil war? God, forbid!

Will the enormous “trusts,” the immense combinations and aggregations of capital, that have gathered and are still gathering in great lumps, as butter gathers in the churn, will all these be able to pool their selfish interests and unite against the people in one huge lump, and become what the British aristocracy has ever been and still is, a banditti?—a cave of robbers? And shall they marshal armies and dictate the laws, president and congress, governors and legislatures, and the federal and state courts continuing to be ever willing instruments in their hands? Thus has the British government been always a willing and supple instrument in the hands of the British aristocracy. And the American governments, of states and nation, are willing and supple instruments in the hands of monopoly today, and have been for many years.

There is no middle ground to be occupied now more than there was in 1860. The toilers of our country must be either absolutely free-men or absolutely slaves. There can be no permanent compromise on the basis of wage industry. Profit-sharing will do, if the profits shared shall amount to an equitable division of profits, determined by the common voice and not fixed by the dictum of a “boss”—a petty

autocrat. The overgrown power of concentrated wealth must be neutralized by the votes of the tolling many. This can never be done in the presence of a great military organization like the national guard, which will certainly be used by the few to enslave the many. Our government is rapidly drifting toward despotism. The machinery of coercion is being cautiously and covertly perfected "so as not to arouse opposition." There is danger that soon the people will find themselves fast bound, hand and foot—prisoners of war to a mongrel, Anglo-American aristocracy.

Such will inevitably be our lot and the condition of master and slave continue indefinitely, the few idle reveling in luxury, the many industrious groveling in poverty, unless by universal suffrage, voicing an advanced condition of education and general knowledge of governmental science and social economy on the part of the people we may be enabled to hold what the fathers bequeathed us—equality of rights.

These rights we ought surely to maintain and perpetuate through the coming generations for at least "a thousand years."

"A thousand years, our own Columbia;

It is the glad day so long foretold—

It is the glad morn whose early twilight

Washington saw in days of old."

The American masses ought to be ever on the alert. They ought not to sleep in the presence of the enemy. The English masses under the leadership of the great Gladstone are beginning to arouse themselves from the sleep of centuries. Soon the workingmen of all nations will, I trust, become the world's law-makers. Then will the equality of all men and the enfranchisement of woman result universally. The benefits of mechanical inventions will become a blessing alike to all. There will be no poor. Each will have ample time for mental culture. Harmony will prevail. No strikes; no scaling down of wages; no enslavement of labor; no monopoly of lands; no bonanza farms; no capitalists; no usurers; rent abolished; interest abolished; all alike free; all alike rich; no prisons; no poorhouses;—there will be only co-operation.

Co-operation is as grand a word as was ever uttered. God is one. Man shall be one. "Be ye one as I and the Father are one" is the divine command. This is co-operation. It is oneness—unity. What a magnificent meaning has our national motto: "E pluribus Unum—out of many one"—when applied to the race of mankind. This is the destiny of humanity—one family—all working together for the special good of each and the common good of all—a world-wide "trust"—a universal combination of the world's workers for the common welfare. This is co-operation—the sun-burst of democracy—the realization of the dream of Jefferson.

ESSAY II.—THE BONDAGE OF THE MANY.

I. The Loyalty of Labor.

The words of Cardinal Gibbons, Archbishop of Baltimore, in his letter to the Roman propaganda, defining the purposes and aims of the order of Knights of Labor, dated February 10, 1887, are a most just and timely tribute to the poor tollers of our country, who by the tyranny of combined capital are menaced with a bondage more oppressive than chattel slavery itself. He says: "It is a fact, well known, that the poor tollers have no inclination to resist or break the laws of the land, but simply to obtain equitable legislation by constitutional and legitimate means."

The "poor tollers," let it be borne in mind, are the so-called "dan-

gerous class" that the worshippers of Mammon have armed the national guard in all the states of the Union to overawe, and hold, by means of Gatling guns and repeating rifles, in subjection to the "rich man" in authority. In the words of that same patriotic prelate: "It will suffice," he says, "to mention the fact that monopolies not only by individuals, but corporations also, have already excited complaints from the workingmen and opposition from public men and national legislators as well; that the efforts of those monopolies, not always unsuccessful, to control legislation for their own profit, cause a great deal of anxiety to the disinterested friends of liberty; that their heartless avarice—which, to increase their revenues, ruthlessly crushes not only the workingmen representing the various trades, but even the women and the young children in their employ, makes it plain to all who love humanity and justice that not only the workingman has a right to organize for his own protection, but that it is the duty of the public at large to aid him in finding a remedy against the danger with which civilization and social order are menaced by avarice, oppression and corruption."

The "common people" speak with one voice for peace, progress, enlightenment, philanthropy, unity, brotherhood, self-sacrifice, honesty, devotion, and whatever else is approved of God. Nothing is upheld, applauded or perpetuated by the voice of the people that the people believe to be wrong. The majority approve what is right, love what is right, and do what is right as far as they have knowledge of the right; and when they have seemed to approve what is wrong, love what is wrong, or have done what is wrong, it was when they were deceived into believing the wrong to be right. Upon this Gibraltar of truth is built the impregnable fortress of democracy. The millennial day will dawn on the world when the people truly govern, when the common opinion is registered in the laws, not the average opinion of any one class or select part of the population, but that of all men and all women. This average opinion of all will be the nearest approach to perfect government that mankind can ever reach—enlightened, let me always insist, by the divine precepts of the New Testament.*

Many good people (active, earnest and patriotic) are too busy with material things to give due consideration to the hidden movement which we term "the onward march of civilization." But what is civilization? It is the ripening of humanity. Reform is the breaking away of the clouds of selfishness that have prevented the light and warmth of the "Sun of Righteousness" from mellowing the beautiful fruitage of the garden of God—the world of humankind. The ideas that beam from the sermon of Jesus on the Mount are the source of modern civilization. They antagonize war, cruel punishment and the lust of gain. It is the leaven of his love that has expanded the common conscience, rendering chattel slavery intolerable, wage slavery an incongruity, and that assures to the toilers of all nations the speedy inauguration of co-operative industry, universally. The "New Republic" is the brotherhood and sisterhood of the human race, a civilized world living under the shadow of the Tree of Liberty—the fulfillment of the prophecy of the American bard concerning the increase of the stars of our flag:

"And those stars shall increase till the fullness of time

Its millions of cycles has run—

Till the world shall have welcomed its mission sublime

And the nations of earth shall be one."

—Cutter.

* Through all the successive conditions, the criterion of truth is ever advancing in precision and power, and the maximum is found in the unanimous opinion of the whole human race.—"Intellectual Development of Europe."—Draper.

I deny that there would be wars if the people absolutely governed. I deny that there exists in any country a "dangerous class," if the lust of gold and the lust of power were extinguished in the hearts of the selfish few that have usurped the government of the world and enslaved the peace-loving many. I maintain that the poor workers (like those wantonly shot down at St. Louis) are harmless as the lamb in the presence of the wolf, until driven to frenzy and despair by outrageous oppression; and that armed interference, by the authorities of city or state in the disputes between employers and employed, is unbearable tyranny—the climax of wrong.

The employer calls on the governor for help, and national guards are sent, nominally to "preserve the peace," but really to defeat the workingmen, and for this object alone has the national guard come into existence in the United States.

The king of Great Britain made war upon our fathers, instead of granting them justice. O blind worshipers of force, do not, I entreat, bid defiance to the lessons of history! Whence came the brave men that carried the stars and stripes to triumphant victory in the war of 1776? in that of 1812? and in that of 1861? They came from the farm, forge and factory. Under the burning sun of summer, in the glare of the furnace, and amid the din of machinery, inured to toil—disciplined in the school of labor; behold invincible, incorruptible men—in the grandest sense of the word,

"Men, high-minded men,
With powers as far above dull brutes endued
In forest, brake and den,
As beasts excel cold rocks and brambles rude;
Men who their duties know,
And know their rights, and knowing, dare maintain,
Prevent the long-aimed blow,
And crush the tyrant while they rend the chain."

II Confidence in the People.

The foundation principle of the American government is confidence in the people. All rights are inalienable that belong to them, including the right "to keep and bear arms." To say that a public officer can declare any right of the many null, is to place him above the people. All officials are their servants. The people are king and lord, and their rights are paramount.

But little by little the power of the people is being undermined and the power of the official class strengthened. The moment the machinery of state, manipulated by the official class, becomes more powerful than the people, will liberty inevitably perish. Hence no standing army can be legally "kept up in time of peace" in any state of the American Union. Hence to disarm the people (the real militia) forbidding them to "parade or drill with arms in their hands; without license of the governor," and at the same time keeping up a standing army of "state regulars" in time of peace, is to strike a dagger deep into Liberty's heart—is revolution.

And right here I indict the monopolies that have grown so great in our country that legislatures, governors, and judges of courts have become their obedient tools—I indict them before the bar of the people for the crime of "conspiracy" to overthrow democratic liberty. I charge them with having already overthrown it in the establishment of a standing army in every state of the union, having clothed the governors with dictatorial powers, and having armed a select band of state regulars, enlisted for five years, paying them to parade and drill

in time of peace, contrary to the express provisions of the state constitutions—our fundamental laws.*

It was believed by the fathers of the republic that the government, about to be established by them, would rest in the affections of all its citizens, secure from domestic violence. They laid down the axiom, as its chief corner stone, that "if government be not secure from domestic violence without the menace of a standing army, it is because it fails to protect the rights of the many."

If the rights of the many were at all times and everywhere impartially protected, there would be neither civil wars, strikes nor disorders among men, and crimes of all kinds would cease. And they also declared, "any government that cannot be maintained without a standing army, ought to go down." And the same thing may be said of institutions of every kind. If the wage system of industry, for instance, cannot be kept alive without national guards, armed detectives and armed policemen, then let the wage system perish and a better (co-operation) take its place. "The less of government the better," said Jefferson, "if society be kept at peace." Here, I think, he meant by the word "government" not "the democratic system or polity of a free state," but the exercise of authority—in a word, coercion.

The two words, "government" and "law," are very indefinite in meaning as commonly used. Government in Ireland is coercion and law is oppression. According to Jefferson, government, to be "sacred," is a democratic polity, and law the "states, collected will." Any statute that is not a clear expression of the "will of the governed," is tyranny. So-called "laws" may be formally passed by corrupt influences. Such measures have no sacredness, no binding force; but it is the duty of the "people to alter or abolish them." Let there be only police," he said, "to keep order, otherwise, no interference with and no control of the individual, except by appeals to his reason and conscience."

The advancement of society from barbarism to civilization has caused many things that once were considered right, to be now considered wrong, viz: the eating of human flesh, the drinking of alcoholic liquors as a beverage, the holding of chattel slaves, etc., and as a consequence, he who would now open a shop for the sale of human flesh for food, or of alcoholic liquors for drink, or a mart for the buying and selling of slaves, would be justly criminal, as truly so as a thief or murderer.

"Social order in a free country is the result of equilibrium of interests and not of coercion," is another axiom of the fathers' creed.

This last expresses a very important truth, throwing great light upon the present deplorable condition of our society, revealing the cause of the anti-democratic tendency of political affairs in our country today, if the following corollary, deduced logically from that axiom, be considered in the same connection, viz: whenever the few become very rich and the many very poor, as has been the condition of European society for a thousand years and as is rapidly becoming that of American society today, and the producers of wealth have been impoverished through usury, through rent, through the enslavement of labor or through exorbitant taxation by petty corporations and the state, or through all of these causes combined, coercion will creep in as sure as cause produces effect, and, as a consequence, popular liberty will cease to exist. The same cause operating here as in Europe will certainly produce the same effect here as in Europe; hence we see why a national guard has come into existence in these states, contrary to the express provisions of our fundamental laws that

* The late action of the governor of Colorado is a case in point.

forbid the organization and maintenance of a standing army in time of peace.

Society advances. Institutions are fixed. Society constantly outgrows institutions. Our Federal Constitution has been "amended" time and again to adapt it to the advanced growth of society. The object of coercive governmental machinery, like that in operation in Ireland, is to hold society to a fixed condition, which is as impossible to do as it is to stop the motion of the planets by any machinery man may construct for that purpose. The civil war was brought on to perpetuate chattel slavery—an outgrown institution. The machinery of coercion; i. e., guards, detectives and armed police, is fitted up to perpetuate wage slavery, which is also outgrown.

As long as the government and the people were one and the same thing, a standing army was clearly out of place, but when (as we see it now,) the government and the people have become, de facto, two separate and distinct things, a standing army to hold the people, (the so-called "dangerous class") in subjection to the government (the monopolists) is clearly a logical necessity to the continued maintenance of such an unhappy state of society. All history shows that wealthy monopolists hesitate not a moment to trample upon all laws, human and divine, and to even sacrifice the lives of the people, without stint, to maintain their hateful supremacy over the many whom they have robbed and enslaved. Who can forget how the sacred tribunes—the immortal Gracchi—were murdered by the senators of old Rome? and who has not read of the hateful "conspiracy laws" of good old mother England of the centuries happily passed?*

Standing armies are organized to suppress freedom, never to preserve it. When all are free and equal, as our fathers were, each is a law unto himself and a pillar of state—grateful to his beloved country as was Washington, for the opportunities enjoyed of manifesting his inviolable attachment to her by "services, faithful and persevering."

Give us back again that perfect freedom and equality that prevailed in the northern states of our confederacy even thirty years ago, and there will be no more demand for a national guard to preserve order in these states now than there was then, when the patriotism of the northern people was sufficient guaranty of the public security and the preservation of the Union, menaced by the chattel slave drivers, influenced by avarice, ambition and madness, as the public security and peace are menaced to-day by the wage slave drivers, influenced by the same unworthy motives, in the wicked attempt they are making to destroy popular liberty and inaugurate bayonet rule in the United States, like Britain's iron rule of Ireland.

Standing armies have always served to give minorities control over

* By construction of law the offense of conspiracy, which was originally a combination for the purpose of bringing false evidence against others, or for the purpose of subsequently committing a crime, was extended to those associations of workmen, whose purpose it was to raise the rate of wages by such combination, for the whole basis of the practice on the subject appears to be inferential from the statute of Edward VI, under which penalties are inflicted on those who combine not to do work, except at a certain price and for a certain time; and for implied violations of the 18th, 19th and 20th clauses of the Act of Elizabeth, which must be forced in order to bear such a construction. But at the conclusion of the eighteenth century an Act of Parliament was carried, which declares all contracts, except between master and man, for obtaining advances of wages, altering the usual time of working, decreasing the quantity of work and the like, illegal. Workmen who entered into such illegal combinations are punishable by imprisonment, and a similar punishment is inflicted on those who enter into combinations to procure an advance of wages, or seek to prevent other workmen from hiring themselves or procuring them to quit their employment. Meetings and combinations for effecting such purpose are punishable in like manner, and the offenders who inform against their associates are to be indemnified.—"Six Centuries of Work and Wages in England."—Rogers.

majorities. We may know when democratic government is falling into decay by the growth of a standing army. As soon as the army becomes powerful enough to hold the many in subjection to the few, will democratic government end in the United States, as elsewhere it has uniformly for the same cause, ended.

III. A Gun Above the Cabin Door.

To be prepared to protect our homes and our rights is the surest guaranty of peace as well as of freedom. Hence, our fathers declared "the right of the people to keep and bear arms shall not be infringed." They meant to have the people armed and the state disarmed; hence they allowed to every man, as an unquestionable right, a gun above his cabin door. Days were set apart for general yearly muster of the whole male population of military age. They meant by a "well-trained militia" a whole people drilled in military tactics. Thus was the "government" (the people) prepared for self-defense. But they considered the government (the people) unsafe in the presence of a standing army, however small; therefore, the patriots of the last generation, who had made for themselves happy homes on the beautiful and bountiful prairies of Iowa, confident of the inherent strength of democratic institutions, unmenaced by the bayonets of a hireling soldiery, declared in the bill of rights of the free constitution of our beloved state. "No standing army shall be kept up by the state in time of peace; and in time of war no appropriation for a standing army shall be for a longer time than two years." And the constitution of the United States forbids the states to keep troops in time of peace "without the consent of congress." Iowa cannot legally keep troops in time of peace at all. But the governor of our state, in a late public address, announced that the Iowa National Guards are as well drilled as regulars of the United States army, that the six regiments under his command can be concentrated at the capital of the state at any time in twelve hours, and that they are kept up by a biennial appropriation of money by the state legislature. Just the other day an order was drawn on the treasury of the state for \$25,000, to pay the Iowa National guard for drilling at the encampment lately held at Keokuk. Those acquainted with the Iowa law ask, why is this army kept up? What right has the legislature, (they further ask) to appropriate even a single cent of the people's money to keep up an armed force in the time of peace? The legislators, openly at the dictation of monopoly, do what the members know they have no constitutional right to do; and the corrupt courts, in obedience to the command of monopoly, set aside and trample upon the will of the people, even though it had been expressed by a popular vote in a non-partisan election, as when the supreme court of Iowa set aside the prohibition amendment, nullifying designedly the supreme law of the state, the people's spoken will.

A standing army of six regiments (more formidable and far more dangerous to the liberties of the people than an army of fifty regiments, I may truly say, would have been before the day of railroads and telegraphs), is now kept up in Iowa contrary to law, and paid by the state to drill in time of peace—what for? To hold the people fast bound hand and foot in chains to the chariot wheels of monopoly, and for no other conceivable rational purpose.

But if each and every man in America to-day, able to bear arms, was the possessor of a good repeating rifle and a thousand rounds of fixed ammunition (as it is his right to be) and all were organized into volunteer militia companies, regiments and battalions, and were well drilled under officers of their own choosing (as it is their legal privilege to be, and as the fathers designed they should be, and, I will

say, as they ought to be), no power on earth, foreign or domestic, could overthrow the government of the people. This our fathers foresaw when they embodied in the fundamental law the "right of the people to keep and bear arms" and instituted the general yearly muster of all able-bodied men between the ages of eighteen and forty-five years.

But if we have indeed come upon a time when the people have been by law forbidden to "parade, drill or appear in procession with arms in their hands without license of the governor," and there has been organized in the United States a standing army of two hundred and fifty thousand well drilled soldiers (under the cloak of "militia"—a false name), that the monopolists can and do control and use to shoot down inoffensive workmen, women and children, who dare to raise their voices against the tyranny of combined capital, then indeed are our liberties dangerously menaced.

I contend that the national guard, kept up at no inconsiderable cost to state and nation, exists as an institution in Iowa, in direct violation of the letter of our state constitution as well as of the spirit of our free institutions, and of the genius of our democratic government itself,—and the same is unquestionably true of this guard in every state of the Union. Whatever words may be employed to correctly define a "standing army" defines correctly the national guard. Calling it "militia" is surely a misnomer. There is no essential difference in their make-up from that of four-fifths of the brigades and regiments of the great standing armies of Germany Russia and Austria. Besides they are paid higher wages in this state, while on duty and in encampment, than was ever before paid to mercenary troops by any government on earth. When and where were private soldiers ever paid before for service "on duty and in encampment" at the rate of one dollar and fifty cents per day each, or forty-five dollars per month, besides clothing and rations?

A standing army of national guards will bear down upon the people as heavily under the false name of "militia" as under their true name of "mercenary state regulars." The volunteer militia of the north won laurels in the civil war, enduring all kinds of hardships for a pittance of pay (not exceeding twenty cents per day, gold.) They fought as true patriots, nor for "sordid pay." To be a soldier of the Union was something honorable, and the people came to look kindly upon the soldier's office. But the patriot must now say to the people, beware! Look through the thin veil of deception and fraud thrown over the face of the mercenary guard, and you will see that guard a "Praetorian band"—corporation minions.

What a contrast between the pay of the Iowa volunteers of the late war and that of the Iowa National Guard of today, as well as between the hard service of the former abroad and the easy service of the latter at home. But there has been no sudden conversion of our lawmakers (let me say) into lovers of the citizen soldiers. On the contrary, the same code of Iowa declares that real and only correctly named "militia" when called out "shall receive the same pay as regulars of the United States army." A bill now (March, 1887) is before the legislature of Illinois to pay each of the privates of the national guard of that state while on duty, two dollars per diem, or sixty dollars per month. Why? Manifestly that the ranks of the guard may be filled, when occasion calls, with mercenary cut-throats, hireling "detectives," from the slums of the large cities, to shoot down inoffensive workers, men, women and children, as has already been done by them on several occasions, paid by the corporations five dollars per day and shielded from deserved punishment, by their money freely bestowed in the employment of the best lawyers of the nation in their defence, for any cold blooded and unprovoked murders of innocent

people they may commit—people who may have happened to come in range of their repeating rifles (of the latest pattern, and furnished them by the corporation kings), as at St. Louis recently and, later still, in New Jersey, where they wantonly shot and killed an inoffensive school boy, with the manifest design of thereby creating "riot" that might give them a pretext for a wholesale massacre of working-men, and so (in the interest of the employers of labor) to put a bloody period to a "strike," and thus teach the workers a "wholesome lesson" of obedience and subordination to the "rich man."

No necessity exists nor even a plausible pretext for the establishment of this mercenary armed national guard, especially since so many of the voters of our country, north and south, have had military training in actual service on a hundred battle fields of the late war. Our homes, wives and children are unquestionably safe in the presence of those hardy veterans without our being obliged to wickedly nullify the constitution of the state and subvert free government itself to keep up a standing army of mercenaries in time of peace.

By whose dictation was the national guard organized? Not by the will of the people of the United States. What farmer, what laborer, what mechanic of our country ever signed a petition to the legislature of any state asking for its establishment? This movement to destroy our liberties was born of a conspiracy of alien monopolists, to carry out their long contemplated purpose, so often and so insolently proclaimed through the venal metropolitan press of our country, to establish a "stronger government" here, that is to say, a military despotism. The organization is British in its origin—built up in obedience to the behests of English capitalists, owners of railroad bonds and stock in American mines and manufactories, in order to keep in awe the wage workers of our country.

"But," it is asked, "are not the guards our own sons?" At present the sons of many well meaning people, misapprehending the object of the institution, have, I admit, enrolled themselves—"enlisted for five years" in this "standing army of state regulars." Good soldiers know only obedience. The standing army of Germany is made up of the sons of the German people whom it holds in chains. The Indians (savages we call them) would have ever lived at peace with their white brethren, if the policy of William Penn toward them had been the policy of all of our people—a policy of justice and equity; but the regular army has been to them, like Attila to the people of southern Europe of old—"the scourge of God." The national guard will, I verily believe, prove to be a scourge of God to the people of the United States, if not speedily disbanded, and the laws establishing it wiped from the statute books forever.

IV. Noble Ends by Peaceful Means.

The platform of principles of the Farmers' National Alliance of the United States, adopted by them in national convention last fall (1886) contains the following clause:

"Resolved, That the farmers, together with all other producers, should exert the political influence of their great numerical strength to thwart the increasing danger to the individual and public interests, which comes from the unrestrained greed of the influential Anarchists who defy law and trample upon the principles of justice in their methods of acquiring the wealth that others create, and the less influential, but more demonstrative Anarchists, who through speeches and dynamite boldly proclaim their contempt of law, order, human life and individual rights."

The farmers have a most correct opinion and idea of the sordid

monopolists. "Influential" indeed they are, since presidents, and governors, congress and legislatures stand ready to do their bidding. "Anarchists" indeed they are, because they expect by violent means of organized armies, and "conspiracy laws" to maintain their hateful supremacy over the people of the United States.

The dynamite bomb is the weapon of despair. The American workmen have not reached the plane of despair yet. American workers of all classes still feel confident of their ability, through the medium of party organization, free speech, free ballot and a just and fair count of votes, to redeem their country from the rule of alien monopolists ("influential anarchists") that have secured their present hateful, but I trust, temporary supremacy over the American producers and laborers by hoodwinking the masses, through the agency of a venal party press and a system of wholesale corruption and bribery of party leaders, and to secure such reforms as our Christian civilization and the social progress of the age demand. "Noble ends by peaceful means," is the voice of the native toilers of the United States. "Let no John Browns be hung, no martyr blood be shed under the forms of the law," is, also I believe, their unanimous decree.

V. The Designs of Monopoly.

What the "influential anarchists" (monopolists) mean to do is no secret. The huge standing army of national guards, the bloodhounds of corporate tyranny, I call them, so stealthily organized by those heartless conspirators against democratic liberty, and that number today, in the several states of the Union, more than a quarter of a million of well drilled and superbly armed and gorgeously equipped soldiers, is intended solely, by those conspirators, to be used to silence the just demands of the workers for higher wages and shorter hours of labor, to prevent social progress, to stop intellectual advancement by means of compulsion.

A United States "encampment" (convention) of officers of the national guard of the several states of the Union was held at Washington in December, 1885. A press dispatch says: "General Hartman made a speech, in which he cautioned cautious action so as not to arouse opposition." Does not this go to show that the secret building up and strengthening of this gigantic military power, is a movement, not of the people, but a class? "Cautious action, so as not to arouse opposition" of whom? The people, of course. The same dispatch goes on to say, "The committee appointed to draft a bill for presentation to congress for the benefit of the national guard, submitted a message proposing an appropriation by the national government of a million dollars annually, and providing for its expenditure for equipments, ammunition, tents, ordnance stores and camp equipage, to be distributed only among the uniformed militia (national guard) of the several states." This is significant when we consider, that even in freedom-loving Iowa, the real militia, the people are forbidden by law to "parade, drill or appear in procession, with arms in their hands, without license of the governor, except," says the code, that "members of benevolent organizations may wear swords."

A facetious newspaper editor, the late J. M. Dixon, of Des Moines, repeatedly, through the local columns of the Iowa Citizen, in the early days of Iowa's history, used to "most respectfully and humbly petition the legislature of the state," to pass a law "for the protection of dogs against the ravages of sheep." Plainly the national guard was instituted to protect the monopolists against the ravages

of the people, else why are the people disarmed? But the "members of benevolent organizations may wear swords." So, possibly, without greatly endangering the thrones of the Cyclops (the huge corporation kings that rule America), the old Union soldiers domiciled in Iowa, sixty thousand strong, members of grand army posts, (a benevolent organization,) have been condescendingly granted, by the grace of the monopolists, the privilege" of "wearing swords," but the guns, that in their hands saved the life of the republic, they may not, even on the Fourths of July, or the anniversaries of the great victories won by their valor, legally carry "without license of the governor," while the red-eyed and bloody-mouthed dogs of the corporations, the national guard, because of their carefully sharpened teeth, whetted expressly to tear the flesh of workingmen, women and little children, were looked upon "with pride" by a former executive of our state; for in his biennial message of 1884, Governor Sherman says: "I am proud of the national guard. Their correctness in drill and in all the maneuvers of field and garrison can scarcely be equaled by veteran troops, compelling even the warm endorsement of officers of the United States army."*

While our worthy governor may have fancied he saw in the superb organization and drill of our Praetorian guard, good reason for pride on his part, it may be a good reason for a very different feeling on the part of a liberty-loving people, jealous of their rights, and remembering always that republics are never overthrown, except by military power. I suppose that the colonial governor of Massachusetts, General Gage, in 1775, could, and perhaps did, give to the British ministry the same reasons why he was "proud" of the brigades encamped on Boston Common. But Otis and Warren, and Adams, and Hancock, and Putnam, and the other proscribed patriots of that day, did not see it in the same light with the governor of Massachusetts.

They did not like to be pushed and shoved about with butts of muskets and the points of bayonets, though the Redcoats were "correct in drill and in all the maneuvers of field and garrison"—the question being not "are they correct in drill?" but why are they drilled?—and that is the question now before the people of America.

I understand that the Secretary of War at Washington (1889) has offered to furnish every college that will organize a company of guards (of monopoly) a Gatling gun and a hundred and fifty repeating rifles. Unfortunately, "strikers" are usually too poor to give their sons a "college education," hence "college boys" are presumed to be excellent material for an army ready and willing to shoot into the crowds of "strikers," and put down so-called "labor riots." Any organized protest of wage workers against enslavement, is considered by the monopolists a "labor riot," to be suppressed by force of arms.

The workers of our country to-day are proscribed by king monopoly, as those elder patriots were by the king of England. We have had proscription enforced, too, in Iowa already, at the bayonets' point, by the well drilled minions of corporate tyranny—the national guard. How long has it been since the Adjutant-General of this state took a detail of those guards, muskets loaded, bayonets fixed, without mandate of court or requisition of sheriff, obeying purely a dictatorial decree of a misguided state executive, and with sledge-hammer battered down an office door in the state capitol at Des Moines and "at the point of the bayonet," dispossessed of his office a one-armed state official (Hon. J. L. Brown), elected by the people; and that, too, after the judge of the circuit court (Judge Conner), had affirmed the

* The Pennsylvania guard "have the same uniform as the regular army, the same muskets and the same discipline, and Pennsylvania could send very good soldiers to the field in twenty-four hours fit to be brigaded with regulars.—Gen. W. T. Sherman.

legal right of the official to hold his office,—as great a political crime, on the part of the governor of Iowa, I contend, as that which cost Charles First his crown and head; but which the rash governor of our state could not and would not have attempted to commit, except for the prompt seconding of the "Second Alexander" with his invincible "guard."

The difference between autocratic and popular government, I understand, to be this, viz: An autocrat may issue his ukase and the military stands ever ready to enforce it; while neither the president of the United States nor the governor of any state may legally issue a decree, in peace or war, to be enforced by military power; except in districts where, in time of actual war, military law has in due form superceded the civil, as when Lincoln issued his emancipation proclamation; because the military is declared by the constitution of the United States, and of each of the states, "subordinate to the civil power."

VI. "Looking After Legislation."

But has the huge army of mercenary tools of corporate despotism—the national guard of the several states—any disposition to go farther than to enforce, with the bayonet, the unlawful decrees of corporation-controlled state executives, and through them, the decrees of foreign syndicates, resolved upon the destruction of democratic government and the enslavement of labor the world over—and especially resolved upon holding the agriculturists of North America tributary forever to the Rothschilds and Barings—the gold barons of Europe? Two hundred and fifty thousand well armed and well drilled soldiers in this day of railroads and telegraphs, may become dangerous to popular liberty, (we might reasonably fear, if they, as an army, in their organized capacity, presumed to "look after legislation at Washington." We know why Caesar crossed the Rubicon and destroyed the Republic of Rome. His soldiers took it into their heads to "look after legislation" at the capital. It was the same with Cromwell's army and the same with the army of Napoleon the First. But what do our two hundred and fifty thousand national guards in wolf-like innocence purpose to do? Is there no danger threatened to popular liberty by them? Are they not taking gigantic strides toward the subversion of republican government itself? I see that guard, an ugly snake coiled in the grass. I hear its warning rattle when workingmen are being slaughtered by the discharge of repeating rifles in the hands of those mercenaries—its hateful head raised high in air, its mouth wide open showing its poison fangs ready to strike deep into the flesh of the unsuspecting commonwealth.

Read, O patriots of America, the following quotations, and ponder their significance. I copy from the "Iowa Review," the organ of the Iowa guard. The April number of 1884, says: "The fourth convention of the national guard association, of which adjutant general W. L. Alexander is secretary, was held at Cincinnati, March 26th and 27th, and was well attended, there being fifteen states represented."

The national guard of the several states of the Union is, then, being united into an immense "trust" so that concurrent action, I assert, may be had by them in any great movement they may conclude to make against the liberties of the people—and history plainly proves that such a final movement will be made by the military power just as sure and as soon as it becomes strong enough in any nation, and well disciplined enough to make the establishment of a military despotism seemingly practicable. In short, history declares that the army will govern if it can; nor will our "state regulars" prove to be an exception to the rule, nor will they scruple, when the time to strike ar-

rives, to wade through a sea of blood to accomplish their purpose, as did the Roman legions under Antony, Lepidus and Caesar. Now is a dark day of "trusts" and "rings;"—and a huge "army trust," "ring" or consolidated organization means the enslavement of the unarmed many. It bodes no good to democratic liberty.

The Review further enlightens us, as to the immediate object of the guard in perfecting a national organization, when it says:

"On motion of General Alexander, a committee of five was appointed to look after legislation at Washington."

Two hundred and fifty thousand armed guards in the American Union "as well drilled as regulars," holding political conventions and working to build up their power and strength through legislation—lobbying in the halls of Congress—working with a single purpose in view—the building up of an army under pay and subject to the control of the corporate money power of the nation, urged on and directed by London bankers, are a most dangerous menace to democratic liberty, I declare. And their dangerous purpose is here openly avowed in plain English. If the Union army during the rebellion had appointed, through its officers, a committee to "look after legislation at Washington," what would have been its significance? Revolution. Can the patriot, jealous of his liberty, see any other design and end than revolution in such threatening action by the powerful national guard of America? I think not.

Again the Review says: "Quite a lengthy discussion was had on holding an encampment at Washington; but it was laid over till next meeting as also a code of the United States."

The national guard, is not, therefore, just a local militia organization, as the people vainly imagine; but a great military power near akin to the regular army—compactly organized with a "code of the United States." It is a vast, compact, selfish, mercenary "trust" with repeating rifles in their hands, as well as ballots, with which to enforce their decrees. The Review declares:

"General Drum, adjutant general of the United States at Washington, favors the encampment of regular troops with the national guards, and is waiting with much interest the efforts of the guards throughout the state, and he in company with the secretary of war, and other prominent officials, are expected to be present at the encampment at Dubuque, as that will be a special part of the program."

So, then, we have an immense organization of well-drilled soldiers, holding national conventions, (congresses), united under a "code of the United States" of their own enactment, "inspected" by regular army officers, and "looking after legislation at Washington," with the ballot in the one hand and the Springfield repeating rifle in the other—moving of its own motion, like a great, wriggling, uneasy reptile, lean and hungry—capable, willing and ready to descend upon any quarter of the Union in a few hours at the command of its officers—a hydra of two hundred and fifty thousand heads, that must be slain or liberty speedily perish.

* Washington, Nov. 8, 1887.—(Associated Press Dispatch.)—Adjutant General Drum, in his annual report to the secretary of war, states that the steadily increasing interest manifested by the militia of the states is evidenced by the high percentage of attendance at the annual encampments and the generally excellent military spirit of the troops. With the liberal increase of appropriations made at the last session of congress it is earnestly hoped that the state military authorities will be increased in the allowance of ammunition, foster and develop the efficiency of the rank and file in target firing. He recommends the establishment, during each encampment of officers, a school for instruction in battalion drill and organization and post. He also suggests the advantage of holding weekly, during the winter months, a non-commissioned officers' school—and for instructors the young officers of the regular army who could be spared during the winter to report to the adjutant generals of the states on application of the governors.

The millions of farmers and wage-workers of America will soon be compelled to see, and to their sorrow acknowledge, what I most clearly see now, and would have all patriots and lovers of liberty see before it is too late to be remedied, that the government and the people of our country have become in fact, and (if our army of national guards,—“state regulars”—remain a fixed institution), will continue to be two distinct, different and antagonistic things, as in Russia, Egypt India and Ireland—the government a despotism and the people slaves.

VII. “In the Next Few Years.”

Colonel Dodge, of the United States Regular army, was lately commissioned by the authorities of the state of Iowa to “inspect” the Iowa national guard, and in his report to the adjutant general of our state significantly says:

“For the use to which the Iowa national guard is likely to be put within the next few years, battalion organization and drill in battalion movements are of paramount importance.”

What imaginable rebellion of wage slaves, or uprising of the ‘dangerous’ agriculturists, I ask, is likely to occur “in the next few years,” in the peaceful and liberty-loving state of Iowa, where reside today sixty thousand Union veterans of the late war, that renders of “paramount importance” battalion organization and drill in battalion movements of this mercenary band of so-called “national guards?” But manifestly the only “use” to which this trained Praetorian band of quasi regulars is likely to be put in the “next few years,”—if the wishes of the “lords of cash” who work the wage slaves, should be carried out, as the wishes of the “lords of the lash,” who worked the chattel slaves, were carried out by the bombardment of Fort Sumter, April, 1861, and that renders of “paramount importance battalion organization and drill in battalion movements,” is war and only war.

Than war what other purpose of “paramount importance,” in the name of Liberty, I ask, can any one conceive an army to exist for of six regiments, well drilled in the use of the murderous engines of modern butchery of human beings, including the Gatling gun, and at a cost to the peace-loving people of Iowa of many thousands of dollars annually—the constitution of the state to the contrary notwithstanding.

Our six regiments, filled up to the maximum contemplated in the Iowa code, would cost the state (as their legal pay now is) 6,000 men (privates) each \$1.50 per diem, six days drill yearly:

Two years	\$108,000
One suit each uniform clothing, \$25 per suit	150,000
Pay of officers, transportation and rations, probably not below	25,000

Total biennial cost to the people of the state would aggregate about\$283,000

And this in the face of a positive constitutional prohibition of the “keeping up of a standing army in time of peace,” and which means that to pay even one cent to “keep up” an army in time of peace is unlawful. The enemies of popular liberty, I declare, expect to be able to put a stop to “industrial discontent,” not by doing justice by the workingmen and farmers, but by bloodshed—not by removing the cause of the discontent by equitable laws but by shooting the discontented with Gatling guns and repeating rifles in the hands of the mercenary guards, detectives and policemen.

That is unquestionably the program of the employers of labor on this continent in their dealings with the workingmen and farmers, since already time and again, they have dipped their hateful hands in the blood of our workers, men, women and children, as it is of the

Tories of Great Britain in their cruel dealings with the Irish peasantry. It is the same on both sides of the sea; and no worse in Ireland than is contemplated and practiced now right here. There, it is true, the mischief is proposed openly in advance by the Queen in her "speech to Parliament" while here it is planned secretly by corporation attorneys. There the voters, especially those of Ireland, are not hoodwinked and betrayed into kindling the fagots to cremate themselves, because the leaders of the people in that country, as a class, are honest and patriotic; here they are hoodwinked and betrayed into kindling the fagots to cremate themselves because party leaders in this country, as a class, are dishonest and unpatriotic, having sold their loyalty to the corporations.

All the great legal learning and talent of this nation, as a rule, are retained and held in pay by the railroad, manufacturing, mining, banking, standard oil, and cattle ranch associations of foreigners in the United States, and thus the interests of the commonwealth are made subordinate to the interests of alien monopolists in the legislature, on the judicial bench, and in the executive chair of both state and nation, because lawyers have ever held, do still hold, and they yet expect always to be able to hold, continuous control of the three branches of the government, they being the law makers, the law judges and the law executors—practically the arbiters of the public liberty, prosperity and peace—the broken staff upon which, unfortunately, the people of our country are seemingly forced to lean and totter to their fall. De Tocqueville warned the people of America, long ago, of the danger of entrusting too much power in the hands of lawyers. No man can be a corporation attorney, I declare, and be a patriot at the same time. He will either hate his country and love the corporation, or he will love the corporation and despise his country—serving Mammon, he cannot serve God, since he cannot at the same time serve two masters.

The "rich man" in authority, be he Irish landlord or Anglo-American railroad, mining or factory baron, blinded by avarice and inflated with egotism, learns nothing by experience or from history; but goes madly forward to re-enact the bloody tragedies of the barbarous times, vainly invoking the Moloch of coercion and war in his frantic efforts to put a period to the social progress of the age—to extinguish the electric torch in the hand of the Angel of Liberty Enlightening the World. Thus in so short a time as a quarter of a century do we see history about to repeat itself—like causes producing inevitably like effects.*

VIII. The Climax of Political Villainy.

A bill lately passed the plutocratic senate of the United States to "nationalize the militia" as a remedy, says an associated press dispatch, "for industrial discontent."** So the secret conspirators against American liberty have finally reached the climax of their villainy. If this accursed measure should become law, the period of anarchy and civil war would, I fear, be immediately upon us with all of its

*An evil day is approaching when it becomes recognized in a community that the only standard of social distinction is wealth. That day was soon followed in Rome by its unavoidable consequence, a government founded upon two domestic elements, corruption and terrorism.—"Intellectual Development of Europe," *Century*.

**It passed the millionaire senate but failed of passage in the more patriotic house. God bless the House of Representatives, I say, for their most praiseworthy act. May it and the president, who is the "tribune of the people" according to the design of the authors of the federal constitution, stand true to the ancient liberties bequeathed us by Jefferson and Washington.

horrors. Workers will be shot down like dogs for daring to hold up their heads like men. This most abominable, most wicked law, places in the hands of the employers of labor the control of the central military power of the nation, so that they may say to the workers: "Accept the wages we please to give you or die." That is manifestly the purpose and aim of the law. Millions of liberty-loving men and women, when this alternative is forced upon them, will willingly prefer death to slavery. Patrick Henry's burning words of defiance to the tyrant king, "Give me liberty, or give me death,"—will become the watchword and war cry of the toilers of America, as they were of our forefathers—

"The hardy Continentals in their buckskin regimentals,"—and the war of the Revolution will have to be fought over again, or American liberty be forever at an end. The wicked design of the authors of this bill is to transfer to the United States permanently the British methods of coercion applied in Ireland for seven centuries. It is, in my opinion, the most wicked act of tyranny ever attempted on this continent since the landing of the British regulars at Boston in 1768. for then will the national guard have become what its name implies—"national." The Iowa guard will be subject to the call of monopoly to coerce the workers in the mines and workshops of Pennsylvania, or New York, or upon the sugar plantation of Louisiana, or the cotton fields of South Carolina—and the guards of Pennsylvania, New York, Louisiana, South Carolina and the other states, north and south, will be subject to the call of monopoly to coerce the workers in the mines, factories, workshops, etc., of Iowa.

IX. Is Monopoly King?

Why are there not peaceful courts instituted in this corporation cursed land to arbitrate between employers and employed? Is it right to have the military enforce the mandate of King Gould and King Armour any more than it was that of King George the Third. Why are they not as promptly and freely employed to enforce the mandate of the workers? As long as King Gould and King Armour can rely upon governors and sheriffs, mayors and city marshals, national guards, armed policemen and Pinkerton's hireling band of professional murderers and assassins, to promptly and eagerly respond to their call, and with alacrity enforce their ukase, as they do now, does any one presume that the monopolists will consent that any "court" shall be instituted to settle strikes, other than the bayonet, bullet and Gatling gun?

Is it not a horrible condition of affairs when we behold the bloody array of armed man, woman and child-killers placed by the state and (soon it will be) by the national authorities, in the hands of the employers of labor, to be used by them as a huge war-club with which to literally brain the workers who dare to look up from their tasks or utter a word of manly protest against the tyranny of their greedy task-masters? The whole capitalistic newspaper fraternity lift up the bribe-soiled hands in feigned terror of Herr Most and his crazy followers; but the real danger to the peace of society threatens, it appears to me, not from the side of the common people, be they Anarchists, Nihilists, Socialists, Nationalists, Labor party men, Democrats or Republicans; but from the side of the monopolists, with their diabolical array of paid attorneys, judges and legislators, sheriffs and mayors, governors and presidents, armed policemen and Pinkerton's band of Hessians, the national guard and (it will soon be, if the peo-

ple do not awaken in time to prevent it) the United States regulars, standing ever ready to execute the monopolists' decree.*

But it is evident to my mind that the employers of labor would be glad to have instituted peaceful courts of arbitration, if governors, sheriffs, mayors, city marshals, etc., would say to them, as they ought (and as they must shortly say, if I do not mistake the true feeling of the American people), "we can pay no attention to your quarrels with your men, except to arrest those who actually break the peace by open acts of violence." The workers will never resort to violence unless under the same, or similar provocations, that existed in Boston when Attucks fell. Let us (the farmers, mechanics, and laborers of America), loudly demand then, that the quarrels of employers with their hands be hereafter referred to courts of arbitration for settlement, and not to military power.

Who have greater weight in the politics of Illinois, Mr. Armour with his money, or his twenty thousand workers with their votes? If one rich man weighs more than twenty thousand toilers in our political system, then how long will even the shadow of freedom remain with the people of our country, in the presence of our many millionaires, twenty-five of whom (possessing, it is said, one hundred and sixty million dollars—an average of six million dollars apiece), now occupy seats in the United States senate—seats that their superior talents or their distinguished patriotism never secured for them, and that never would have been theirs, I am safe in saying, if they had been men of moderate fortunes, like Webster, or Clay, Douglas or Thurman.

The people of our country seem powerless in the presence of the moguls of wealth. What has been the fate of their truest and mightiest champions? The wealthy monopolist displaces by bribery the life-long patriot and honest man. Payne, the millionaire, who, like Caesar's wife, is not (to say the least), in character above suspicion, supersedes Thurman, the incorruptible statesman, irreproachable patriot, but poor man—poor because honest.

The fate of Mr. Van Wick of Nebraska, may be pointed to as a striking proof of the truth that monopoly in our country reigns king today. Disregarding the people's clearly spoken will, the American tyrant proscribes and ruthlessly strikes down to death the defenders of popular rights. To reach political preferment along any other path than that of betrayal of the people is impossible in this corrupt day. Patriotism is at a discount. Talent is feared and boycotted unless it can be bribed with gold into the service of corporate tyranny. The people's eyes have been put out by the Philistines of monopoly, and they are placed under the yoke like cattle, and made to turn the wheel of the monopolists' mill.

All bad government may be traced directly to monopolistic sources of corruption. By means of monopolies an aristocracy of wealth has been built up among us, undreamed of by our fathers. The monopolists dwell in palaces and revel in riches extorted from the farmers and laborers through the agency of corrupt legislation. Equality of fortune being thus destroyed, equality of rights has been destroyed also. The "people" who instituted this government have no longer any voice in its administration. The black-toilers of the southern states are no more deprived of a voice in the government of those states and of the nation than are the white toilers of the northern states, (farmers, mechanics and laborers), practically deprived of a voice in the government of state and nation today. The multitudes that go to the polls to vote are merely enacting a farce. The result

* The sending of regulars to Chicago by President Cleveland and to Goldfield by President Roosevelt show the animus of the military power.

of the election has been pre-determined in favor of monopolists by an association (ring) formed to control through a secret system of chicanery nominations of candidates of all political parties, to the end that the interests of the monopolists may not suffer, and that the said monopolists, through the instrumentality of corrupt legislative enactments, may become millionaires.

X. The Centennial Retrospect.

What, then, is the retrospect in this, the centennial year of the creation of the American constitution? It is that the constitution of government established by the fathers one hundred years ago is in fact inoperative today. In form the government is indeed the same now as then; but practically it is different. The same form of government was kept up in Rome, under Octavius Caesar, in the consulate of Maecenas, as under the republic, in the consulate of Pompey. But the governing power of the Roman republic had passed out of the hands of the Roman people into the hands of a military commander,—the emperor. The governing power of the American republic has certainly and clearly passed temporarily, let us hope and pray, out of the hands of the American people into the hands of corporation kings—so-called "Capitalists." And the capitalists that exercise the most potent, most baleful influence over American politics, reside in London. We are governed by the money power of the old world. Bonds and mortgages beyond the enormous sum of twenty thousand millions of dollars, secured by a gigantic steal, a fraudulent monetary system, dictated by foreign syndicates of money-lenders, have engulfed the property of the people of the United States. The national banking system, imposed upon us by foreign usurers, places the circulating medium of our country under the direct control of British money lords, to be contracted and expanded by them as may best serve their hateful purpose, which is to confiscate the property of the American producers, whom they design to hold in everlasting bondage. The control of legislation, national and state, by corporate wealth, backed by British gold, during the past twenty years of our country's history, has been absolute, and hence, during that period, the confiscation of the property of the American many by the few British agents, has gone forward with increasing rapidity.

But let us now declare corporate greed has clutched its last dollar, and the chains Britain has forged for the American producers shall be broken link by link. British intrigue and greed shall no longer triumph over American manhood. The American people must re-assert and regain their lost authority—must take hold of the reins of government once more, displacing the agents of foreign syndicates.

XI. Labor's Modest Demand.

A just share of the proceeds of industry, assured to the workers, is all that is demanded by organized labor the world over; and to forcefully and guilefully seize upon and appropriate to their own luxurious use the proceeds of industry, allowing the workers to retain only enough of those proceeds for their bare subsistence, is what is aimed at by organized capital the world over, while organized capital today controls all governments, and is the prime cause of all discords and all wars. There is no other quarrel among men now, and there never has been any other quarrel in the past, than that of the wolf with the lamb. Look at Egypt, look at India, look at Ireland for confirmation of this truth that all history bears me out in asserting.*

*From 1563 to 1824 a conspiracy concocted by law and carried out by

There is but one side to the labor question, and that is the side of the laborers. There is but one duty before the American people (and before every other people) and that is to afford every man and woman a fair chance to earn a living by honest toil.

But no final, complete and satisfactory adjustment of the labor question can be reached under the wage system of industry. We must have co-operative labor universally in operation before harmony can be attained. This the whole American people must take hold of to establish. It will require a national effort to set up the new system of industry, as it took a national effort to break down chattel slavery.

Let that effort be put forth under the starry ensign of "peace and good will," as it will be, if the people be not forced against their better judgment and most earnest protest, into a bloody war once more, by the rashness of the enemy (the Anglo-American anarchists of Wall Street), as they were by the rashness of General Gage at Lexington, April 19, 1775, and of Beauregard at Charleston, April 12, 1861. The hateful national guard, armed policemen and armed detectives, must not be marshaled by alien monopolists to shoot down our people, any more, and the diabolical design to coerce the workers into permanent slavery and destroy the freedom of assembly, and the right of free speech must be given up by the enemy, else, before we are aware, and in spite of our most earnest endeavors for peace, the Lexington of this contest will be fought and we shall find ourselves plunged headlong into the bloody vortex of the Third American Revolutionary war of Freedom and Independence.

ESSAY III. WHAT OF THE NIGHT?

I. Let Us Have Peace.

The right of revolution conceded, is it not reasonable to say that if the workingmen will not vote unitedly for their interests, they can never be brought to fight unitedly for their rights? If now they can be coerced by their employers, or cajoled by party leaders, to vote on the side of monopoly, they can certainly be conscripted by the government to fight on the side of monopoly. The poor whites of the south were cajoled and forced to fight for the cause of chattel slavery, which they ought to have known (if they did not know), meant their everlasting degradation. The workers would better do as they do now, vote against each other than to fight against each other. But the producers that toil in workshop, in factory, on farm, on railroad, in mine, etc., etc., can (if they will) unite for peaceful action, in favor of their common interests and rights as did the Patrons of Husbandry in 1871, and through united peaceful action the triumph of labor is assured. That which has been done on no insignificant scale by the farmers

parties interested in its success, was entered into to cheat the English workman of his wages, to tie him to the soil, to deprive him of hope and to degrade him into irredeemable poverty.

For more than two centuries and a half the English law, and those who administered the law, were engaged in grinding the English workman down to the lowest pittance, in stamping out every expression or act which indicated any organized discontent, and in multiplying penalties upon him when he thought of his natural rights. I am not deceived by the hypocrisy which the preamble contains, and the assertions which are habitually contradicted by the details of the measure. The Act of Elizabeth declares that "the wages of laborers are too small, and not answerable to those times;" and speaks of the grief and burden of the poor laborer and hired man, and thereupon enacts a law which effectually makes the wages small and multiplies the laborer's grief and burden, by allowing those who are interested in keeping him poor to fix the wages on which he shall subsist and to exact a testimonial from his past employers and the overseers or church wardens when he quitted a service, which he had to show before he entered another.—Six Centuries of Work and Wages.—Rogers.

may be done on a still grander scale by all the producers and laborers of America united. Already the great Labor unions, Federations of Labor, Knights of Labor, etc., assure for the workers, at this moment, victory almost won. There must be a united effort of all toilers to release, through the ballot, from the grasp of monopoly, the three essentials, land, tools, and money. This done, labor will be emancipated. "Free soil, free tools and free money," must be inscribed on the people's banner, as their first and most essential demand.

I place the emancipation of labor in free soil, free tools and free money. What is free soil? It is the common ownership of the land. What is free tools? It is the common ownership of the tools of production. What is free money? It is the common ownership of the medium of exchange. The common ownership of land, tools and money will give to each individual like interest in them, like advantage from them and like control of them. No land kings, no manufacturing kings, no money kings, but co-operation will be the law. The private ownership and control by the few of the three essentials—land, tools and money—is the cause of the disharmony and poverty that afflicts the world to-day, yea, the sole, the only cause.

Despair of the ballot is despair of popular government. We lose sight of the fact that it was not the emancipation proclamation of Abraham Lincoln that freed the chattel slaves, neither was it the bayonets of the Union militia. It was the popular vote of November, 1860, that freed them. The south was right in saying, "The election of Abraham Lincoln to the Presidency means the ultimate extinction of negro slavery." The south was wrong, fatally wrong, in taking up arms to resist the mandate of the ballot. "Republicans of the old school," (as they professed themselves), "disciples of Thomas Jefferson," they ought to have said, to be consistent, "the ballot decides it. Revolt against the mandate of the ballot, is revolt against democracy itself. It is saying 'government by the people is a failure.' It is to trample upon the sacred writings of the prophet of Monticello, the writings of Thomas Jefferson himself, whom all must regard as the direct author of American liberty and equality, he being the author of the Declaration of Independence of 1776."

II. The Best Government on Earth.

The American government today, though dominated, as it is by monopoly—the people hoodwinked and misled by "false lights on the shore," is, with all its short-comings, the best government that the sun shines upon—or that it ever has shone upon—and its growth to ripeness and maturity is the only hope of mankind. Every true American would give his life to save his government—the "constitution as it is," before he would despair of the ballot and open the door to bloody revolution.

Framed by Washington, Franklin, Hamilton, Adams and the other great statesmen of the immortal convention of 1787, it has met the requirements of the American people for one hundred years, and has stood the strain of the most formidable rebellion ever known. The federal constitution remains still the greatest instrument of government the world has ever seen. It will never be superseded; but, like the locomotive engine, it will be perfected. When my voice or my pen shall deride it, "may my tongue cleave to the roof of my mouth, and my right hand be palsied!" I will, if need be, defend the constitution against the assaults of the enemies of American liberty with my blood and my life. I will guard it with sleepless vigilance against the attacks of alien egotists who come among us to proclaim their contempt for it and to offer us a "better system of government," devised by some Teutonic theorist in his study, which, if tried in practice, would

no doubt, prove to be as unsatisfactory and impracticable as was the constitution of the Carolinas framed by the English metaphysician John Locke. The reforms advocated by my pen may all be brought about without any alteration of our fundamental laws. I believe in evolution, but not in revolution.

We will, in the future, change the constitution wherein it needs to be changed, to adapt it to the most advanced ideas and demands of the majority, by suitable amendments, as we have done in the past. But woe to him who would propose to destroy the sacred instrument by bloody war! We will make the constitution "what it ought to be" by peaceful and gradual changes wrought by fair and free discussion—free speech, free assembly, free press and free pen being a sacred and essential pre-requisite to all reform, the will of the people to be finally declared only by and through the ballot. Has not the patriotic American gone far astray who advocates Anarchism as a remedy for existing evils? "For twenty years," says one, "we have had the ballot and the country has gone from bad to worse. What remedy has the ballot brought to repeal these infamous laws, to help the people's distress, to help the farmers to pay their debts for which nine-tenths of the farms of the country are mortgaged? I repeat, is there any prospect that the ballot will serve us better in the future? How can it be done? How will we use the ballot to make it effective to restore the prosperity of the country?"

The above questions have been seriously propounded through the columns of a great industrial periodical of this country, by a profound thinker and able writer. It may be proper to ask the distinguished questioner, in reply, whether any great and important measure has ever been passed by our government, leading directly on to the present mammoth growth of monopoly and the impoverishment of the many that the people have not at least tacitly assented to—let alone opposing it? Does he complain of the donation by congress of lands to railroad corporations? Has not this policy been advocated by all prominent American statesmen beginning with John C. Calhoun? Does he complain of land monopoly? The people have always upheld the right of individuals and corporations to own lands without limitation. Does he complain of the national banking system? A majority of the people of the United States have not, since Jackson's day, expressed themselves decidedly hostile to national banks. Who, then, is to blame for the monopolies that oppress us? The people. But ought we, on that account, and to remedy the evils complained of, abolish popular government? I think not. What then should we do? Enlighten the people. The people do the best they know. That is the best that can be done. Water cannot rise higher than the fountain-head; and the people cannot do better than they know. Though omnipotent, they unfortunately, are not omniscient. Great interests by controlling the press, hoodwink the voters.

This is the friction that must be overcome as the world moves on. But it will be overcome. Truth will triumph. The right will ultimately prevail. We (writer and reader both), may grow old and die it is true, and so too, "this generation may pass away," and the end be yet afar off—the people be yet enslaved by false systems. But civilization is always seemingly of slow growth. African slavery existed two hundred and forty-three years in the United States and the nation was bullied and dominated for many decades by a few slave-lords, as now it is dominated by a few money lords. But African slavery passed away and with it the domination of the slave lords. How? By revolution? No. By the advance of public sentiment. It was overthrown by the ballot. But do you say "the popular will was enforced by the sword?" True it was. How, I ask, is any law enforced as a last resort? By the civil posse

comitatus—the militia—called out as were the “boys in blue.” They enforced the popular voice expressed at a national election in 1860, in favor of the ultimate downfall of chattel slavery in the United States. It was only an ordinary proceeding of free government when the laws are set at defiance. Let the important fact be ever borne in mind, then, that though monopoly hold the reigns for a time, yet above all and forevermore, the voice of the people is, and will be henceforward, the law of this land.

And the same may be said today of every European nation, Russia, Turkey and Ireland seemingly excepted—seemingly, for it is more than Great Britain is able to do to govern the people of Ireland. They must be allowed “home rule,” because civilization has reached that level. The Irish people can no longer be governed. They must govern themselves. And the Czar of Russia will not much longer “govern by his ukase all the Russias.” Poor Turkey is too, a subject nation, but like Ireland, her emancipation will come bye and bye and her people universally rule, as now the people rule in her ex-provinces of Greece, Montenegro, Servia, Bulgaria and Roumania.

But do we yet ask in our impatience, “How long, O Lord, how long!” Will it take two hundred and forty-five years of discords and stubborn strikes leading to countless massacres of workingmen by mercenary detectives, armed policemen and national guards, at the instigation of merciless wage slave-masters, before wage slavery shall come to an end in our country, and the rights of property be forever subordinated to the natural rights of man? Every form of oppression destroys human feeling in the hearts of those who profit by it. The wage slave-masters would certainly lash, lacerate, torture and kill their helpless and despised slaves with as little feeling, if they dared to do so, as the chattel slave-masters of America did their slaves and as the merciless Spaniards did the natives of Cuba and Hayti. They gratify now their hellish hate of the wage-slaves by means of Gatling guns and repeating rifles in the hands of detectives, policemen and national guards, organized, armed and paid for no other purpose but to coerce labor.

I believe that the so-called Anarchist proclamations “printed in red ink” and scattered broad-cast—the planting of dynamite bombs along the railroad track of the C., B. & Q. line, etc.,—which afford monopoly a fulcrum for the application of the coercion lever, whittled out by the legislature of Illinois, for the benefit of wage slave-masters, are “machinery” like that the poets invent to set off their fiction, and that it is all manufactured to order for a price by the mercenary “detective” craftsmen—a secret conclave of bandits with head-center in a cave of skulls in Chicago.

I ask how long will this savagery of employers in the treatment of the employed continue before the people vote to establish the true system of labor—co-operative industry—to supersede and displace entirely and forever the barbarous wage system, building up co-operative labor associations on the same plan and by the same authority of national law as we have already built up over three thousand co-operative national banking associations, and all the vast establishment of railroad and manufacturing corporations of the United States? which are merely co-operative institutions organized to benefit the few. We (the people), have built up all those monopolies. How long before we, (the people), that built them up, shall pull them down and in their place establish co-operative industrial associations to benefit the many?*

* Incorporation is but a form of co-operation under the law. * * * *
 “Heretofore corporations have been organized mainly as the instruments of capital. Hereafter, as education becomes general, may not labor make like use of corporations? May not the wage receivers combine in their own interests and become incorporated under the law for peaceful and

III. Where Lies the Blame?

But are the "monopolists," the "millionaires," the "wage slave masters," the "classes" (or whatever other odious names we may be pleased to call them by), inherently worse than other men? No, they are just exactly the same sort of men as we ourselves would be, in all probability, under the same circumstances, however mean, heartless, cruel and selfish they may seem. The wrong is not really in the individuals themselves, but in the institutions that beget the circumstances which determine individual action. "We wrestle not against flesh and blood, but against principalities, against powers,"—so St. Paul said of old, and so, too, the reformer may truly say now. It is "institutions" that the reformer should endeavor to change and thus influence the action of men. Man is the creature of conditions.

The heroic Arctic explorers under Greeley, are reported to have been driven by the cravings of hunger to eat the flesh of their dead comrades—to become, in a word, cannibals. Such is the omnipotent force of surroundings. The varied surroundings are the chief causes of the varied actions of men. The "environment" fashions and shapes the character and acts of individuals in an infinite degree, as it has diversified vegetable and animal life. True, there exists inherent tendencies of mind and disposition, but these are reduced very frequently to naught by the surroundings. The impetuous river may, indeed, force its irresistible way onward toward the predestined gulf, though oft impeded in its course by the huge land-slides and mighty boulders that descend into its bed, or it may spread out and become a "Dead Sea." What would Humboldt have been if brought up among the root-digger Indians? He might have become a "big chief"—a "medicine man"—a great "prophet." He would not have been "Baron Von Humboldt, the great naturalist," it is clear. Familiar to every school boy are the lines of Gray:

"Perhaps in this neglected spot is laid
Some heart once pregnant with celestial fire.
Hands that the rod of empire might have swayed
Or waked to ecstasy the living lyre.

But knowledge to their eyes her ample page,
Rich with the spoils of time did ne'er unroll;
Chill penury repressed their noble rage,
And froze the genial current of the soul."

Driven by the stress of unhappy surroundings, thousands of noble-minded young women become prostitutes, that under more happy circumstances and conditions would be honest wives and beloved matrons—tens of thousands of well-meaning young men become criminals—millions of willing workers become tramps and beggars. Look across a field of ripening wheat; all the heads seem on a level, like the water of a lake. So all human beings are as nearly on a common level in their actions under like circumstances. If it were not so, it were useless to drill men for the ranks of an army. Well drilled, the tens of thousands move as one person. So with well organized society, the many become one in action and sentiment.

legal action, to do their work in a way that will bring them the largest return? This has not been done simply because of the want of education and intelligence."—"Industrial Question."—S. B. Elkins.

IV. The Tendency of the Age.

It is to association and unity of endeavor society is tending. Mr. Patrick Ford in his magnificent journal, the *Irish World*, of Dec. 31, 1887, in an editorial article on the "Evidences of Evolution" says: "The reign of individual enterprise is being superseded by that of associated effort in which the individual is lost sight of as an independent factor, and the greatest interests are represented by the index of an executive of a 'trust' or 'union.' Great armies of wage workers, acting mechanically as a part of a huge system of machinery, take the place of the independent artisans of the past. The competition between individual employers and manufacturers has been removed by combination in which those who were formerly competitors now act as a unit. The most powerful interests in the country have caught the spirit of association and have so perfected their organization as to enable them, by acting as a single factor, to control the very necessities of life of the nation, to decide, by a vote of an executive board whether the means of livelihood shall be granted or denied to hundreds of thousands of families, whether the people shall pay one or two prices for the products of the harvest fields, or the fuel for the household. The wage workers of the country have not been indifferent observers of the inevitable tendency of this concentration of power in the hands of the employing interests, but have been banding together in a tremendous cosmopolitan organization, instead of the old, disconnected trade unions, for the purpose of presenting a united front against the encroachments of monopoly upon their individual rights. Thus we find all the various interests of the great commonwealth being rapidly reduced, as it were, to so many factors, each acting as a separate and definite unit, capable of adjustment with mathematical accuracy in the great equation of our social system."

Out of this must come what? Civil war. Possibly, if American statesmen are blind today to the true situation of affairs as they were in 1860. The same question is presented to be answered now as then. "Shall the rights of man be subordinated to the rights of property?" There can be no social harmony under the wage system of industry, because under it, the rights of man are unduly abased, and the rights of property are unduly exalted. Mr. Ford truly says:

"The extraordinary power which organization gives to the conflicting interests of employers and employed, makes an open rupture between those interests a national disaster, against which our present laws are entirely inadequate for the protection of the people. The tension of our social system is necessarily rendered more sensitive by the threatening attitude assumed by those powerful, organized forces, when controversies arise between them, and it becoming daily more evident that unless measures be taken by the people to interpose their constitutional authority for the harmonizing of those ever-recurring disputes between the wage working and employing interests, that society will be constantly menaced by suspension of public business, interference with legitimate peace, thus leading the trend of evolution in the direction of confusion and anarchy, rather than toward that scientific harmonizing of all interests under an equitable representative system, which should be the aim of all."

In the truly Christian spirit in which that great journal is conducted, the editor concludes his lucid article as follows:

"In the holiday season, during which people are accustomed to cherish the christian principles of fraternity and a common responsibility, the question of how best to meet the emergencies of the situation may be profitably studied by the statesmen of the country. The *Irish World* has sufficient confidence in the patriotism of our law-makers, directed by an intelligent public opinion, to believe that our evolution

will be in the direction of security and harmony, notwithstanding the occasional clashing of powerful interests that mark its progress."

V.. Selfishness Must be Dethroned.

The time will soon come, I anticipate, for the abolition of all wrong;—for the dethroning of Mammon and the enthroning of the "Righteous One." The people have become dissatisfied with the wage system of industry, because the substitution of machine for hand labor operates, under that system to deprive labor of its equitable proportion of the increased wealth produced, capital absorbing the lion's share. And the laborer has become simply a part of the machinery of production, the capitalist claiming the right to direct his motions, and really, to own him, body and soul. He is a mere "operative"—to be used or discarded at the pleasure of the money-makers and no more thought of, nor any more essential to the "business" of the capitalists, than is a wooden cog in a mill wheel, nor even so much. If he work contentedly at the price set by his "boss" for his labor, all is well. If he "strike" why shoot him! If he beg he is a tramp, to be imprisoned for vagrancy. If he die, it is nothing, or rather, it is fortunate all round. Others will gladly fill his place. He is a mere tool. His human identity is lost. That is the condition of the laborer under the wage system. The reason of it is that "money" only, is all, under that system, that business is run for. It is to "make money" that all machinery is put in motion—that all "capital" is employed; and it will be so as long as private capital shall continue to employ labor. Under the co-operative system of industry, on the contrary, private capital being eliminated as a factor from production, the object of human effort will not be to "make money"—to augment the fortunes of individuals, but to render all men, women and children comfortable and happy. The end will be philanthropic. Selfishness will be destroyed and in its stead, the common good will come forward as the only motive of human action. Public spirit and philanthropy will take the place of love of self.

But I agree with those who say that the condition of the common people is, on the whole, better today than it was one hundred years ago—better even than up to the time of the civil war. Farmers and wage workers dress better, live in better houses, which are better furnished, and they receive better wages. Oxen have ceased to plow the fields. All men are better off, but the rich are vastly richer. Are the poor poorer? I think not. The poorhouse itself is a home now; it was a hell then. The prisoner in his cell is better off now than one hundred years ago. The people have more freedom now than then. Imprisonment for debt has passed away. We would not submit now for a day to the conditions that then existed. They were vastly worse than now prevail.

What ails the world? It has advanced apace. There is dissatisfaction in Ireland, but the Irish people are not as poor, as they once were. They are not suffering want as they once suffered. They live better than they once lived. But they have mentally advanced. Their minds are not greater perhaps, but they have received a new influx of ideas. All men have stepped upon a higher plane of civilization. The world is more enlightened than it ever was before. The printing press has done its part to bring about this result,—the telegraph its part,—the railroad its part. Mankind have outgrown old conditions. They have learned that all wealth is the produce of labor and mechanical skill.* They are no longer content to see the few, who neither toil

*What immense consequences we have derived from the very simple proposition that the wealth of the nations does not consist in wealth that

nor spin, clothed in the costly fabrics made by the hands and brains of the many who do toil and spin. They are not content to see those who produce nothing, millionaires, while those who produce all the wealth remain poverty stricken—the “hewers of wood and the drawers of water” for an insolent, indolent, corrupt, sensual few, void of patriotism, void of honor, swollen with self-conceit and mad with greed. Too long have the few idle been bowed down to be worshiped and obeyed by the many industrious, as dogs cringe before their masters and whimper and whine at their feet, to be trod upon and ignominiously kicked out of the way of the “rich man clothed in purple and fine linen.”

VI. Truth Invincible.

It has taken nearly nineteen hundred years for the divine ideas of the Great Teacher whom the common people “heard gladly” to so leaven the minds of the many as to prepare them for an assertion of their inalienable rights universally in Christendom. Granite walls disintegrate, crumble and fall to pieces; but the ideas of Jesus are eternal and invincible, though invisible. Heaven and earth may pass away, but his word of truth will not pass away. Institutions are evanescent, compared with ideas—perishable bodies of which ideas are the imperishable souls. Let the soul depart and the body hastily decomposes. Hence, I say, that existing institutions must pass speedily away, that give to capital the gross earnings of labor, leaving to the brawny toilers merely a tithe of the products of their own industry and skill—merely enough of the wealth produced to afford the wealth producers the coarsest food and the scantiest raiment—in a word, bare subsistence. The chattel slave holder gave his slaves even more abundantly of the means of living than the wage slave holder allows his slaves. Those twin “relics of barbarism” (chattel and wage slavery), are both outgrown and must soon become alike obsolete. Co-operation is inevitable. Everything must be carried on shortly by co-operative effort, that is now carried on by wage labor.

Civilization is a growth, an unfoldment—like the growth of a tree—and the power that produces that growth or unfoldment is omnipotent—the power of truth, or, in other words, the power of God; for God is truth. The work before the reformer is, therefore, constructive and not destructive. Effete institutions, like our enemies, “will die of themselves if we let them alone.” Institute co-operative labor universally and protective tariffs are at once outgrown. Institute the true system of finance and usury will die for want of something to feed upon. It is better to take away necessity than to say “Thou shall not;”

Children well fed

Will not steal bread.

Here is the key to unlock the doors of reform. All the evil discords, and wrongs of society may be put an end to by applying a simple preventive—the Golden Rule put into law and crystallized into institution.* A small boy once, it is said, prevented the breaking of the cannot be consumed, such as gold and silver; but in consumable wealth produced by the incessant labor of society.—Blanqui.

*The aggressive civilization of to-day, the one that will conquer the world and supercode all others, the one that has proved the best for man, and that has lifted him up to higher planes than any other, is that built upon and shaped by the teachings of Christ. The best thoughts of all the best thinkers and writers upon the industrial problem have found nothing equal to the words “love thy neighbor as thyself, do unto others as you would have them do unto you.” All correct philosophy, all sound teaching and reasoning, conduct us unerringly to these simple truths, which combine in themselves every essential principle necessary to the solution of

great dyke that keeps the sea out of Holland, by inserting his little arm in the incipient leak. How easy that was done compared with the labor of pumping the sea out, if once the dyke had broken and the whole country been deeply inundated. But the world is overflowed now to a great depth, with the waves of selfishness. The flood will retire only at the bidding of him "Whom even the sea and waves obey"—but it will surely retire.

VII. Equal Advantages to All.

Nothing new and untried (the reader must already have observed), is proposed in these unpretentious essays. The author only desires to see made of general application for the good of the many, a plan of co-operative effort that has already been in practical and successful operation for almost a quarter of a century in our country for the good of the few. It is a fact, well known and undisputed, that all companies and corporations chartered by the laws are essentially co-operative—railroad, bank, insurance, manufacturing, commercial, etc.

Let us extend, then, to the many the advantages of co-operative association now applied by the laws narrowly for the enrichment of the few at the expense of the many, and let us legislate always for the common benefit alone, so that all may have equal advantages of good laws, as it was designed they should have by Washington and his compatriots who framed our democratic constitution of government one hundred years ago, and the people be thus enabled to retain possession of the wealth of products produced by their own industry and skill. In other words, more familiar and always acceptable to American ears, equal advantages to all and special privileges to none, is all that is demanded in these pages as necessary to the complete emancipation of labor in the United States, and the realization by the people of the equality of rights mentioned in the Declaration of American Independence, as the inalienable birthright of all.

The national banking institutions of our country, in their plan and method of establishment and support by the paternal bounty of the federal government, are recommended by the author of these pages to be taken as models for co-operative labor associations, to be built up, he insists, in precisely the same manner that the national banking associations of the United States have been built up, that is to say, by the general government,—no new principle to be introduced and no essential change in existing plans of association to be made by law—the government of the nation extending to the many workers no higher advantages, privileges, helps or "paternal benefits of legislation,"—and, indeed, no other "benefits" whatever than have already been, from the day of their first organization during the civil war to the present time, extended by it to the national banking associations of rich money lending non-producers—agents of British gold-monopolists. But this is just what the few that have so long enjoyed those bounties and benefits will, it is to be feared, never permit to be extended to the many, if by any means, peaceful or otherwise, they may be able to prevent it. The few must have, they think, advantages under this government (organized to promote the general welfare), that the many may not enjoy. But the fight must be narrowed right down by the people to the following plain issue, viz: Shall the advantages now accorded by the law to the few be extended to the many as common benefits and rights. The people are sovereign, and no one has rightfully any prerogative or privilege that does not as rightfully belong alike

the industrial problem. A solution based upon these would abide, because it would be founded on simple justice between man and man.—"The Industrial Question."—Elkins.

to each and all, and no one can acquire any prerogative or privilege that is not of right common. And this extends to all benefits within the power of government to bestow. Let there be no monopoly that is not in accord with nature, as "The sweet, sweet love of daughter of sister, and of wife."

VIII. The "Dangerous Anarchists."

But regarding the German Anarchists in this country, Gen. Wm. T. Sherman said to the editor of the *Christian Register* of Boston, Mass., in an interview at the Fifth Avenue Hotel, New York, during the time of the trial of Herr Most in that city for violent language reported by "detectives" to have been used by him, and for which he was afterwards sentenced to imprisonment for twelve months:

"I do not believe," the old soldier said, "there is much danger from the Anarchists in this country. There is so much freedom of expression in the United States. That is our protection. Let it have full swing; but try them and hang them when they practice violence." When asked, the editor says, "If he would have freedom of speech abridged in any way," he answered:

"We cannot have a sedition law in this country. Freedom of speech and of the press are guaranteed by the Constitution, and they had better be endured than to resort to remedies which are doubtful."

"Endure" the freedom of speech and of the press! "Endure" is a good word. It was evidently used by the patriotic old war veteran, who had fought so many brave battles for the Union and the constitution that the fathers gave us—it was evidently used by him as a sharpened shaft of irony. Freedom of speech and of the press to be "endured," so near the close of the nineteenth century! It is an excellent text from which to preach a sermon to the millionaire monopolists on "patience." "Freedom of speech and of the press are guaranteed by the constitution, and they had better be endured than to resort to remedies that are doubtful."

The General did study out a plan to beat Johnson and Hood, it is true, and he opened through Georgia, a line of march to the sea; but here, in New York he is at last balked. How to advise a plan of campaign by the millionaire barons of Wall street, to overcome this dreadful foe to the tyranny of monopolists—"freedom of speech and of the press," in the United States, is beyond the reach of the strategy of General Sherman! "They had better be endured!" he coolly advises those greedy and uneasy "rich men," than to "resort to remedies that are doubtful." There may be, (he evidently thinks), masked batteries in the line of march against those old entrenchments, thrown up by our venerable fathers a hundred years ago, that might render "doubtful" any charge by those tyrants against their works.

IX. A Very Dangerous Class.

The American millionaires have become cruel kings—heartless despots! They have put an end to the equilibrium produced by competition, utterly destroying competition, by combinations, trusts and "pools." To increase the price of products in their hands for sale, they lessen production, closing the mines or shutting down the mills and factories, or procuring them to be shut down by large bribes to the owners. The proprietor of an oatmeal mill in Des Moines, I am credibly informed, is paid by an eastern syndicate a bribe of several thousand dollars per annum, not to run his mill. No thinking man will deny that there must be a reconstruction of systems of distribution of products. It will not do to allow syndicates of selfish millionaires to corner our bread and our meat, and control the prices of what-

ever is essential to human subsistence, comfort and convenience that has a market value, levying extortionate tribute upon us without our consent, as they do now. Our situation is a thousand times worse today, under the dominion of the millionaire monopolists of Wall street and Lombard street, than the worst that was feared by our fathers, if George Third had succeeded in conquering America. The British king did not propose to set the price on all we have to sell and all we have to buy, as king Monopoly does. Monopoly is an absolute Czar, and his ukase is become our only law. The legislative departments of states and nation are under his control—the judiciary are his obedient tools; and the executives (state governors and national president), are, as a rule, his creatures. We might truly say, were it not for universal suffrage, through which we may right our wrongs when we will,

"The bright sun rises to his course and lights
A race of slaves."

It is openly declared by the enemy that every peaceful and lawful effort of the people to regain their inalienable rights and lost liberties shall be met in this country, (as it is and ever has been met in Europe), by coercion.

Rev. Joseph Cook, in an address delivered in Tremont Temple, before the "rich men" of Boston a short time ago, is reported to have announced the bloody ultimatum of the Anglo-American monopolists in the following threatening words:

"I say, come on with your schemes of confiscation and forced loans, graded income taxes and irredeemable currency under universal suffrage, then, under military necessity, and even here in the United States, we must get rid of universal suffrage, and we shall. Rather than allow these things we shall have one of the fiercest of civil wars."

Such an expression of belligerent sentiment, from such a man, in such a place, and before such an audience, is more significant of danger to American liberty and the peace of society than the mad ravings of all the alien Anarchists that ever landed upon our shores. Can any human utterance awaken the people to realize the great danger to popular liberty that threatens from the ravenous greed of monopolists, if this will not? How profound was the sleep of security of the American people in 1860-1 until compelled to open their drowsy eyelids—"aroused from sleep," like the "strong man armed" of Milton, by the bursting of rebel shells against Fort Sumter! So now, again, most dangerous threats of rebellion and civil war by the monopolists go unheeded. If the people speak through universal suffrage as they certainly will speak, and, before very long, in favor of beneficent measures of reform, aimed to counteract, in some degree at least, the centralization of wealth in the hands of millionaires, and secure to the workers (wage slaves), an equitable share of the produce of their own labor, the monopolists—(that eminent New England divine has the shameless effrontery to tell us)—"will inaugurate one of the fiercest of civil wars," and "as a military necessity," will "put down universal suffrage,"—and, no doubt, they will attempt (as did the southern slave lords) to carry out, into practical rebellion, this diabolical threat, when the time arrives, for the people to speak distinctly through the ballot box for their just rights, which time is, I trust, near at hand, yea, even at our very doors.

X. The New and Better Era.

It is only just to say right here, however, that the shameful display by the Reverend Joseph Cook of his un-American and unchristian sentiments, is not the mature voice of the better class of thinkers and writ-

ers of our "Athens" on which Bunker Hill monument looks so proudly down, ever keeping alive in the hearts and minds of her patriotic people the memory of Warren and his brave companions, the liberty-loving yeomanry of New England, whose blood (shed in the glorious cause of freedom and independence), moistened the ground on which the lofty structure stands.

It can never be forgotten that Boston was the home of Wendell Phillips, who was pre-eminently the prophet of the new and better era about to dawn upon the world. And one of her most enlightened and venerable citizens, the Rev. James Freeman Clarke,* a man very eminent in literature and one of the most erudite scholars and original thinkers of any age or country, said:

"The time will come at last, long fore-told by prophet and sibyl, long retarded by unbelief and formalism, when wars shall cease and the reign of just laws take the place of force in the great federation of mankind. Christ will at last become in reality the Prince of Peace, putting an end to war between nations, war between classes in society, war between criminals and the state. In trade, instead of competition, we shall have co-operation, and all industry will receive its just recompense."

The delightful words above quoted give emphasis to both Old and New Testament ideas that it is the only object of these essays to reiterate, amplify and enforce. That learned, Christian teacher and saint has here stated, in a few prophetic words, what, when put into law and institution, will bring in the millennial day. The "perfect commonwealth" will be but the unfoldment of Christianity—the crystallization (through a fraternal association of the world's workers), of the ideas revealed in the Sermon of Jesus on the Mount, into the pre-ordained, universal Christian republic, the UNITED STATES OF THE WORLD.

XI. Cold Steel and Cold Lead.

But the readiness of armed guards and armed policemen in the United States of America (as well as in Ireland), to shoot into crowds of unarmed workmen and to break up public deliberate meetings, peacefully assembled and peacefully conducted—thus trampling upon the most sacred of popular rights, the right of free assembly and free speech, is, it is to be feared, only their too willing response to "secret orders in council," issued by the millionaire monopolists, and by them designed to force an uprising of the masses, which will give the classes a pretext for a declaration of martial law and the (threatened), final suppression of popular suffrage in our country, as a "military necessity."

Indeed military usurpation, it should be deeply impressed on all patriotic minds, is the only danger republics have to fear—the only foe that can destroy the American commonwealth, as it has strangled human liberty everywhere and in every age. Cold steel and cold lead penetrating the warm, palpitating hearts of patriots have spread the blight of famine over India, Egypt, Ireland, and all other countries where the British flag casts its Upas shadow, and where the cupidity of selfish man holds sway, as it does everywhere under the aegis of British law, and as it is beginning to do under that of American law, which bears too near a relationship to the laws of Great Britain, being dictated largely by English capitalists who send their agents over here for that purpose.

*James Freeman Clarke passed away on Friday evening, June 8, 1888, at his home in Jamaica Plain, Boston, at the ripe age of 78. Dr. Holmes says of him: "Every utterance, every printed word of his is on the side of human freedom. A more useful, a more beneficial, a more devoted, a more successful, a happier life than his we shall hardly find."

Believing the danger to be imminent (organized capital having secured almost complete control already of the military arm of the American nation), the author has devoted large space in this volume to a careful review of the organization known as the "national guard" of the several states of the American Union (but more especially of that of Iowa, of which state he has been an humble citizen for thirty-six years), also an inquiry into the reason why our forefathers declared so positively against a standing army in time of peace, and why they were so much in favor of the "right of the people to keep and bear arms."

There never has been a time, in the history of our country, I will say right here, when it stood the people more in need than it does today, to be prepared for the protection of their rights.

There is an old English law that our fathers designed should be an essential part of the fundamental law of each American state, that "every man should be provided with weapons and know the use of them."

The great danger to republican freedom today arises from a confusion of ideas in the minds of the American, many in reference to what is "a standing army." "Under the old idea" (General Sherman tells us) "every man should be enrolled in the militia." It would be well if we hold fast the "old idea" on this question,—the writer would venture to suggest,—even if the number of the militia should seem appalling, for the General says that "under that system the militia today would number probably one in ten, or about six million." Six million freemen, each, with a good gun above his cabin door, as our forefathers had (and as we ought to have, I will continue to insist and urge), and all well drilled in the manual of arms, popular freedom would be secure, as our fathers meant it should be. For it was as I have said, their design in founding the American commonwealth, that the people should be armed and the state disarmed, lest the state become independent of, above, and master of the people. In all despotisms (like that which dominates Ireland, India, etc.), directly the opposite policy prevails—the people are disarmed and the state is armed; and we shall find ourselves in the condition of the inhabitants of Ireland and India whenever the state is armed and the people disarmed.

An advance guard of Red Coat Cavaliers have pitched their tents today in Wall street, New York, instead of on Boston Common, as of old, and they are secretly engaged in the unrighteous task of building up, contrary to our fundamental law, a standing army, in our country in time of peace, as an instrument of corporate tyranny, to be controlled and used against the American producers by the agents of the European gold syndicates, that own a controlling interest in all of our railroads, telegraphs, mines, oil lands, great manufactories, bonanza farms, etc. This is being done under the false, but seemingly plausible and patriotic pretext of "organizing an efficient militia force," (sheep's clothing concealing a ravenous wolf.)—the people forbidden to "drill or parade with arms in their hands"—the secret purpose of the foreign enemy being to subvert the liberties of the American people, and to establish, on the ruins of our beneficent republic, a "stronger government" of money and bayonets, auxiliary to the British Empire, to be tributary to England forever. This declaration the author would make with great distinctness of utterance and impressive emphasis, so as to be heard by all patriotic Americans. If the bill to "nationalize the militia," that passed the Federal Senate last winter, be got through the house of representatives and signed by the president, that most devilish engine of corporate tyranny will be completed and ready for use, that is to say, a standing army; and the American people will awaken to find themselves prisoners of war. Any attempt

by them to regain their lost liberty will be construed, by the corrupt courts, as "conspiracy against society" and a "strike" will be the deadline in the prison-pen of monopoly. Does the reader start at this? Let him look at the condition of Europe and Asia today—the condition of four-fifths of the human family. Nearly all are prisoners of war to a few heartless tyrants and robbers. But those tyrants and robbers are no worse than are our railroad, coal and oil barons who, in many states, are the acknowledged dictators of all legislation, notably in New Jersey, Pennsylvania, Ohio, and Illinois, and who control the United States senate, twenty-five of its members being, as has been already mentioned, millionaires, who secured their places, not by their superior abilities or devotion to the public good, but, it is commonly believed, by the corrupt use of money.

XII. Coercion is Barbarity.

Whatever institutions will not stand without being propped up with swords, bayonets and Gatling guns, ought to topple and fall to the ground, never to be set up again. Let the laws be made for the welfare of the many instead of the aggrandizement of the few, and there will be no need of soldiers or armed policemen in any country under the sun, to keep the people under control, and prevent "labor riots." Peace officers and the citizen posse-comitatus are all sufficient for any emergency in a free state.

This one lesson must sooner or later be learned by all, viz: that coercion is barbarity, that pains, penalties, imprisonments, and punishments are savagery; for God has indeed given man but one prerogative in his dealings with his fellowmen, which is to "return good for evil," since that is the unrepealed and unrepeatable law of Jesus Christ. The fundamental idea of Christianity is to give only love for hate, to overcome evil with good, a doctrine that so appeals to the God-like in the heart and brain of universal man that it is not denied in theory, by any, and never has been denied, in ancient or modern times; but it is admitted by all men to be as correct as a demonstration of Euclid.

Why has not this sublime doctrine been put universally in practice? There is but one correct answer to this question,—the "love of money—the root of all evil"—has been the only hindering cause? But is not this cause always operative? And will it not forever stand in the way of the enforcement of this divine doctrine? Well organized society, operating by concordant voluntary motion, akin to the instinctive, harmonious movements that distinguish a colony of honey bees,—in a word, democratic order displacing autocratic anarchy—displacing the systematic robbery (by means of coercive laws) of the many by the few—will cure the disease—chronic, because it has ever marked the degree of man's barbarity; for civilization is only another name for social order resulting not from coercion, but from equilibrium of interests, the even poise of the steelyards in the hand of Justice, bestowing upon each an exact and equal share of the benefits of machinery—upon each an exact and equal share of God-bestowed manna.

This, I insist, will bring unalloyed peace, concord, and fraternity, will extinguish all violence, discord and hardheartedness. As sugar sweetens water, so will the acceptance by mankind of the Christian law—the Golden Rule—as the essential law of the new social system, sweeten all the relations of life. Our old social system is based upon selfishness—that is to say, upon Paganism. It is just the opposite of the Christian system, in which "no man has anything he calls his own, but all is common." The pagan system, (which Christianity was, in my opinion, intended to uproot and utterly destroy from the earth), is that system by which a few have everything which they call

"their own" and nothing is common. That Christianity has not yet fully displaced Paganism, is too plain to admit of denial. And that is what ails the world. "Jesus," Edward Atkinson says, "established the equality of all men under the higher law, to which all forms of government, all statutes, all judicial systems, must of necessity be adjusted in order that they may have any duration among men. He thus laid the foundation of a true democratic principle of government which must ultimately control the relations of men to each other, and which will slowly but surely make way for peace, order, and industry, good will and plenty among all races of men."

And here it may be truly remarked that the degree of civilization of states and enlightenment of individual minds is indicated by the degree of their approximation to the Christian plane—of their acceptance of the divine rule of overcoming evil with good. That nation is savage, pagan, barbaric, that advances to dominion through coercion, war bloodshed, as Great Britain does; and that man or woman is a savage, a pagan, a barbarian, who upholds such a policy; for it receives no countenance or support from the teachings of the New Testament; and there is not a theologian in Christendom who dare call in question this statement for a moment. Give justice and freedom to Ireland, India and Egypt—give justice and freedom to every people and to each and every individual under the shining sun, and swords will be beaten literally into plowshares, spears into pruning hooks, and the prophecy will be at last fulfilled. "Nation shall not lift up sword against nation, neither shall they learn war any more."

Yet, O my reader, it is a mighty conflict, the great anti-slavery struggle renewed, the conflict of the ages, that is now before us. The people must immediately "fall in" at the beat of the long roll and repel the enemy with vigor at the ballot box, or soon nothing will be left them but anarchy and revolution as the inheritance of their children. The causes are actively at work that will inevitably produce this effect, unless prevented, as it will be, I trust, by the vigilance of a most patriotic, intelligent and energetic people, determined to preserve their inalienable rights now menaced as never before.

XIII. A Final Inquiry.

Let us inquire finally, shall the constitution of the United States become an engine of tyranny and a bar to progress, its original object changed, its great purpose annulled by the usurpation, on the part of one branch of the triune government, of all the prerogatives and powers of the other two branches—the judiciary becoming tyrants? The people appeal to the courts against the injustice of railroad corporations, for instance. A jury decides justly for the people. A corrupt judge sets aside the righteous verdict of an intelligent, impartial jury. The people carry up the case to the supreme tribunal. This corporation-controlled tribunal sustained the uprighteous decision of the corrupt lower court, and thus the sacred obligation of a plain and positive contract, the unrighteous courts, by collusion and wicked design, in the interest of corporate greed, annul, on the false plea of "public policy"—a dictatorial decree—the act of supreme tyrants, not of righteous interpreters of existing laws.**

*From the days of the Stuarts the (English) judges were servile, timid, and enemies of personal liberty. Over and over again Parliament has interposed to sweep away precedents which have coerced natural liberty and interpretations which have violated justice. For generations it seemed that the worst enemies of public and private liberty were these courts, whose duty it was to adjudicate equitably and to state the law with fairness.—"Six Centuries of Work and Wages."—Rogers.

** See case of E. H. Crane vs. N. W. R. R., Iowa.

Shall corporations unduly influence legislation? A law clearly unconstitutional is passed. A standing army is created under the false name of "militia." A select body of "state regulars" are enlisted for five years and paid in Iowa to drill and parade in time of peace, though the supreme law of the commonwealth positively declares: "No standing army shall be kept up by the state in time of peace; and in time of war no appropriation for a standing army shall be for a longer time than two years." The courts wink at this sweeping nullification of supreme law, because a mercenary army of "state regulars" is demanded by corporate monopoly to shoot down strikers and overawe and coerce the workers into slavery. Has not the arbitrary will of a corrupt judiciary become our only law, and the so-called judges, are not they kings as absolute in power as is the Czar of Russia?

Ermimed tyrants, supported by the bayonets of armed mercenaries—the minions of monopoly—are the "bloody anarchists" we have most cause to fear. Exact justice by the state to each individual will preserve everlastingly the public peace. When government "fears the people" to the extent that it must arm detectives, policemen, and guards to overawe them and shoot them down, does "government of the people, by the people and for the people," really exist? Shall the executives of the states and of the nation become permanently supple instruments in the hands of corporate wealth to oppress the toiling many, exalting the military above the civil power at the demand of monopoly?* And, lastly, shall the democratic masses become actual prisoners of war to the plutocratic classes by the passage of the bill to "nationalize the militia," which is now before congress and which has already passed the aristocratic senate of the United States?

ESSAY IV.—THE CURTAIN LIFTED.

I. Anarchism, Socialism and Individualism.

The red flag of Anarchy, I insist, must be left to wave on the other side of the German ocean; for Americans will never look kindly on the display of any flag in our country but the stars and stripes. The flag of our country, to our minds, is the only emblem of freedom. Millions of brave men have given their lives to consecrate it to liberty. Our sons, brothers, fathers and comrades have been wrapped in its sacred folds. Let no man, who expects to be considered any other than an enemy to American freedom, display any flag but the star-spangled banner among us—any colors but the red, white and blue on any public occasion. The problem of free government for America is being solved right here in the United States, and neither Europe nor Europeans can help us solve it, except by seconding the efforts of patriotic Americans, enlisting and fighting under our starry flag. Its correct solution depends upon the growth and advancement among us of American, and not of European ideas. But the madness of egotistical foreigners on our shores must not be made a pretext by the supple instruments of corporate greed (chiefs of police, mayors of cities, judges of courts and governors of states), for the destruction of popular freedom—as has been done in the monopoly-controlled state of Illinois.

We expect the stars and stripes to become the flag of the United States of the World—not forced upon mankind by bloody conquest, as the British flag has been, but gladly accepted by them through universal acclaim as the emblem of peace, unity and love; monarchy and aristocracy having perished from the earth, and democratic liberty having become the inheritance of every people beneath the sun.

*See case of Gov. B. R. Sherman vs. Auditor J. L. Brown, Iowa.

But what is Anarchism?

Anarchism is despair of the ballot and dependence on the bullet. It is John Brownism simple and pure. That is all. Let justice be done to all men, and there will be no such thing as Anarchism to molest or make afraid. While the people have the ballot Anarchism, as a political doctrine, will make few proselytes among thinking Americans.

And what is Socialism?

Socialism is Christianity put into institution. It is the re-organization of the pentecostal society, in which philanthropy was the law, in which love of God and love of man was the religion. This is Christian Socialism.

All that is new of Socialism is its name; the rest is as old as man himself. It began in the beginning while he was still a cave animal. It will be seen in its perfection when "God shall dwell with men." The name "Socialism" is of foreign and not American invention; but the idea itself was first, in modern times, formulated into noble expression that reached the ears, minds and hearts of all mankind, by an American statesman, Thomas Jefferson, when he declared the God-given rights of life, liberty, and the pursuit of happiness, "inalienable," and the people's will supreme. In this declaration is enfolded—as in the acorn the oak—the Tree of Liberty, under the broad spreading branches of which an emancipated world will yet find shelter.

It has besides, another venerable meaning—the help of the individual by the many and, vice versa, of the many by the individual. Enumerate, if you can, the multitude of workers that prepare for you and for me the means of subsistence and comfort; agriculturists, horticulturists, gardeners, cotton growers, wool growers, cotton and wool manufacturers, silk workers, tanners, boot and shoe makers, hatters, tailors, potters, glass blowers, button makers, jewelers, blacksmiths, carpenters, cabinet makers, bakers, etc., etc. Innumerable hands are so preparing good things for you and me. From the man or the woman who discovered first the use of fire to the inventor of the steam engine all the dead since Adam, and all the living, "minister unto us." This ministration of the many to the one, (and a reciprocal devotion of the one to the many), is Socialism.

Make society perfect, so that there shall be no disharmony among men, but all shall find happy, useful and remunerative employment, that desire it; bringing plenty and comfort to the aged, the helpless, the fatherless, and the widows, as well as to the strong, the active and healthful, and you will have realized the dream of Jefferson, and of all philanthropists and social reformers, from Isaiah to Wendell Phillips, in short, you will have established the long-looked for Christian Commonwealth, of which the sermon of Jesus on the Mount shall be the fundamental constitution, and the first Christian society the model—a society in which "all things are common."

What is Individualism?

Those who talk of "Individualism" talk of what does not and cannot in the nature of things exist. There never has been such a thing, no, not even among the cave dwellers or mound builders, and there never will be, before the catastrophe is reached when the bright "Sun shall be extinguished;

And the stars

Shall wander darkling in the eternal space,

Rayless and pathless, and the icy earth

Swing blind and blackening in the moonless air,"

And the "last man" shall utter his "farewell" to earth.

While this is true, still I am not ready to call myself a "Socialist." I do not like to accept the foreign appellation, because the word

savors of old world ideas. True, our religion is of the old world; true, our liberty is derived from the thoughts of Milton, Vane, Eliot, and Hampden, from ideas born in the brain of old world statesmen. Yet our Liberty is American. Though it be admitted that the seed-germ did come from the old world, the tree owes its stateliness to the virgin soil in which it has grown. There are united in the tree (not found in the old world scion), the wildness of our mountains, the luxuriance of our forests, the loveliness of our prairies and the beauty of our lakes. Niagara thunders beneath its branches, and its foliage is copiously watered by her spray; and the tree displays a grandeur beyond that of the stateliest forest giant of the Yosemite valley.

The German, the Frenchman, the Scandinavian, the Russian, the Italian, the Hungarian, the Bohemian, the Briton, etc., etc., are all quite welcome to sit down in the umbrageous shade of the grand old Tree of Liberty that our fathers planted. But they must not cut off a single branch or twig, to engraft thereon any foreign scion. Let the old tree grow into perfect symmetry and beauty by its own God-derived energy, and become laden with mellow and delicious fruit, of which men, women, and little children of all nations may, in welcome, partake. Its fruit must, however, be of one kind and one quality only—nothing of German flavor, nothing of French, nothing of Italian, nothing of Hungarian, nothing of Bohemian, nothing of British—it must be only a Brother Jonathan apple in flavor and kind.

Under the pretext of Individualism, the greedy few have ever imposed upon and robbed the generous many. The individual has been licensed to prey upon society. The false cry that "there must be no restraint put upon individual enterprise," has let the wolf into the fold. The individual must be held strictly to the path of righteousness. Society (I mean the ninety-and-nine) must be supreme, and the common welfare paramount. Society is bound to prevent waste of the common resources, as it is bound to prevent the spread of contagious disease. It must exercise supreme control over tillage, manufacture, and the distribution of products. It must say, "No tobacco shall be cultivated, no alcohol distilled, no swine fed, and no harmful products imported or distributed." The people must take the individual by the hand and say to him, "So far and no farther shalt thou go." The path of liberty is a straight path, parallel, if not identical with the path of righteousness. License is legalized anarchy, legalized robbery, legalized murder. It is the opposite of liberty. The social system permitting population to be increased to the farthest limit of support from the resources of land and sea, lakes and rivers, is the system that we must approach. All waste must be put a stop to. The corn produced in the fields of Iowa, if not fed to swine or distilled into alcohol, would furnish wholesome food for at least twenty millions of human beings. America will support a population of one thousand millions in plenty and comfort, under proper social conditions, and the utilization of the soil for the production solely of "necessaries of life."

II. American Ideas.

The only foreign ideas that have taken root and grown on this side of the Atlantic and that will still go on growing until the tree of liberty is full grown, came with the Mayflower Puritans and the regicides that followed them later, or were derived from the writings of Milton, Vane, Eliot, Hampden, and the other great commonwealth's statesmen of the seventeenth century, who took them directly from

the Bible. Milton says in his great work, "A Ready and Easy Way to Establish a Free Commonwealth:"

"A free commonwealth was not only held by wisest men in all ages, the noblest, the manliest, the greatest, the justest government, the most agreeable to all due liberty and proportioned equality, both human, civil and Christian, most cherishing to virtue and true religion, but also (I may say it with greatest probability) plainly commended, or rather enjoined, by our Saviour himself to all Christians, not without remarkable disallowance and the brand of gentilism upon kingship. God in much displeasure, gave a king to the Israelites and imputed it a sin to them that they sought one; but Christ evidently forbids His disciples to admit of any such heathenish government. 'The kings of the Gentiles,' saith He, 'exercise lordship over them; and they that exercise authority upon them are called benefactors; but ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief as he that serveth.' The occasion of these, His words, was the ambitious desire of Zebidee's two sons to be exalted above their brethren in his kingdom, which they thought was to be ere long upon the earth. That He speaks of civil government is manifest by the former part of the comparison, which infers the other part to be always in the same kind. And what government comes nearer to this precept of Christ than a free commonwealth, wherein they who are greatest are perpetual servants and drudges to the public; neglect their own affairs, yet are not elevated above their brethren; live soberly in their families, walk the streets as other men, may be spoken to freely, familiarly, friendly, without adoration."

Again Milton says: "If we are aught else but sluggards or babies, we need depend on none but God and our own counsels, our own active virtue and industry. 'Go to the ant, thou sluggard, consider her ways and be wise; which having no prince, ruler or lord, provides her meat in the summer and gathers her food in harvest,' which evidently shows us that they who think the nation undone without a king, though they look grave or haughty, have not so much true spirit and understanding in them as a pismire; neither are those diligent creatures thence concluded to live in lawless anarchy or that commended; but are set the examples to imprudent and ungoverned men of a frugal and self-governed democracy or commonwealth; safer and more thriving in the joint providence and counsel of many industrious equals, than under the single dominion of one imperious lord. * * * Nothing can be more effectual to the freedom of the people than to have the administration of justice and all public ornaments, within their own election."

The ideas of liberty that have entered my mind have been derived by me from the Declaration of American Independence, the history of the American governments, colonial, state, and national, but more particularly from the New Testament, as understood and interpreted by our Puritan forefathers, and from these sources only.* The "ism" that I have advocated during the sixteen best years of my life, is called "Nationalism," or popularly, "Greenbackism,"—the latter a purely American designation and name, expressive of the leading measure of reform demanded by the patriotic leaders, Wendell Phillips, Peter Cooper, Benjamin F. Butler, James B. Weaver, and the rest—the abandonment by all nations, of the barbarism of specie and of specie-basis money, and the adoption by them of legal-tender government scrip, and its utilization universally for the building up

* My foreparents were all colonial people; my great-grandfathers continental soldiers under Prescott and Washington. May not patriotic sentiments be, to a considerable degree, inherited?

of co-operative industry and the suppression of wage slavery, the monopoly of lands, mines, etc. It is indeed the lever of the old Syracusan, lifting the world up to the lofty plane of universal freedom, happiness, prosperity, plenty—abrogating poverty and rendering our earth an Eden of bliss.

But I will not be so very dishonest as to try to draw a vital distinction where there exists fundamentally no ground of real difference. Mr. H. M. Hyndman, a distinguished English socialist writer, in his *Historical Basis of Socialism in England*, says: "Socialism is simply that science that insists upon the worker having, first, free access to the materials of production, second, free use of the tools of production, and third, free use of the medium of exchange," which definition is in fact, the creed of all true democrats, and all true republicans, and all true greenbackers—yea of all true patriots and philanthropists, who believe in popular rights, and the prosperity of the many of every nation and country the world over, call them by whatsoever name you may. Really, all philanthropists, and all advocates of the rights of man, have but one creed, viz: Peace and justice, equality and love, enlightenment and industry.

III. Hessian Ideas.

Apropos to the above I will say; however, that the "Co-operative Commonwealth" of Laurence Gronlund does not exactly correspond with my idea of a true democratic state. It is, he says, the carrying out to completion the Trades-Union principle, "loyalty to leadership"—society acting as a unit under the direction of a master mind, who will hold office "during good behavior." "When they had hit upon the right leaders," he declares, "they have been willing to trust their whole collective power into their hands. * * * That is the sensible, practical method," he says, "which workingmen always adopt whenever they associate to accomplish anything, as is exemplified in English Trades-Unions. Workingmen know that the direction of affairs ought to be a function of the competent, as much as the planning of a suspension bridge is, and not a play for numbers."

I insist that this thought, approving in principle a dictator, is not American, but Bismarckian, i. e. German. It is that of a mind schooled to one-man power. The men of the Mayflower would have repudiated it—as will their descendants. In the Co-operative Commonwealth, Mr. Gronlund says, "Every citizen has a life-tenure somewhere." The American mind will never consent to each person becoming merely a brick fixed in the wall of the commonwealth. He must be a living, expanding personality, with infinite hopes and infinite possibilities before him. No man here had ever a fixed life tenure in any social position, but the negro slave. His position was fixed. A fixed position is a condition of hopeless servitude. The living man is by nature progressive. Fixity is stagnation and social death—e. g. Chinese civilization.

Nothing can be more anti-American, and, I think, anti-democratic, than the following words of Mr. Gronlund. He says: "Experience has shown that the responsibility to many is, in ordinary cases, no responsibility at all. We therefore hold that if these directing functionaries are to be made responsible for their work, they must be made responsible to some one person. * * * The subordinates elect; the superiors dismiss. And that it will work well in practice, the Catholic church may teach us. Cardinals elect the Pope; the priests nominate their bishops and monks their abbots. The church, by-the-way, the most ingenious of human contrivances—can teach us many a lesson, and we are fools if we do not profit by them."

Though this sort of system, may, in his opinion, "work well in

practice," in church and state in the old world; I insist that it is not democratic—it is not American. If such a system is not autocratic, then I am in the dark as to what autocracy is. To be sure, Mr. Gronlund is too knowing a man to make, in New England, an open and avowed attack upon democracy, i. e., "haul down the American flag;" but he asks his readers timidly the question: "Now, is this not democracy?" I answer emphatically, no. It is only the mediaeval church secularized—stripped of its religious functions, and made strictly a political machine. It is history repeating itself; for this "machine" will take in hand all the work the Church once did—educational, moral, eleemosynary:—(religious excepted)—religion being outgrown, and God eliminated from the universe, according to Mr. Gronlund, who says: "The men of science assume the falsity of all theological dogmas. * * * The church knows nothing worth knowing."*

These ideas are "Hessian" (to use an expressive word, the meaning of which is well understood by all Americans), and should be "called" as the Hessian troops under Rawle were at Trenton, and sent back to the Fatherland, on parole of honor, not to return during this "War of Independence."

I believe in prophet leaders, like Wendell Phillips; but not in irresponsible dictators, like Bismarck and Gladstone, Parnell and Powderly are prophet leaders—teachers of the people—as were Lincoln, Washington and John Brown. But Bismarck is an irresponsible (to the people) dictator—the sort of leadership Mr. Gronlund believes in, if I rightly understand him.

The American Co-operative Commonwealth will know no Bismarcks, no cringing to greatness, no recognition of "superiors," and no old-world contempt of woman. It will be a community of equals. Public opinion will govern—will appoint and remove officials—nor will it be the opinion of one sex only, but that of all men and all woman, expressed through the ballot box. German socialism is, I think, the prattle of neophytes—of beginners in the study of doctrines of human liberty. The ordinary American boy is two hundred years in advance of the most enlightened German savant, in the knowledge of human rights.

* The Old Testament idea of God—omnipresent—is it conceivable? Yes. But outside of Nature—so-called? Yes. Only, however, as infinitely above, beyond and superior to matter. Indeed we must think of Intelligence—not as an attribute, but as the only real entity—matter merely manifestation of energy. Take the hardest steel—what is the condition of its electrons—its particles inconceivably small? Worlds, suns—moving—revolving around other suns—the universe in epitome—and infinitely separated and apart—as in the expanse of the greater universe of which our earth and sun and our planets and their satellites and all the millions of stars of the milky way are part and small portion. And time itself is merely a concept—not an existent fact. So too is magnitude. There is nothing great or small. There is a limit to our capability of apprehending—our own lack of apprehension—that is all. The universe is no larger than a grain of sand—that contains within itself a billion of universes—all in motion—planets and suns—as is the universe of worlds—so-called—that is within our limited apprehension.

It is the same of sentient life—the great saurians that once crawled on the ground, swam in the seas and flew through the air. A drop of stagnant water no larger than the head of a pin is peopled with sentient creatures that manifest intelligence equal to the great monsters that peopled our globe in the reptilian age. They are seen fighting among themselves—active—energetic—purposeful. And the length of days is nothing to be measured. The life of a mosquito—as long as that of a man that lives to be a centenarian.

Now is all intelligence found to exist in the bodily forms of the infinitesimally small and the creatures of a larger kind that live and have lived on our earth? For we have no evidence that there are inhabitants—sentient life—on any planet but our earth, unless it be the planet Mars. Think of intelligence as the all. Think of it as the only positive entity. Think not of the universe of so-called matter as anything. But of mind as everything. Matter unreal; mind real. All is mind—God.

Was this not the concept of ancient philosophy as presented also in the New Testament—"God is all and in all"? I think it was.

And for a race that has for thousands of years been enslaved by petty lords—Bismarcks—so-called “competent leaders”—dominated by tyrants, until it believes in that sort of abomination—knowing nothing better and being mentally incapable of forming a correct conception of American liberty and equality, to presume to instruct Americans in social and political economy, is the climax of German egotism.

We have the “referendum” already. How many states voted this year directly upon a law to abolish the German saloon? We have what is as good as, if not better than the “labor check,” we have “lawful money.” When we have extended the benefits of incorporation to the toilers, that heretofore have accrued mainly to capitalists;—the “wage workers combining in their own interest, and becoming incorporated under the law for peaceful and legal action, to do their work, in a way that will bring them the largest return,” as advocated by Hon. S. B. Elkins, in his *Industrial Question*—a pamphlet of only thirty-six pages, but which, in my opinion, contains tenfold more of practical wisdom than all the two hundred and seventy-eight pages of Mr. Laurence Gronlund’s “Co-operative (German) Commonwealth,” we shall have reached the goal that all true social reformers are striving to attain—Christian co-operation.

The objection, it seems to me, that it is not American, will apply to Edward Bellamy’s commonwealth outlined in “Looking Backward,” the same as to Laurence Gronlund’s. Its germinal idea is not the town meeting, but a standing army.

It is a mistake to say that any great social revolution is impending in America. The American government, when controlled by all the people—men and women—will give freedom to labor, and a just reward to industry, without a jar and without any change or “amendment” of our fundamental law by merely extending to the many the benefits of legislation now appropriated by the few.

IV. War a Dangerous Expedient.

Behind the mad methods of the Anarchist leaders is Socialism, as behind the mad methods of old Ossawatimie Brown, was Abolitionism.

Socialism is the emancipation of the wage slaves, as Abolitionism was the emancipation of the chattel slaves. Every branch of the true vine of American Socialism springs from the self same root—the Sermon of Jesus on the Mount and the Declaration of American Independence. From that same root sprang also Abolitionism.

John Brown believed that the chattel slaves could be freed only by war. The Anarchists believe that the wage slaves can be freed only by war. Very few Abolitionists shared this belief with John Brown, and very few Socialists share this belief with the Anarchists. The chattel slaves were freed, I admit, through the immediate agency of war—a rash, cruel, uncalled-for war, forced upon the people by the madness of a few “extremists,” south and north. Its baleful effects will be felt to the end of time. The future historian of the “Decline and Fall of the American Republic,” I am apprehensive, will record as the direct result of this dreadful war, the extinguishment of American liberty, the melancholy historic page reading, it may possibly be, in words of the following sad import, viz:

“The northern armies fought for the preservation of the Union, which meant to the northern soldiers the triumph of free labor and the destruction of chattel slavery; but to the far-seeing statesmen of the north it meant the exaltation of the Hamiltonian idea of government, that is to say, centralization and class rule. The southern armies fought for “state rights,” which to the southern planters, who were the heart and soul of the southern armies, meant the preservation of chattel slavery, but to the far-seeing statesmen of the south it

meant the exaltation of the Jeffersonian idea of government, that is to say, decentralization and mass rule."

Indeed it is quite possible for democratic liberty to lie entombed at Washington a century before the American people become fully aware of its death. History will certainly go on to state, what we already see to be the melancholy truth, that "Soon after the surrender of the Confederate forces at Appomattox and the disbandment of the northern and southern troops, millionaires arose in great numbers in the north, enriched by the impoverishment of the producers, through the exactions of corporate extortion, a vicious monetary system, excessive taxation by government, and the subjection of the industrial classes under a cruel system of wage slavery, supported by the bayonets of mercenary guards, detectives, and policemen, and by tyrannical legislation,* and corruption in high places. The most honorable dignity—the office of United States senator, once proudly filled by statesmen and patriots like Webster, Clay, Calhoun, Sumner, Douglas and Thurman, became a thing of barter and sale to the highest bidder for gold, public spirit and patriotism died out and became extinct in the hearts of the so-called "statesmen," and the modest stars of liberty withdrew from human vision, as the glaring sun of monopoly arose."

Can the shackles ever be broken off the hands and feet of the wage slaves by means of bloody war? The attempt must, if tried, prove to be a most doubtful and dangerous experiment to us, as it proved to the ancient Romans, involving the ruin of their venerable republic, that had stood proudly defying the rage of all foreign foes, for hundreds of years; but at last it fell by civil discord and strife. Let the young American patriot read attentively Rome's instructive history, and be taught by her sad example never to favor methods of violence and war for the righting of social and political wrongs in a free commonwealth. Those methods are, however, always quickly seized upon by monopolists to further their greedy purposes, though more fatal, in the end, to the welfare of the rich than of the poor. But when avarice gets possession of the soul, patriotism, reason, and even common sense are all driven out. It was the insatiable avarice of the rich that ruined ancient Rome. The Gracchi interposed to save their country and to preserve the legal rights of the people to the lands, by the peaceful suffrage of the tribes. The sacred tribunes, the patriotic sons of Cornelia, are stricken down—murdered by Patrician violence, that overthrew the ballot, trampled under foot the constitution, annulled the ancient statutes and seized ruthlessly upon the lands, thus rendering life to the Plebeians insupportable. Behold Marius "extinguish all just and regular government in the blood of those who were alone qualified to sustain it"—Sulla "stay his rage of blood only for want of victims" and Antony "exult at beholding the heads of his enemies."*** The American republic will perish, it may be, as did that of Rome, ending in a line of military despots and,

*The so-called "conspiracy law" passed by the Illinois legislature last winter, at the bidding of monopoly, is now (1889) being turned against the C. B. & Q. strikers. By the help of detectives, (professional perjurers), monopoly expects, through the operation of "conspiracy laws," to conquer the toilers and break up their combinations for self-protection. The most influential and patriotic leaders of the Brotherhood of Locomotive Engineers involved in the strike, will be sent, if possible, to the penitentiary. There will be gotten up, by the detectives, a bomb-throwing scare, equal to the Salem witch-scare of old if the people do not open their eyes and frown down the sneaking fraud.

**That of Cicero, the orator, was received by him with the joy of victory. He gazed on it with singular pleasure. Fulvia, the wife of Antony, forced open the jaw and pricked and tore the tongue of the dead patriot with the point of a bodkin, which she took from her hair.—"Ferguson's Hist. Rom. Rep."

perhaps, without even one Marcus Aurelius to relieve the unloveliness of the picture.

V.. "Coercion is English, You Know."

I believed with the peace-loving Friends of Pennsylvania in 1860, that public opinion alone without war would, in a little while, free the chattel slaves. I believe with them now that public opinion alone without war, will, in a little while, free the wage slaves. But I say to my countrymen to-day, what might most appropriately have been said to them in 1859, when John Brown was executed at Harper's Ferry, We are, I am sadly apprehensive, on the eve of troublous times.

Listen, my countrymen: American History is repeating itself.

War, fierce and relentless, has already been declared by capital against labor; and the monopolists are nervously awaiting the passage of the corrupt and insane measure, now before our Congress, which has passed our plutocratic Senate, and which is designed to place in the hands of the employers of labor the control of the entire national military power, to be used by them against the toilers (as did the Buchanan administration place all in the hands of the slave power). The hanging of the four Anarchists at Chicago for the new (and before-unheard-of-in America) capital crime of "Conspiracy against Society," was, I believe, planned and carried out by the enemies of popular liberty, to prepare the public mind for the passage by Congress of this accursed bill, and other tyrannical laws, under the pretext of "protecting the people against the dangerous class,"—that is, against themselves!

The cry of "Anarchist" is a gigantic fraud. It is, in my opinion, raised to awaken the fears of the people, and thus blind the eyes of their reason, as has been successfully done during the past twenty years, by the kindred cry of "Southern outrage"—a cry which has ceased to be effective—a means that has ceased to rally the north and solidify the south.

Another bugbear must be invented, or monopoly loses its cancerous hold upon the throats of the people. The German "Red Republicans," the "bloody Anarchists," that have given Bismarck the nightmare so often and so long, opportunely, for the base designs of monopoly, appear among us!

Can the designing few thus hoodwink the many and continue still to govern this country, enslaving and robbing the producers? Wealth is the produce of labor, and without slavery or robbery of some kind or other of the toilers (wageworkers and farmers), the products of labor cannot possibly leave the hands of the many to center in the hands of the few. The wage slaveholder of the north is not at all different in mind and disposition from the chattel slaveholder of the south, of ante-bellum days. We know what Americans will sacrifice and suffer that they may hold their fellowmen in bondage. The difference in action of northern and southern men depends on whose ox has been gored.

And this thought, it seems to me, deserves the profoundest attention of the reader—deserves, above all others, the fastest hold of his mind. It will be to him an electric light, equaling in brightness the noonday sun-blaze; and the "lion in the way" to the temple of freedom is revealed under its rays, and the difficulties to be met along the path of progress are made apparent. The struggle to emancipate the wage slaves will be (without the most careful procedure on the part of all peace-loving patriots), an exact repetition of the struggle to emancipate the chattel slaves; and for the same reason:—selfishness, greed, inhumanity, savagery, displayed by those who fatten on the fruits of other's toil.

VI. Class vs. Mass.

Was John Brown any better thought of by the chattel slave holders than the judicially murdered Chicago Anarchists are thought of by the wage slave holders? If the whole Union had been a chattel slave-holding republic then, as it is a wage slave-holding republic now, who would have arisen in this country to do John Brown reverence? He would have lived only in the hearts of the blacks for whose freedom he died. The executed Anarchists of Chicago will live forever in the hearts of the wage slaves, white and black, the world over, for whose freedom they as literally died.

The universal "rebel yell" of the capitalistic press, approving the unlawful execution of the Chicago victims of monopolistic tyranny, convinces me that the designing leaders, under pay of corporations, turn now to Anarchist persecution as their only straw to grasp at while they sink beneath the waves of popular condemnation. The arrest and imprisonment, for a year, of Herr Most in New York, for words spoken, certainly not meriting any attention—of no significance whatever, of no more "bloody character"—nor half so much so—as are the words uttered every Sunday from many of the pulpits in our cities and towns, against the workmen—is but a link in the chain that is being forged by the capitalistic "machine" to bind the hands and feet of the American people.

As a specimen of ordinary pulpit philosophy on which the "rich man" is regularly regaled, I copy the following from a late sermon preached by the Rev. F. H. Hall, of Cambridge, Mass. He says:

"If society is the sacred thing we have shown it * * * anything that endangers its existence is a grave offence. * * * Then there is such a thing as crime, and crime deserves whatever punishment society inflicts upon it. * * * If the social order is a sacred thing, then no individual life must stand in the way. * * * The integrity of society is more sacred. * * * It cannot be too plainly declared that this continent is to be the home, not of lawless and irresponsible masses, but of orderly and well regulated society." Which may be illustrated as follows:

Society (the "rich man"—or Dives),

vs.

The Masses (the common people who heard Jesus gladly).

Now comes "Society," the "rich man," into court and pleads that it (he) is "sacred"—that the "masses" refusing to bow the knee, is crime—"deserving whatever punishment society (Dives) inflicts"—that society is more sacred than "individual life"—that this continent is "not meant to be the home of lawless, irresponsible masses, but of orderly and well regulated society." To this the masses appear and make answer, that the greatest good to the greatest number is sacred, and must and shall be enforced; and that whatever stands in its way must succumb and disappear; that "sacred law" is the fairly expressed will of the "irresponsible masses;" that "social order," not in accord with the will of the majority, is death—the decomposing corpse of Liberty; that our fathers forsook "social order," produced by "law" (coercion) for freedom; that there can be no true "social order" except when produced by exact justice to all men—the inalienable rights of all to "life, liberty, and the pursuit of happiness," being made secure, rendering pains, penalties, and imprisonments obsolete—they "perishing from the earth," along with their parent, Tyranny; and that our Pilgrim Fathers dedicated this continent to the "irresponsible masses," who know no law but "the State's collected will."

At Lexington, on the morning of the 19th of April, 1775, Major Pitcairn ordered the "enemies of social order," the "lawless masses" there assembled to "lay down their arms and disperse." Not being immediately obeyed he promptly inflicted "punishment" upon them in the name of "sacred social order"—killing eight. Whereupon the "law-

less masses," from every town in New England, near and far, hastened to Cambridge, where my learned friend, Rev. R. H. Hall, now "holds the fort" for "social order."

"While the first oath of freedom's gun
Came on the blast from Lexington,
And Concord, roused, no longer tame,
Forgot her old baptismal name,
Made bare her patriot arm of power,
And swelled the discord of the hour."

I am proud to say that Daniel Brown, my own great grandfather, in the ranks of the New Hampshire militia, hurried forward to Cambridge, accoutered with good rifle, powder-horn and shot-pouch, from his cabin near Moultonboro, away up at the head of Lake Winnepesaukee, to fight against the same kind of "social order" (tyranny), that my esteemed Christian brother (Rev. E. H. Hall) pleads so eloquently for now, and that he helped to man the stone wall on Breed's Hill, and to "hold that fort" against the "friends of social order;" but, on finally retreating with his comrades, he received serious injury ("punishment") from a cannon-ball, fired against the "lawless masses" from a British ship.

To overthrow democratic government (mass rule) and to introduce permanently plutocratic government (class rule), is the deep laid and well matured purpose of the classes, to the accomplishment of which purpose they have been moving cautiously, "so as not to arouse opposition," ever since the surrender of Lee. It was their design in 1880, I always shall believe, to inaugurate an emperor in the person of General Grant. That plan having signally failed, their only hope now is to hold the country under their control by a "scare," of some kind or other, until their design to destroy the republic can be successfully carried out, through the instrumentality of martial law, and the putting down of universal suffrage, "as a military necessity," as Rev. Joseph Cook outlined in his Tremont Temple Address.

Soon present systems of production, land ownership, and distribution of products, it is plain to be seen, must break down and come to an end, under universal suffrage. This the classes well know. When broken down and co-operation becomes the law they know also that there will cease to be rich and poor. Equality of fortune will universally prevail. The masses being well-to-do, will, by voluntary associated action, provide bountifully for the wants of all the helpless. When the three fundamental questions shall be fairly put to the American people for solution:

First.—Shall wage industry be abolished, and shall co-operative industry be substituted in its place?

Second.—Shall the lands become the common inheritance? and

Third.—Shall the people control the medium of exchange for the common benefit? When it shall be apparent, I say, that this triumvirate of vital questions have come forward to be answered by an affirmative "aye"—spoken with a loud voice by the ninety-and-nine, then will there be such a manifestation of diabolical tyranny by the enemy—such an effort made to put down free speech, free press, free assembly, and finally, to suppress the freedom of the ballot, or universal suffrage, as was never known in christendom before; because it will be the casting out of the last devils of the kind that "go out hard"—it will be the last effort of the Satan of selfishness, to save his throne and head—it will be the winding up of the rule of the Antichrist of unrighteousness, and the inauguration of the Prince of Peace.*

*Employers have constantly predicted that ruin would come on the great industries of the country if workmen were better paid and better treated. They resisted and have resisted up to the present day, every

That day is now right here at our doors, and the trinity of divine questions are now before the American people for an affirmative answer. This is my explanation of the cause of the "troubled times" near at hand. Only wise statesmanship and patriotic leadership of the people will prevent civil war. The control of the military power of the nation must not, I insist, pass out of the hands of the people into the hands of monopoly, if we would have peace. The moment, the bill to "nationalize the militia" becomes a law, every wage worker will be a prisoner of war, and to advise a strike will be death or imprisonment in penitentiary for life, for the new crime of "Conspiracy against Society."

VII. War Clouds.

The trend of affairs in the United States is now unquestionably in the direction of civil commotion. Ideas antagonistic to each other, that will not coalesce, that will not fuse, are they not rapidly organizing men into vast associations?—on the one hand, I admit, of a peaceful character, relying on the ballot (the Farmers' Alliance, the Knights of Labor, and the various Workingmen's Unions); but on the other hand, of a military character, relying upon the bullet (the national guards, armed detectives and armed policemen—the bloodhounds of capital, the mercenary minions of corporate tyranny). That which is a peaceful, sleeping lion today, may be suddenly aroused from sleep and become fearfully warlike tomorrow.

There appeared in the Chicago Times just the other day the following significant expression of belligerent sentiment:

"Gatling guns, with brave men behind them, are the true remedy for about all the strike troubles."

To which Mr. Powderly, among other words big with meaning, promptly replied: "Be careful! Workingmen who hint at force, or the use of explosives, are called 'Anarchists.' * * * Remember, that if the day arrives when the disputes between labor and capital must be settled by force, there will be more strikers to handle firearms than men to oppose them."

I call this kind of talk "advance picket skirmishing"—(threatening words that precede determined action). To be sure, the workingmen will answer all along the line discreetly, and not rashly. The flames of civil war may be, at any moment, enkindled by indiscretion and rashness, to be extinguished only in a deluge of blood, and the destruction of countless millions of wealth. Human nature is the same today as it was one hundred years ago; and the people of America are just as jealous of their liberties now, I trust, as they were when the "minute men" of New England hastened to Lexington, Concord and Cambridge, rifle in hand, and rallied to the support of the patriot cause, under the leadership of Putnam, Warren and Washington. Let me kindly, but distinctly, tell the enemy of popular rights (who seems to be possessed with the same foul demon of coercion that tore the mad soul of George Third, and disrupted the British empire a century ago), let me tell him, that before the American people become conscious and willing slaves to a mongrel Anglo-American aristocracy—before "stronger government" dominate here as it dominates in Ireland—this country will be reduced again to the wilderness it was two hundred years ago. Mounds only, and smoking ruins will mark where once our proud cities stood; and the whole land, that we so much love, will be as desolate as the plains of Babylon.

demand which workmen have made for the right of association, for the limitation of children's and women's labor, for the shortening of hours for the abolition of truck, for the protection of their workmen's lives and limbs from preventable accidents, and are now appealing to the doctrine of liberty of contract, after having for centuries denied the liberty—"Six Centuries of Work and Wages."—Rogers.

Americans are quick to think and prompt to act; and there is no power on earth can prevent them from righting their wrongs, "peacefully if they can, forcefully if they must." Hence I say to the authorities of my country pause! As a patriot, with the blood of Revolutionary sires in my veins—as one whose heart beats with the same love of liberty that led Warren to lay down his life at Bunker Hill, and as a sincere advocate of peace and good will—standing on the watchtower of freedom, I say to the enthroned powers of our government, Halt!! Pinkerton's Hessians must be immediately disarmed and disbanded. The national guard must not be called out to shoot down unarmed workers (men, women and children) any more. The police force of our cities must not be armed like soldiers, and marched in platoons into the midst of public meetings to break them up here as they are broken up by armed police in Ireland. The Anarchism we have great reason now to fear is that of monopoly arming national guards, policemen, and detectives in the name of "law and order," to break up public meetings and shoot down working people. The freedom of assembly, the freedom of speech, of the pen and of the press must not be interfered with in the United States. The pen (another name for public sentiment) is mightier than the sword, but it must be free—perfectly free. As friends of the new freedom (I call it new, but it came heralded in the joyful hymn heard by the shepherds among the Judean hills, nearly nineteen hundred years ago), as friends of the new freedom we cannot afford to resort to violence and force for righting our wrongs, while yet the stump, the printing press and the ballot, are within our reach. We may safely rely upon truth (another way of saying we may rely upon God, for God is truth), and upon the potent ballot to preserve to us our rights. Public opinion is omnipotent here. The voice of the people is the voice of God. This the enemy of popular liberty well knows. Hence the efforts of monopoly to control the press and to put down free speech. If all the great dailies, weeklies, and monthlies of our country can be made to voice the monopolists' views, and free assembly, free speech, free pen and free press be destroyed, the people may (it is thought), be hoodwinked and led unresistingly into permanent slavery. But it is impossible to obscure for a great while the truth. The eclipse will soon pass away and the clear sky will again reveal the glorious sun.

VIII. The Chicago Detectives.

What are they? They are a banditti, and they perpetrate with impunity greater crimes than were ever attempted by brigands. They plan and execute robberies, and then for the reward offered, cause the innocent to be convicted and executed. Hired to procure evidence for divorces, they seduce men and women into adultery. The detective associations of Chicago are largely made up of blackmailers, blacklegs, burglars, assassins, murderers, thugs, pimps and harlots; and they are a scourge to that city, more dreadful than the black death. No man's or woman's life, property or reputation has any protection or security where those unscrupulous mercenaries hold sway.*

It is believed that the swarms of detectives that curse that city were the source and fountainhead of the river of discord that overflowed at the Haymarket on the 4th of May, 1886. It is believed that a so-called "detective" threw the fatal bomb, in order to break the McCormick strike. I dare say there are hundreds of assassins in Chicago calling

*The facts on which my estimate of the detective system is based, were obtained by me from reliable sources, the testimony of a young man of my acquaintance who was employed among the detectives of the Lake City for a long while, and who learned the workings of the nefarious system by actual observation on the ground, and from the efforts of detectives to convict Wilcox and Cline of the murder of Mayor Stubbs of Polk City, Iowa.

themselves "detectives," capable of committing such a crime. Let them bring to justice the one who did throw the deadly missile, and whom they allowed to escape, or let them forever stand justly suspicioned, by a jealous public, of the crime themselves. If they were half as skillful, in their detective profession, as they advertise themselves to be, they would certainly have tracked up, arrested and produced the real criminal in court long ago, unless it is their wish to conceal him. And I believe it is.

I do not believe there was any "conspiracy to take human life" in Chicago, Illinois, on the 4th day of May, 1886, except as concocted by detectives and their paymasters, the monopolists, who were the aggressors. I believe that the butchery of the six workmen by the armed Chicago police force, on the day before the Haymarket tragedy, was the result of a premeditated conspiracy to take life—that it was a cowardly, cold-blooded massacre, worse than that of the 5th of March, 1770, in Boston, Massachusetts, known in the history of our country as the "Boston massacre," that had so much to do towards enkindling the flames of the Revolutionary war. Our fathers would not endure the shooting down of the people by the armed minions of tyranny; nor will the American people now bear it. The interference of armed men with the freedom of assembly, is a most dangerous menace to popular liberty, that will not be tolerated a day longer. It is not the office of policemen, I shall ever insist, to march armed, and in platoons, like soldiers, right into the midst of public meetings, where the people are quietly listening to addresses, to break them up here, as is done by policemen in Ireland, who break up and disperse, by force of arms, the meetings of the National League. Under no pretext must the freedom of speech or of assembly be interfered with here. The time-consecrated motto of American freemen, "Our liberties we prize and our rights we will maintain," will be their motto. I trust, as long as time endures.

IX. The Straight Path of Civilization.

Michael Davitt would never have been heard of as a preacher of violence in unhappy Ireland, had it not been for the tyranny of British law. John Brown would have spent his days peacefully at the plow but for the tyranny of American law. The Michael Davitts and John Browns of the world ("Anarchists," call them if you will), may be sent to prison and to the gallows in battalions and by army corps; but tyranny will not live a day longer for their incarceration and barbarous execution.

If the southern statesmen (Davis, Tombs and the rest), had known in 1860, what bitter experience afterwards taught them—that civilization advances irresistibly along a straight path—they would have said to the people of the south, "Chattel slavery is dead. Civilization has killed it, let us bury it then, peacefully and noiselessly." So today, the real statesmen of our country, north and south, do now see and perceive that wage slavery is dead. Profiting by past experience they assuredly will not let history repeat itself in so short a time as twenty-five years; but the American people will quietly and peacefully lower the wage system of industry into the grave out of sight, and peacefully will they introduce the co-operative system of production.

But I believe the hanging of those four men at Chicago, innocent of any crime known to our laws, is, I repeat, part of a diabolical conspiracy of designing capitalists to force the working classes into an attitude of revolt, so as to give a plausible pretext for "nationalizing the militia," and thus perfecting the machinery of a standing army, that is now, with so much care, building up, under the cloak of "militia," to carry out the infernal scheme of coercion and subjugation of the toilers, and of fastening the chains of industrial slavery permanently upon their wrists and ankles—strikes to be declared "riots,"

and suppressed by force of arms; to advise a strike, "conspiracy against society," punishable with death on the gallows, or life-imprisonment in penitentiary; and universal suffrage to be overthrown under the plea of "military necessity."

It is no difficult task now to employ a Chicago detective to plant a few bombs along a railroad track, in case of a strike, and then arrest and convict the leaders of the brotherhood of strikers for "conspiracy;" because the trade of a detective is professional perjury. It is no more trouble today for a Gould or a Vanderbilt to convict an innocent workingman of the greatest crimes, than it was for Nero or Caligula to convict a victim whom they wished to destroy. It is all done now by "machinery." The metropolitan daily press, clergy, mayors, police officers, judges, legislators and governors of states, are merely "wheels" of the "capitalistic machine." To "manufacture public sentiment," a dynamite scare is gotten up to order, the corporations interested footing the bill. Some ignorant German, who cannot speak English, is charged with "conspiring to kill" judges, governors, or the President of the United States—a bomb is hid in his house or near his boarding place by one of Pinkerton's men—the trap is sprung; the poor Dutchman, who can only say, "nietz-vorstay," is convicted of "conspiracy" by the testimony of a perjured detective, who "turns state's evidence," and he is sentenced to seventeen years in the penitentiary;—then a raid is made, by the police of Chicago, upon the halls where "Anarchists" meet; their Sunday schools are proclaimed, and their assemblies are broken up. Thus the way is being macadamized to the utter destruction of popular rights.

X. Scylla and Charybdis.

We want cool-headed statesmanship to carry us safely past these dangerous rocks; to pilot us clear, on the one hand, of the capitalistic Anarchists, blinded by insatiable avarice, and mad with greed, controlling the machinery of government and manipulating the national guard, police and detective force in arms, and with reckless rashness and Tory brutality, shooting down working people, breaking up public assemblies, and destroying the freedom of speech; and, on the other hand, of the socialistic Anarchists, retaliating by violence and bloodshed, the wrongs inflicted by monopoly against labor.

O, workingmen, leave violent methods where they have ever been held, esteemed and persistently used against the weak and defenseless, since tyranny and greed first set foot upon the before peaceful and happy earth—leave Anarchism where it belongs, and has always belonged, time out of mind, (for the common people, as a class, do no wrong designedly, do no violence premeditatedly—make no war upon society)—leave Anarchism in the possession of the enemy of popular rights, to be wielded by him in his impotent efforts to stay the tide of progress, as was shown by the mad action of the Canadian Tories in their desperate attempts to take the life of the Irish patriot (who now—shame to Old England—occupies a narrow cell in a British bastille), the brave O'Brien, by mob violence and assassination—an exhibition by the pretended friends of "law and order," of the hypocrisy of their pretensions, and as shown more plainly still by the parliament of England, voicing the will of the Tory aristocracy, in its demoniacal oppression of Ireland.

Monarchists and aristocrats the world over, mean only by "law" the war-club of oppression, and by "order" the abject submission of the many to the yoke of bondage placed upon their necks by the few, through the instrumentality of so-called "laws," that is to say, coercion bills enforced by military power. But reason and the peaceful ballot are the only weapons American workingmen have any use for now, or will be likely to have ever, in political and social warfare; for well matured public sentiment will, in this enlightened Christian age, I

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insist, build up free institutions everywhere without the shedding of one drop of blood by the people in aggressive strife. When the Divine Master said to Peter, "Put up thy sword into the sheath," he uttered words of deepest wisdom—the profoundest philosophy.

Whoever advises the workingmen to violence and bloodshed in defense of their rights, or to redress their wrongs, in this country, may be correctly named "detective," "spy,"* "informer" or "madman." Prudent and patriotic leadership is the great thing to be desired, the desideratum in any contest for human liberty. The Powderlys, the Parnells and the Gladstones of our day, occupy positions of the highest importance to the welfare of men, for the present and for all future time, like that of Washington in 1776, and like that of Lincoln, at the helm of our ship of state in the great storm engendered by the demon, chattel slavery. They are the foci of hope for the emancipation of the world from the barbarism that has held her in thrall from the cave period till now, leading mankind out of coercion, robbery and war, into kindness, charity and peace, out of the service of self into the service of humanity, from the worship of Mammon to the worship of God.

If I were called today to write a proclamation to the working people of my country, I would clothe it in something like the following words:

XI. To the Toilers of America.

Patience: The overthrow of the enemy of the people by the ballot is assured, if you be patient, O, ye long-suffering millions! Let nothing that the enemy may do drive you to violence. It is part of the program of the wage slave power to bear down upon the toilers, until the oppression becomes unbearable and the people rise in insurrection, which will give a pretext to the idle classes for the establishment of a military dictatorship over the working masses, and the overthrow of popular liberty in America. It is believed by the capitalists that the period is about reached when insurrections must break out among the poor wage workers, locked out of employment, and the cry of "bread or blood" be raised by the starving many. Nothing else will give the enemy success. There must be violent outbreaks or industrial slavery cannot be permanently fastened upon us.** While universal suffrage lasts the capitalists are powerless to do evil, if the working people unite and speak through the ballot box as one man for the rights and interests of the many. "Rather than permit this," the enemy will inaugurate, he says, "one of fiercest of civil wars," and as a "military necessity" he will put down universal suffrage.

Before the republic can be overthrown by force of arms there must be a pretext to "nationalize the militia," that is, consolidate the army of national guards—enlisted, organized and disciplined the same as

*The action of the British spy, LeCaron, in advising dynamite outrages in the Wabash railroad strike, is a case in point.

**Of the London strike of 1889 we read:

The temper of the companies may be inferred from the following remarks of a member of one of the big firms quoted in the London Daily News. Referring to the suspension of all business the man of wealth said:—

"So it will be so long as we submit to be ruled by these fellows."

"What fellows are they?"

"Why, Burns and the rest of them."

"And how would you propose to put things right?"

"I'd lock up about four of them, and the whole thing would collapse."

"Supposing you could do it, you would naturally provoke riot and disorder."

"A good job, too. It would soon bring things to a crisis, and we should know how to deal with it."

This manifest desire to provoke a riot with a view to military interference was evident in the tactics of the Dock Companies from the beginning.—Irish World.

United States regulars, so that the wage workers may be held at the muzzles of the muskets of mercenary Hessians, as prisoners of war, and a strike be made the dead-line in the Andersonville prison-pen of monopoly. Hence the serpent hiss we hear daily from the bought up newspaper fraternity about the "dangerous class." They roll the Hay-market tragedy under their forked tongues as a sweet morsel. They exult at it. The mercenary detectives in the pay of monopolists, I believe, purposely produced it.* The workmen had nothing to do with it. A God-send it was to the enemies of American liberty. The corporation-controlled courts have taken advantage of it, as a pretext to break down the safeguards of common justice and usurp all the prerogatives of government. They have deceived nobody. The people understand them.

Patience! Let committees of the friends of free government be appointed in every city to look after the families of laborers out of employment. Don't let starvation enter their doors to drive the workmen to despair and impel them to deeds of violence; and soon, by the potent ballot, we will peacefully suppress the rebellion of capital against labor. Let the friends of democratic government be watchful to provide for the wants of the oppressed laborers, until we shall have time to marshal our forces at the ballot box, and vote the monopolists out of power and place in this country forever.

Producers, farmers and wage-workers—patriots of America—unite!

ESSAY V.—MUNICIPAL REFORM.

A Brief Reply to Mr. Kasson.

My Cabin Home, Sept. 15, 1883.

Dear Mr. Kasson:

I have carefully read your article in the North American Review of September, 1883, entitled, "Municipal Reform."

It seems to me that you take a wrong view of the matter. The evil is, that the people do not govern—but designing "bosses" hoodwink and mislead the masses, and prevent a fair expression of opinion by packing the primaries and "fixing things."

The doctrine of our fathers, as laid down by Jefferson in the Declaration of Independence, is, I think, the only true ground of political faith to be occupied by one who would be in line with progress. Reaction toward autocracy will never be maintained. It is my belief that you have departed from the faith of the fathers, and that the sentiments expressed in that article of yours will never be engrafted in our laws without a bloody struggle. I would die a thousand deaths before I would yield my assent to such principles.

Very Respectfully Yours,

LEONARD BROWN.

I do not believe with Mr. Kasson, that the "ruinous principle to be expelled from the business management of our cities full of floating voters, is the rule which gives to a mere majority of irresponsible numbers the right of control, over the municipality;" I do not believe that the majority that so controls is a "corrupt mob;" I do not believe that "the people who do not pay are always ready to create debt against the people who must pay;"** I do not believe it to be "a sound

*The detective (professional perjurers) in the pay of the C. B. & Q. railroad officials are at work now (1888) to manufacture similar "outrages"—"dynamite conspiracies," etc., of the striking engineers and brotherhood leaders. The "dynamite" craze will be worked by the capitalists for all there is in it, with corrupt courts, suborned witnesses and packed juries to aid them.

**No men living are more worthy to be trusted than those who toil up from poverty—none less inclined to take or touch aught which they have not honestly earned.—Abraham Lincoln.

principle, which would justify a limitation of municipal suffrage to property owners and to the payers of taxes;" that is to say, I do not believe that as soon as the few have succeeded in robbing the many of all property, the many should cease to have a voice in the government of cities—that because a majority of the voters of the city of Boston, for instance, are non-taxpayers, therefore a majority of the voters of Boston ought to be disfranchised; and I do not believe that "the control of the mere majority of irresponsible numbers" is the "breeding nest of municipal peculation, corruption, waste and extravagance—the dark cavern of vicious politics, the lying and asylum of illegitimate politicians, the nursery of corrupt practices."

The following "Associated Press Dispatch" that I chance at this moment to see in a morning paper, explains the cause of corruption of city governments and shows also the remedy for it:

Nashville, Oct. 12, 1883.

"The annual municipal election to-day resulted in an overwhelming victory for the citizens reform ticket over the candidates for re-election of the old municipal regime. The reform ticket is composed of blacks and whites for the first time in the history of the city. Taxpayers are jubilant over the defeat of 'boss' rule of the corrupt ward system."

"Boss" rule is what robs the city treasuries; not the rule of the poor laborers, mechanics and school-masters—poor whites or poor blacks who live by daily toil, not the rule of the people who do not pay taxes; for these are cheated out of a voice under "boss" rule of the "corrupt ward system." Vile "rings" of corrupt politicians "fixing" primaries govern these "boss"-robbed cities. This is clearly shown in George Walton Greene's "Facts About Caucus and Primary" in the same number of the North American Review, in which Mr. Kasson's "Municipal Reform" article appears. But the specific remedy is finally applied at Nashville. An appeal is taken to the poor "colored men" for help, and for the first time, in the history of that city, are these poor people treated with justice and magnanimity, and their manhood recognized. "The tax-payers are jubilant over the result" of universal manhood suffrage and fair play for the poor despised colored men.

Manifestly, the only true remedy for the evils that afflict all governments—City, State and National, is to extend the elective franchise to all adult citizens, male and female, native-born and naturalized, white and black, rich and poor, and thus make the public interests the business of all men and all women, and the chief study of the people in the home circle, support an independent press devoted to the interests of the many and not bound with adamant chains to the chariot wheels of monopoly and jobbery and corrupt "rings." There is no "corrupt mob" to out-vote the masses, male and female. Let these be not deceived and hoodwinked, and misled by designing demagogues, and the administration of the affairs of City, State and Nation will be pure and satisfactory.

Mr. Kasson admits that in the most remarkable case in our annals this pillage of public funds was only revealed by an "independent press, and punished by the slow but firm uprising of an indignant community." This is a wonderful admission, pointing out, it appears to me, the only possible cure for the disorders Mr. Kasson complains of affecting cities, and directing with index finger to correct "Municipal Reform"—"An independent press"—"firm uprising of an indignant community." The "community" need not go so far as to "usurp the duties of the regular officers of the law," as it did in the case he mentions; for the "community" is the only rightful appointer of "officers of the law." Let the "community" control and all is safe. Thieving politicians that usurp control through "boss" and "machine" management and who are not elected by a fair expression of the voice of the "community," must be put down. Let the people govern and all is well. But politicians elected to office by "tax-payers" alone, would not necessarily be more "honest" than if elected by the "Irresponsible

majority." It does not make an official "honest" because elected to place by rich men, nor dishonest because elected by poor men, and party knaves may deceive the rich "few" as easily as they do the poor "many"—"daily personal association lulling suspicion" as well in the one case as in the other. Is it true, what Victor Hugo says? "Imagine everybody governing! Can you fancy a city directed by the men who built it? They are the team, not the coachmen. What a god-send is a rich man who takes charge of everything! Surely he is generous to take this trouble for us!" Perhaps there is a little spark of irony in this, for Victor Hugo is a democrat. "It is," he says, "the people who are on-coming. I tell you it is man who ascends. Ah, this society is false. One day, and soon, the true society will come. Then there will be no more lords; there will be free, living men. There will be no more wealth, there will be abundance for the poor; there will be no more masters, but there will be brothers. They that toil shall have. This is the future. No more prostration, no more abasement, no more ignorance, no more wealth, no more beasts of burden, no more courtiers, no more kings—but light!"

Would not Mr. Kasson's logic end in making city governments and all other governments autocratic—upheld by and upholding a hateful plutocracy, as two boards on end leaning together, uphold each other—and would it not bring back "divine right of kings?" Would there not be a Dictator at Washington, supported by and supporting the plutocrats of New York and Boston—agents of London "financiers," the Barings and Rothschilds—this Dictator appointing "commissioners" to govern cities and States, as Washington City and Utah Territory are tyrannized over to-day—"model governments," according to Mr. Kasson's reasoning, Washington City being governed by a board of three "commissioners," appointed by the President—"Dictator"—and Utah Territory by a board of five "commissioners," appointed by the President—"Dictator"! These issue "rules"—or, in other words, make laws for City and for Territory. This "commission" system is a damnable tyranny, and history will so define it. And this sort of government is preparing for all American States and Cities, and Mr. Kasson's paper, entitled "Municipal Reform" is, it seems to me, a finger-board pointing the way to its speedy inauguration. "Bosses" (corrupt politicians, who have been fed at the public crib for a quarter of a century, and petted by the people until they have come to despise their masters), are evidently plotting and planning the overthrow of democratic freedom on this continent. It is time the patriots (tollers of our country) awakened from their slumber of false security.

Mr. Kasson certainly fails to make clear a distinction between city and State governments. The State does not "give" the people of a city the right of self-government. "All power is inherent in the people." The city is a "State," and the earliest to adopt democratic governments—Athens and Rome, for instance. The functions of the city legislature are as important to the welfare of the people of a city, rich and poor, as are the functions of a state legislature important to the welfare of the people of a State, rich and poor. The State, I repeat, does not "give" the city the right of self-government any more than the Federal Government "gives" each State, admitted into the Union, the right of self-government. This right is God-given—a "Divine right." Democratic government is peculiarly well fitted to the wants of cities, and ever pre-eminently satisfactory—calling out and developing the highest order of manhood. Democracies alone produce great men. Let our cities become more and more democratic; for the "irresponsible majority of numbers," that Mr. Kasson sneers at, will always do the right when they know the right. When they do wrong it is when they are misled. The poor non tax-paying voters are not robbers. Poor men are ever the most ready to give their lives an offering to save their country's flag and liberty.

ESSAY VI.—THE PATH OF PEACE.

I. The New Republic.

According to the generally recognized law of evolution, what is to be must proceed from what now is. And history teaches that sudden and radical changes in government are seldomly made by the popular vote in time of peace. The American Republic, born of revolution, was patterned after the commonwealth of Oliver Cromwell in many essential respects. Our common law is the same as England's. The kinship of the two governments is plainly discernable. The Tree of Liberty that our fathers planted (arrived at mature growth and full fruitage), is "Our Own Columbia" that is to be.

That there may be no misunderstanding of my meaning by the reader, the following theses, embodying briefly a statement of the principal social reforms advocated by my pen, are here presented.

1. Most ample provision should be made by the several states and by the general government for the kindly and bountiful care and education, under the most devoted, philanthropic and competent teachers, nurses and matrons, of all orphan, helpless and destitute children and youth, to the end that it may be good for children to be born.

2. Most ample provision should be made by the several states and the general government for the kindly care of all helpless people, to the end that no one may be obliged to beg his bread.

3. All pains, penalties, punishments and tortures of criminals should be abolished, and the several states and the general government should establish reformatory institutions, comprising factories, workshops and schools, giving them healthful employment and remunerative wages, uniform with the wages of workmen generally, and kindly direction in the path of righteousness, to the end that all moral disease may be thus cured and complete moral and mental healthfulness secured.

4. Equality should be brought about by the abrogation of all monopolies, including monopoly of the lands, of the medium of exchange and of the tools of production; and instead of competition, which is another name for war, instituting what alone will bring universal peace, harmony and christian love—a beneficent system that may be appropriately and correctly styled

II. Universal Co-operation.

To secure this most important result (it being the foundation on which the new social structure must rest, its corner-stone freedom and not slavery), land limitation laws should be immediately passed, and the individual ownership of land confined to actual occupants of the soil. Our circulating medium (money) should be only legal-tender government scrip and (until completely outgrown in the popular thought), specie freely and unlimitedly coined by the government for the owners of bullion, according to their wishes, they paying the expense of its coinage, and not made legal tender, but left free to circulate on "intrinsic value" alone, which would exactly accord with the teachings of the hard money advocates, who say that "intrinsic value gives to specie its money quality—gold and silver being money by virtue of the metal, and not (they say), by virtue of law;" while on the other hand, it is claimed (correctly, too, I think), by the advocates of an exclusively paper money, that "law alone monetizes, and law alone demonetizes—that money is wholly a creature of law, and that no substance is money, per se, gold and silver being no more money, according to their nature, than is paper. Money quality is conventional entirely."

Popular control of the finance and the abolition of interest is demanded for the benefit of production, the cost of exchange to be reduced to zero; the only end for which money should exist, being to

facilitate production and the equitable distribution of products. Let all banks of deposit become governmental savings banks, that no loss may result to depositors. Let legal tender paper money be invested by government in lands, mines, manufactories, ships, railroads, telegraphs, telephones, irrigating canals, etc., etc., to the end that private capital shall no longer employ labor—lands free, money free, tools free—all industry co-operative—a truly democratic government itself being only a huge co-operative association, in which all the individuals of the commonwealth (men and women), have equal rights, franchises, privileges, advantages and interests—"life, liberty and the pursuit of happiness," being guaranteed protection alike to each and all, by the common compact enforced by the popular will crystallized into law.

To this condition must all human society ultimately come. The universal thought of humanity is most rapidly culminating in this opinion—fraternal organization is being fast perfected the world over, and all men, except those blinded by avarice, see the day near at hand when old things shall have passed completely away and all things shall have become new—not only old utensils, old machinery and old means of locomotion, transportation, distribution of products, diffusion of intelligence, etc., but old forms of government also. Society is about to be reorganized upon the granite foundation of equality voiced in the Declaration of American Independence, and primarily taught by Jesus Christ, and first instituted (soon after his crucifixion) by his apostles and the other disciples at Jerusalem, with James his brother the first president of the model commonwealth. "All that believed were together and had all things common, and sold their possessions and goods and parted them to all men as every man had need." (Acts ii, 44-45).

Whoever is shocked at this idea of human equality, let him burn his New Testament at once and pronounce himself an infidel; for he surely lacks fidelity to the fundamental idea of Christianity, expressed in the command, "Love thy neighbor as thyself"—a religion manifestly designed, by its divine founder, to make mankind socially one family of loving brothers and sisters.

III. The New Anti-Slavery Cause.

Monopoly, the basis of wage slavery, must be put down, to the end that private capital, I repeat, shall no longer employ labor, and all industry shall become co-operative, the toiler selling in the markets of the world the products of his own labor, but not his labor, labor ceasing to be a marketable commodity, the system of slavery being broken down in which labor is sold to the highest bidder, as the laborer himself was formerly sold. The wage slave master grows rich by the same process the chattel slave master did, allowing his slaves (be it remembered always to the utter condemnation of the system), not so much as the chattel slave master, by the nature of that system of bondage and the dictates of humanity, that could not be ignored, was compelled to allow his slaves; for the chattel slave master cared for them in sickness and old age; but the wage slave master, today, in this so-called "Christian" land, is exempt from this obligation, allowing his poor slaves, out of the proceeds of their own labor, merely a meager subsistence while at work, with the right to lock them out and shut down the mill for weeks and months at a time, to "lessen production and advance the price of products;" the workers, in the meantime, cut off from the opportunity to earn bread, are compelled to starve or beg, many of them becoming tramps. The balance of the products of the laborer's toil remaining in the possession of the master, enriches him. He luxuriates at Long Branch "during the hot season," or sips champagne in the cafes of Paris, while his poor slaves swelter at their toil and go hungry to bed, the employer setting the price of the marketable commodity, labor.

The only veto the wage slaves may attempt against this cruel tyranny is the strike. If this be not met by a "lock out," it will be proclaimed a "riot," and the bayonet will settle the dispute in favor of the wage slave master, of course.

Wage slaves, I concede, are not literally hunted down with bloodhounds, as the chattel slaves were; but they are imprisoned as "conspirators" for advising a strike. A starving family takes the place of a whipping post. Imprisonment in penitentiary for the crime of being a "tramp" (Connecticut law), saves the wage slave driver the costs and trouble that "abolitionists" used to bring on the chattel slave driver by their "fanatical" opposition to the fugitive slave law. A willingness to "work for what you can get" is thus "brought home" to the minds of the wage slaves, and starvation and coercion bring peace and submission.

The cruelties of wage slavery are the hidden, studied, cold-blooded, diabolical cruelties of refined barbarity—the inflictor washing his blood-bespattered hands and asking, "Am I my brother's keeper?"—a hundred-fold more severe than are the lashings and the other open horrors of chattel slavery.

How long will the eyes of philanthropists be blind to these evils?—and to the sufferings of those countless millions, deprived even of salt by the heartless cupidity of the British tyrant! Wage slaves are frequently compelled to work in silence like convicts, not being allowed by their masters to converse with each other while at their tasks. "No admittance" placarded on the entrance door of the factory warns the visitor to "keep out." Indeed, the words that Dante found written on the portal of Hell are also written "in colors dim" on the doors of the great slave hives of New England:

"All hope abandon, ye who enter here!"

The burdens under which the damned are doomed to groan, according to the same divine poet, are not unlike those borne by wage slaves.

"Each as his back was laden came indeed

Or more or less contracted, and it seemed

As he who showed most patience in his look

Wailing, exclaimed: I can endure no more."

—Purgatory, Book X.

IV. Freedom Inalienable.

I have only the right to sell the products of my labor, if to sell my labor I sell my freedom; for no man has a right to part with his liberty. No one has a right to say to another, "Go here," or "Go there," and no one can lawfully acquire the right of command over another.

It is not, however, the isolated fact that labor itself is sold, that renders the wage system slavery, but it is the other fact ever accompanying it, that the laborer necessarily enters a chain gang as the result of that sale, the employer "exercising authority upon him," becoming his "boss."

I know the lawyers say that in the social compact, called "government," man must of necessity surrender a certain portion of his God-given freedom. I deny it. In a properly organized democratic state (like that in the mind of Jefferson when he penned the Declaration of Independence), man will lose none of his natural freedom. From the cradle to the grave there will be no change in the ever musical onflow of the river of life. As the child is uncontrolled in its play, so will man be uncontrolled at his work.

Will some philosopher rise and explain why the freedom and activity of childhood should be lost in manhood; why the interest and happiness the child exhibits in its play may not be shown by all men and women at their work?—work being only a continuance of child play, if false education and false systems of labor did not step in to interfere with gentle nature that leads the child. The child is perfectly

free. That freedom begets activity. The soul born to freedom dances delighted (its normal state is happiness), as the glassy water leaps laughingly down the pebbly pathway of a meadow brook that stagnates when dammed up and green scum covers its once sparkling surface—the sunshine no longer penetrating and lighting up the palace of beauty—the home of the free and happy—the halls where revel the finny inhabitants, that know no restraint but nature's law. Let all man-made laws be repealed that contravene the God-made statute; then will all men and all women, becoming (or continuing), as little children "enter the kingdom of God."

V. Civil Service Under Wage Industry.

Everyone has a God-given right to an opportunity to earn a living by honest labor. When that opportunity has been embraced it should not be taken away without cause. The laws, even under the wage system, should enforce "civil service" in all branches of labor—should compel the manufacturer to run his establishment, not for his own private profit alone, but for the good of all parties concerned. For shutting down his factory, without good and sufficient reason, he should be held answerable to the law—should be compelled to make good all damage to the workers thrown out of employment by his selfish, wicked act.

And right here lie vital inquiries—the heart and soul of the wage controversy, viz:

First. Do the rights of "life, liberty and pursuit of happiness—the 'inalienable rights,' for which the war of the American Revolution was waged and victory won—give to the laborers any further title in the workshop, farm, railroad or mine, that affords them employment from which their subsistence is derived—than barely their daily, weekly or monthly wages?

Answer. They certainly do.

The workers, by whose labor and skill the workshop, factory, farm, railroad or mine are operated, have a natural right of possession, equal with the employer himself, because, without this the "inalienable rights" of "life, liberty and the pursuit of happiness," cannot be maintained. That "higher law" may be stated in the following words.

1. Existing relations shall not be sundered without cause, and,
2. Every important controversy shall be decided by a competent court, that is to say, by arbitrators.

A right similar to that accruing to parties in marriage—and for the same reason—the common welfare—the final balance by which all social relations are weighed and brought to equipoise.

Second. How can an equitable legal eviction of either party be reached through the decision of a court of arbitration or of appeal?

Answer. If (1) the employer will not acquiesce in the decision of the court of arbitration, or of that of a final court of appeal, let appraisers determine the value of the employer's interest, and let the workers be permitted to organize as a co-operative firm, and go forward with the business, paying a fair per cent of their profits as rent.

If (2) the workers refuse to acquiesce in the decision of the court of arbitration, or of final appeal, let bids be advertised by the court for other competent workers to take the places declared vacant, on the same conditions as the court had decided to be just, and if others respond and are ready to go to work on those terms, let them be installed in the places of the first by the officers of the law. But if none appear, let the workshop, factory, plantation, railroad or mine remain unused and idle until the mutual interests of employers and employed set the wheels of the industry in motion again; for we have, I trust, come about to the end of both chattel and wage slavery.

If (3) it be conceded that the industry would return a living reward to both employers and employed, and by combination and agree-

ment among themselves, workers will not take the places declared by the judges vacant, there can be, clearly, no remedy, but the abandonment of the effete wage system and the inauguration, through governmental assistance, of co-operative industry. Let the dead bury its dead. We have manifestly come upon a time when wage industry is about to die, as chattel slavery died twenty-five years ago (but peacefully, I trust) and a better system take its place. This pre-ordained time having arrived on the dial-plate of civilization, it is as futile for capitalists to attempt, through the instrumentality of armed guards, armed and mercenary detectives, and armed policemen, to prolong the existence of the dead system as the bloody endeavor of the southern planters, to keep alive chattel slavery, was futile. The avarice of the few ought not be permitted again to bring upon the American nation civil war. The change from wage slavery to co-operative industry is inevitable, and can no more be prevented or delayed than can the annual revolution of the earth around the sun be prevented or delayed by the puny efforts of men; because progressive ideas move irresistably forward in a right line to their pre-ordained goal.

The so-called "legal" evictions of the poor renters in Ireland, are not as tyrannical as are the illegal evictions of the poor wage-workers of America, who have been compelled by the cupidity of heartless employers to quit work temporarily (strike), for the purpose of obtaining justice. Instead of the authorities of our country reaching out a helping hand to the oppressed workers, as they ought to do, they arm policemen, guards and detectives, and instruct them to shoot down innocent and suffering men, women and little children, in order to aid the meanest tyrants that ever cursed the world, to literally starve into submission and abject slavery the poor wage-workers who have dared to offer a protest against outrageous oppression—and this the officials do without any authority of court—without any form whatever of legal order; but it is done by the arbitrary ukase of (it may be), drunken chiefs of police, the pampered dogs of the corporations. If the State authorities do not hasten to enact laws compelling employers and employed to go at once before a magistrate, as soon as a misunderstanding arises between them, and compelling the shutting down of the business until the quarrel has been adjusted before a competent and impartial court—then are the authorities of the State blind and deaf and dumb to the interests and rights of the people.

VI. Labor Superior to Capital.

The Declaration of Independence of 1776 settles forever, that the inalienable rights of man are superior to the so-called rights of property. In accordance with, and to enforce the law of, the Declaration of Independence, strikes arise. In accordance with, and to enforce the British doctrine that our fathers opposed in an eight-years' war, and suppressed through the establishment of the principles of the Declaration of Independence in the capture of Yorktown, by their own invincible bravery and the aid of French arms—which we should ever remember with gratitude—the city authorities of our country, mayors and police—and the State authorities—governors, sheriffs and "State regulars," assisted by Pinkerton's armed Hessians—always take the side of the property owners whenever a strike occurs—assuming that the rights of property are superior and paramount to all other rights, when in truth the rights of property may be defined, as nothing, and the rights of man everything, when one is weighed in the balance against the other—and those authorities proceed at once, without warrant of court—yea, and without any warrant whatever, but their own arbitrary

wills, to evict the workers—shooting them down.* It is here in America no different from the proceedings of the British authorities in Ireland—except that the officials of our country are more arbitrary than are the British officials in oppressed Erin, since they never go forward there to the work of eviction, except in obedience to the mandate of a court, however tyrannical; here, governors, sheriffs, mayors and chiefs of police are only corporation tools, when they move against “strikers” to evict them—not being executors of the decrees of courts, but only carrying out the arbitrary decrees of corporation Czars.

The British authorities in Ireland, it is true, recognize no rights whatever, except the rights (so-called) of property-owners (landlords), though the tenants have had for centuries (they and their fathers before them) possession of the holdings they now occupy, and of the houses built by their fathers' money and labor. By force of arms the people are turned out of doors upon the roadside—driven from their ancestral homes by non-resident, alien tyrants. The rights of man are wholly ignored in Great Britain, and the “rights of property” are worshipped as a fetish. So here the same doctrine is enforced, in the interest of corporation kings, without warrant of law and contrary to the principles of American liberty. Workers are evicted by force of arms from their holdings, for they do not surrender their places—and the authorities know this—by the act of “striking” against the tyranny of corporate greed. They only temporarily halt—as soldiers do on a march—momentarily cease to carry forward a certain line of business, in order to appeal to the public for justice against tyranny. And the strikers are always willing and anxious to abide by the decisions of any competent and impartial tribunal the people may ordain, to decide between them and their oppressors. But the law—because of the interference of corporation tyrants, with legislation, and their influence with legislators and governors—because they have been (only temporarily, I trust) enthroned as the dictators of our laws, and are able to forbid in advance, or to veto by corruptly controlling the courts after its enactment, any legislation in the interest of labor in workshop or on farm—the law, I say, has failed as yet to create a peaceful tribunal to settle these differences. But the authorities falsely, wickedly and tyrannically assume that the places are vacated *de facto* and *de jure*, when they were not meant to be and have not been, vacated at all, which the authorities well know, and they proceed to drive the workmen away from their holdings by means of police batons, revolvers, repeating rifles and Gatling-guns. The people must put a stop to this detestable interference without warrant of law, of governors, sheriffs, mayors, police and Pinkerton's armed mercenaries, in the war of property against man, or man will again be compelled to enforce the recognition of his inalienable rights, as our fathers were compelled to do in 1776.

So the question must now be finally and forever answered and put to rest, viz: Are the rights of property superior to the natural rights of man? That is the question our fathers gave an unequivocal negative answer to in the Revolutionary conflict of eight years against the armed battalions of Great Britain and of Hessian mercenaries—and that is the question the “boys in blue” gave an unequivocal negative answer to in the four years' conflict against the armed upholders of

* THE SITUATION AT BROOKLYN.

Brooklyn, Jan. 31.—A car on the Greenwood and Fifth Avenue route, one of the Richardson line, went over the entire route at 3:30 this morning escorted by thirty-six mounted policemen. Crowds of people lined the streets but there was no disturbance.

Without doubt the most remarkable and striking feature of to-day's developments was the command of Inspector Williams to his men this morning when the detail was being made for the day. He said, and his words had marked effect on those who heard them, “If the crowd use clubs, you use your pistols. Have no nonsense about it. I want no play—no foolishness. If necessary, use your pistols, and use them well. Shoot to kill.”—Press Dispatch.

insist, build up free institutions everywhere without the shedding of one drop of blood by the people in aggressive strife. When the Divine Master said to Peter, "Put up thy sword into the sheath," he uttered words of deepest wisdom—the profoundest philosophy.

Whoever advises the workingmen to violence and bloodshed in defense of their rights, or to redress their wrongs, in this country, may be correctly named "detective," "spy," "informer" or "madman." Prudent and patriotic leadership is the great thing to be desired, the desideratum in any contest for human liberty. The Powderlys, the Parnells and the Gladstones of our day, occupy positions of the highest importance to the welfare of men, for the present and for all future time, like that of Washington in 1776, and like that of Lincoln, at the helm of our ship of state in the great storm engendered by the demon, chattel slavery. They are the foci of hope for the emancipation of the world from the barbarism that has held her in thrall from the cave period till now, leading mankind out of coercion, robbery and war into kindness, charity and peace, out of the service of self into the service of humanity, from the worship of Mammon to the worship of God.

If I were called today to write a proclamation to the working people of my country, I would clothe it in something like the following words:

XI. To the Toilers of America.

Patience: The overthrow of the enemy of the people by the ballot is assured, if you be patient, O, ye long-suffering millions! Let nothing that the enemy may do drive you to violence. It is part of the program of the wage slave power to bear down upon the toilers, until the oppression becomes unbearable and the people rise in insurrection, which will give a pretext to the idle classes for the establishment of a military dictatorship over the working masses, and the overthrow of popular liberty in America. It is believed by the capitalists that the period is about reached when insurrections must break out among the poor wage workers, locked out of employment, and the cry of "bread or blood" be raised by the starving many. Nothing else will give the enemy success. There must be violent outbreaks or industrial slavery cannot be permanently fastened upon us.** While universal suffrage lasts the capitalists are powerless to do evil, if the working people unite and speak through the ballot box as one man for the rights and interests of the many. "Rather than permit this," the enemy will inaugurate, he says, "one of fiercest of civil wars," and as a "military necessity" he will put down universal suffrage.

Before the republic can be overthrown by force of arms there must be a pretext to "nationalize the militia," that is, consolidate the army of national guards—enlisted, organized and disciplined the same as

*The action of the British spy, LeCaron, in advising dynamite outrages in the Wabash railroad strike, is a case in point.

**Of the London strike of 1889 we read:

The temper of the companies may be inferred from the following remarks of a member of one of the big firms quoted in the London Daily News. Referring to the suspension of all business the man of wealth said:—

"So it will be so long as we submit to be ruled by these fellows."

"What fellows are they?"

"Why, Burns and the rest of them."

"And how would you propose to put things right?"

"I'd lock up about four of them, and the whole thing would collapse."

"Supposing you could do it, you would naturally provoke riot and disorder."

"A good job, too. It would soon bring things to a crisis, and we should know how to deal with it."

This manifest desire to provoke a riot with a view to military interference was evident in the tactics of the Dock Companies from the beginning.—Irish World.

United States regulars, so that the wage workers may be held at the muzzles of the muskets of mercenary Hessians, as prisoners of war, and a strike be made the dead-line in the Andersonville prison-pen of monopoly. Hence the serpent hiss we hear daily from the bought up newspaper fraternity about the "dangerous class." They roll the Hay-market tragedy under their forked tongues as a sweet morsel. They exult at it. The mercenary detectives in the pay of monopolists, I believe, purposely produced it.* The workingmen had nothing to do with it. A God-send it was to the enemies of American liberty. The corporation-controlled courts have taken advantage of it, as a pretext to break down the safeguards of common justice and usurp all the prerogatives of government. They have deceived nobody. The people understand them.

Patience! Let committees of the friends of free government be appointed in every city to look after the families of laborers out of employment. Don't let starvation enter their doors to drive the workingmen to despair and impel them to deeds of violence; and soon, by the potent ballot, we will peacefully suppress the rebellion of capital against labor. Let the friends of democratic government be watchful to provide for the wants of the oppressed laborers, until we shall have time to marshal our forces at the ballot box, and vote the monopolists out of power and place in this country forever.

Producers, farmers and wage-workers—patriots of America—unite!

ESSAY V.—MUNICIPAL REFORM.

A Brief Reply to Mr. Kasson.

My Cabin Home, Sept. 15, 1883.

Dear Mr. Kasson:

I have carefully read your article in the North American Review of September, 1883, entitled, "Municipal Reform."

It seems to me that you take a wrong view of the matter. The evil is, that the people do not govern—but designing "bosses" hoodwink and mislead the masses, and prevent a fair expression of opinion by packing the primaries and "fixing things."

The doctrine of our fathers, as laid down by Jefferson in the Declaration of Independence, is, I think, the only true ground of political faith to be occupied by one who would be in line with progress. Reaction toward autocracy will never be maintained. It is my belief that you have departed from the faith of the fathers, and that the sentiments expressed in that article of yours will never be engrafted in our laws without a bloody struggle. I would die a thousand deaths before I would yield my assent to such principles.

Very Respectfully Yours,

LEONARD BROWN.

I do not believe with Mr. Kasson, that the "ruinous principle to be expelled from the business management of our cities full of floating voters, is the rule which gives to a mere majority of irresponsible numbers the right of control, over the municipality;" I do not believe that the majority that so controls is a "corrupt mob;" I do not believe that "the people who do not pay are always ready to create debt against the people who must pay;"** I do not believe it to be "a sound

*The detective (professional perjurers) in the pay of the C. B. & Q. railroad officials are at work now (1888) to manufacture similar "outrages"—"dynamite conspiracies," etc., of the striking engineers and brotherhood leaders. The "dynamite" craze will be worked by the capitalists for all there is in it, with corrupt courts, suborned witnesses and packed juries to aid them.

**No men living are more worthy to be trusted than those who toil up from poverty—none less inclined to take or touch aught which they have not honestly earned.—Abraham Lincoln.

principle, which would justify a limitation of municipal suffrage to property owners and to the payers of taxes;" that is to say, I do not believe that as soon as the few have succeeded in robbing the many of all property, the many should cease to have a voice in the government of cities—that because a majority of the voters of the city of Boston, for instance, are non-taxpayers, therefore a majority of the voters of Boston ought to be disfranchised; and I do not believe that "the control of the mere majority of irresponsible numbers" is the "breeding nest of municipal peculation, corruption, waste and extravagance—the dark cavern of vicious politics, the lying in asylum of illegitimate politicians, the nursery of corrupt practices."

The following "Associated Press Dispatch" that I chance at this moment to see in a morning paper, explains the cause of corruption of city governments and shows also the remedy for it:

Nashville, Oct. 12, 1883.

"The annual municipal election to-day resulted in an overwhelming victory for the citizens reform ticket over the candidates for re-election of the old municipal regime. The reform ticket is composed of blacks and whites for the first time in the history of the city. Taxpayers are jubilant over the defeat of 'boss' rule of the corrupt ward system."

"Boss" rule is what robs the city treasuries; not the rule of the poor laborers, mechanics and school-masters—poor whites or poor blacks who live by daily toil, not the rule of the people who do not pay taxes; for these are cheated out of a voice under "boss" rule of the "corrupt ward system." Vile "rings" of corrupt politicians "fixing" primaries govern these "boss"-robbed cities. This is clearly shown in George Walton Greene's "Facts About Caucus and Primary" in the same number of the North American Review, in which Mr. Kasson's "Municipal Reform" article appears. But the specific remedy is finally applied at Nashville. An appeal is taken to the poor "colored men" for help, and for the first time, in the history of that city, are these poor people treated with justice and magnanimity, and their manhood recognized. "The tax-payers are jubilant over the result" of universal manhood suffrage and fair play for the poor despised colored men.

Manifestly, the only true remedy for the evils that afflict all governments—City, State and National, is to extend the elective franchise to all adult citizens, male and female, native-born and naturalized, white and black, rich and poor, and thus make the public interests the business of all men and all women, and the chief study of the people in the home circle, support an independent press devoted to the interests of the many and not bound with adamant chains to the chariot wheels of monopoly and jobbery and corrupt "rings." There is no "corrupt mob" to out-vote the masses, male and female. Let these be not deceived and hoodwinked, and misled by designing demagogues, and the administration of the affairs of City, State and Nation will be pure and satisfactory.

Mr. Kasson admits that in the most remarkable case in our annals this pillage of public funds was only revealed by an "independent press, and punished by the slow but firm uprising of an indignant community." This is a wonderful admission, pointing out, it appears to me, the only possible cure for the disorders Mr. Kasson complains of affecting cities, and directing with index finger to correct "Municipal Reform"—"An independent press"—"firm uprising of an indignant community." The "community" need not go so far as to "usurp the duties of the regular officers of the law," as it did in the case he mentions; for the "community" is the only rightful appointer of "officers of the law." Let the "community" control and all is safe. Thieving politicians that usurp control through "boss" and "machine" management and who are not elected by a fair expression of the voice of the "community," must be put down. Let the people govern and all is well. But politicians elected to office by "tax-payers" alone, would not necessarily be more "honest" than if elected by the "irresponsible

majority." It does not make an official "honest" because elected to place by rich men, nor dishonest because elected by poor men, and party knaves may deceive the rich "few" as easily as they do the poor "many"—"daily personal association lulling suspicion" as well in the one case as in the other. Is it true, what Victor Hugo says? "Imagine everybody governing! Can you fancy a city directed by the men who built it? They are the team, not the coachmen. What a god-send is a rich man who takes charge of everything! Surely he is generous to take this trouble for us!" Perhaps there is a little spark of irony in this, for Victor Hugo is a democrat. "It is," he says, "the people who are on-coming. I tell you it is man who ascends. Ah, this society is false. One day, and soon, the true society will come. Then there will be no more lords; there will be free, living men. There will be no more wealth, there will be abundance for the poor.; there will be no more masters, but there will be brothers. They that toil shall have. This is the future. No more prostration, no more abasement, no more ignorance, no more wealth, no more beasts of burden, no more courtiers, no more kings—but light!"

Would not Mr. Kasson's logic end in making city governments and all other governments autocratic—upheld by and upholding a hateful plutocracy, as two boards on end leaning together, uphold each other—and would it not bring back "divine right of kings?" Would there not be a Dictator at Washington, supported by and supporting the plutocrats of New York and Boston—agents of London "financiers," the Barings and Rothschilds—this Dictator appointing "commissioners" to govern cities and States, as Washington City and Utah Territory are tyrannized over to-day—"model governments," according to Mr. Kasson's reasoning, Washington City being governed by a board of three "commissioners," appointed by the President—"Dictator"—and Utah Territory by a board of five "commissioners," appointed by the President—"Dictator"! These issue "rules"—or, in other words, make laws for City and for Territory. This "commission" system is a damnable tyranny, and history will so define it. And this sort of government is preparing for all American States and Cities, and Mr. Kasson's paper, entitled "Municipal Reform" is, it seems to me, a finger-board pointing the way to its speedy inauguration. "Bosses" (corrupt politicians, who have been fed at the public crib for a quarter of a century, and petted by the people until they have come to despise their masters), are evidently plotting and planning the overthrow of democratic freedom on this continent. It is time the patriots (tollers of our country) awakened from their slumber of false security.

Mr. Kasson certainly fails to make clear a distinction between city and State governments. The State does not "give" the people of a city the right of self-government. "All power is inherent in the people." The city is a "State," and the earliest to adopt democratic governments—Athens and Rome, for instance. The functions of the city legislature are as important to the welfare of the people of a city, rich and poor, as are the functions of a state legislature important to the welfare of the people of a State, rich and poor. The State, I repeat, does not "give" the city the right of self-government any more than the Federal Government "gives" each State, admitted into the Union, the right of self-government. This right is God-given—a "Divine right." Democratic government is peculiarly well fitted to the wants of cities, and ever pre-eminently satisfactory—calling out and developing the highest order of manhood. Democracies alone produce great men. Let our cities become more and more democratic; for the "irresponsible majority of numbers," that Mr. Kasson sneers at, will always do the right when they know the right. When they do wrong it is when they are misled. The poor non tax-paying voters are not robbers. Poor men are ever the most ready to give their lives an offering to save their country's flag and liberty.

ESSAY VI.—THE PATH OF PEACE.

I. The New Republic.

According to the generally recognized law of evolution, what is to be must proceed from what now is. And history teaches that sudden and radical changes in government are seldomly made by the popular vote in time of peace. The American Republic, born of revolution, was patterned after the commonwealth of Oliver Cromwell in many essential respects. Our common law is the same as England's. The kinship of the two governments is plainly discernable. The Tree of Liberty that our fathers planted (arrived at mature growth and full fruitage), is "Our Own Columbia" that is to be.

That there may be no misunderstanding of my meaning by the reader, the following theses, embodying briefly a statement of the principal social reforms advocated by my pen, are here presented.

1. Most ample provision should be made by the several states and by the general government for the kindly and bountiful care and education, under the most devoted, philanthropic and competent teachers, nurses and matrons, of all orphan, helpless and destitute children and youth, to the end that it may be good for children to be born.

2. Most ample provision should be made by the several states and the general government for the kindly care of all helpless people, to the end that no one may be obliged to beg his bread.

3. All pains, penalties, punishments and tortures of criminals should be abolished, and the several states and the general government should establish reformatory institutions, comprising factories, workshops and schools, giving them healthful employment and remunerative wages, uniform with the wages of workmen generally, and kindly direction in the path of righteousness, to the end that all moral disease may be thus cured and complete moral and mental healthfulness secured.

4. Equality should be brought about by the abrogation of all monopolies, including monopoly of the lands, of the medium of exchange and of the tools of production; and instead of competition, which is another name for war, instituting what alone will bring universal peace, harmony and christian love—a beneficent system that may be appropriately and correctly styled

II. Universal Co-operation.

To secure this most important result (it being the foundation on which the new social structure must rest, its corner-stone freedom and not slavery), land limitation laws should be immediately passed, and the individual ownership of land confined to actual occupants of the soil. Our circulating medium (money) should be only legal-tender government scrip and (until completely outgrown in the popular thought), specie freely and unlimitedly coined by the government for the owners of bullion, according to their wishes, they paying the expense of its coinage, and not made legal tender, but left free to circulate on "intrinsic value" alone, which would exactly accord with the teachings of the hard money advocates, who say that "intrinsic value gives to specie its money quality—gold and silver being money by virtue of the metal, and not (they say), by virtue of law;" while on the other hand, it is claimed (correctly, too, I think), by the advocates of an exclusively paper money, that "law alone monetizes, and law alone demonetizes—that money is wholly a creature of law, and that no substance is money, per se, gold and silver being no more money, according to their nature, than is paper. Money quality is conventional entirely."

Popular control of the finance and the abolition of interest is demanded for the benefit of production, the cost of exchange to be reduced to zero; the only end for which money should exist, being to

facilitate production and the equitable distribution of products. Let all banks of deposit become governmental savings banks, that no loss may result to depositors. Let legal tender paper money be invested by government in lands, mines, manufactories, ships, railroads, telegraphs, telephones, irrigating canals, etc., etc., to the end that private capital shall no longer employ labor—lands free, money free, tools free—all industry co-operative—a truly democratic government itself being only a huge co-operative association, in which all the individuals of the commonwealth (men and women), have equal rights, franchises, privileges, advantages and interests—"life, liberty and the pursuit of happiness," being guaranteed protection alike to each and all, by the common compact enforced by the popular will crystallized into law.

To this condition must all human society ultimately come. The universal thought of humanity is most rapidly culminating in this opinion—fraternal organization is being fast perfected the world over, and all men, except those blinded by avarice, see the day near at hand when old things shall have passed completely away and all things shall have become new—not only old utensils, old machinery and old means of locomotion, transportation, distribution of products, diffusion of intelligence, etc., but old forms of government also. Society is about to be reorganized upon the granite foundation of equality voiced in the Declaration of American Independence, and primarily taught by Jesus Christ, and first instituted (soon after his crucifixion) by his apostles and the other disciples at Jerusalem, with James his brother the first president of the model commonwealth. "All that believed were together and had all things common, and sold their possessions and goods and parted them to all men as every man had need." (Acts ii, 44-45).

Whoever is shocked at this idea of human equality, let him burn his New Testament at once and pronounce himself an infidel; for he surely lacks fidelity to the fundamental idea of Christianity, expressed in the command, "Love thy neighbor as thyself"—a religion manifestly designed, by its divine founder, to make mankind socially one family of loving brothers and sisters.

III. The New Anti-Slavery Cause.

Monopoly, the basis of wage slavery, must be put down, to the end that private capital, I repeat, shall no longer employ labor, and all industry shall become co-operative, the toiler selling in the markets of the world the products of his own labor, but not his labor, labor ceasing to be a marketable commodity, the system of slavery being broken down in which labor is sold to the highest bidder, as the laborer himself was formerly sold. The wage slave master grows rich by the same process the chattel slave master did, allowing his slaves (be it remembered always to the utter condemnation of the system), not so much as the chattel slave master, by the nature of that system of bondage and the dictates of humanity, that could not be ignored, was compelled to allow his slaves; for the chattel slave master cared for them in sickness and old age; but the wage slave master, today, in this so-called "Christian" land, is exempt from this obligation, allowing his poor slaves, out of the proceeds of their own labor, merely a meager subsistence while at work, with the right to lock them out and shut down the mill for weeks and months at a time, to "lessen production and advance the price of products;" the workers, in the meantime, cut off from the opportunity to earn bread, are compelled to starve or beg, many of them becoming tramps. The balance of the products of the laborer's toil remaining in the possession of the master, enriches him. He luxuriates at Long Branch "during the hot season," or sips champagne in the cafes of Paris, while his poor slaves swelter at their toil and go hungry to bed, the employer setting the price of the marketable commodity, labor.

The only veto the wage slaves may attempt against this cruel tyranny is the strike. If this be not met by a "lock out," it will be proclaimed a "riot," and the bayonet will settle the dispute in favor of the wage slave master, of course.

Wage slaves, I concede, are not literally hunted down with bloodhounds, as the chattel slaves were; but they are imprisoned as "conspirators" for advising a strike. A starving family takes the place of a whipping post. Imprisonment in penitentiary for the crime of being a "tramp" (Connecticut law), saves the wage slave driver the costs and trouble that "abolitionists" used to bring on the chattel slave driver by their "fanatical" opposition to the fugitive slave law. A willingness to "work for what you can get" is thus "brought home" to the minds of the wage slaves, and starvation and coercion bring peace and submission.

The cruelties of wage slavery are the hidden, studied, cold-blooded, diabolical cruelties of refined barbarity—the inflictor washing his blood-bespattered hands and asking, "Am I my brother's keeper?"—a hundred-fold more severe than are the lashings and the other open horrors of chattel slavery.

How long will the eyes of philanthropists be blind to these evils?—and to the sufferings of those countless millions, deprived even of salt by the heartless cupidity of the British tyrant! Wage slaves are frequently compelled to work in silence like convicts, not being allowed by their masters to converse with each other while at their tasks. "No admittance" placarded on the entrance door of the factory warns the visitor to "keep out." Indeed, the words that Dante found written on the portal of Hell are also written "in colors dim" on the doors of the great slave hives of New England:

"All hope abandon, ye who enter here!"

The burdens under which the damned are doomed to groan, according to the same divine poet, are not unlike those borne by wage slaves.

"Each as his back was laden came indeed

Or more or less contracted, and it seemed

As he who showed most patience in his look

Wailing, exclaimed: I can endure no more."

—Purgatory, Book X.

IV. Freedom Inalienable.

I have only the right to sell the products of my labor, if to sell my labor I sell my freedom; for no man has a right to part with his liberty. No one has a right to say to another, "Go here," or "Go there," and no one can lawfully acquire the right of command over another.

It is not, however, the isolated fact that labor itself is sold, that renders the wage system slavery, but it is the other fact ever accompanying it, that the laborer necessarily enters a chain gang as the result of that sale, the employer "exercising authority upon him," becoming his "boss."

I know the lawyers say that in the social compact, called "government," man must of necessity surrender a certain portion of his God-given freedom. I deny it. In a properly organized democratic state (like that in the mind of Jefferson when he penned the Declaration of Independence), man will lose none of his natural freedom. From the cradle to the grave there will be no change in the ever musical onflow of the river of life. As the child is uncontrolled in its play, so will man be uncontrolled at his work.

Will some philosopher rise and explain why the freedom and activity of childhood should be lost in manhood; why the interest and happiness the child exhibits in its play may not be shown by all men and women at their work?—work being only a continuance of child play, if false education and false systems of labor did not step in to interfere with gentle nature that leads the child. The child is perfectly

free. That freedom begets activity. The soul born to freedom dances delighted (its normal state is happiness), as the glassy water leaps laughingly down the pebbly pathway of a meadow brook that stagnates when dammed up and green scum covers its once sparkling surface—the sunshine no longer penetrating and lighting up the palace of beauty—the home of the free and happy—the halls where revel the finny inhabitants, that know no restraint but nature's law. Let all man-made laws be repealed that contravene the God-made statute; then will all men and all women, becoming (or continuing), as little children “enter the kingdom of God.”

V. Civil Service Under Wage Industry.

Everyone has a God-given right to an opportunity to earn a living by honest labor. When that opportunity has been embraced it should not be taken away without cause. The laws, even under the wage system, should enforce “civil service” in all branches of labor—should compel the manufacturer to run his establishment, not for his own private profit alone, but for the good of all parties concerned. For shutting down his factory, without good and sufficient reason, he should be held answerable to the law—should be compelled to make good all damage to the workers thrown out of employment by his selfish, wicked act.

And right here lie vital inquiries—the heart and soul of the wage controversy, viz:

First. Do the rights of “life, liberty and pursuit of happiness—the “inalienable rights,” for which the war of the American Revolution was waged and victory won—give to the laborers any further title in the workshop, farm, railroad or mine, that affords them employment from which their subsistence is derived—than barely their daily, weekly or monthly wages?

Answer. They certainly do.

The workers, by whose labor and skill the workshop, factory, farm, railroad or mine are operated, have a natural right of possession, equal with the employer himself, because, without this the “inalienable rights” of “life, liberty and the pursuit of happiness,” cannot be maintained. That “higher law” may be stated in the following words.

1. Existing relations shall not be sundered without cause, and,
2. Every important controversy shall be decided by a competent court, that is to say, by arbitrators.

A right similar to that accruing to parties in marriage—and for the same reason—the common welfare—the final balance by which all social relations are weighed and brought to equipoise.

Second. How can an equitable legal eviction of either party be reached through the decision of a court of arbitration or of appeal?

Answer. If (1) the employer will not acquiesce in the decision of the court of arbitration, or of that of a final court of appeal, let appraisers determine the value of the employer's interest, and let the workers be permitted to organize as a co-operative firm, and go forward with the business, paying a fair per cent of their profits as rent.

If (2) the workers refuse to acquiesce in the decision of the court of arbitration, or of final appeal, let bids be advertised by the court for other competent workers to take the places declared vacant, on the same conditions as the court had decided to be just, and if others respond and are ready to go to work on those terms, let them be installed in the places of the first by the officers of the law. But if none appear, let the workshop, factory, plantation, railroad or mine remain unused and idle until the mutual interests of employers and employed set the wheels of the industry in motion again; for we have, I trust, come about to the end of both chattel and wage slavery.

If (3) it be conceded that the industry would return a living reward to both employers and employed, and by combination and agree-

ment among themselves, workers will not take the places declared by the judges vacant, there can be, clearly, no remedy, but the abandonment of the effete wage system and the inauguration, through governmental assistance, of co-operative industry. Let the dead bury its dead. We have manifestly come upon a time when wage industry is about to die, as chattel slavery died twenty-five years ago (but peacefully, I trust) and a better system take its place. This pre-ordained time having arrived on the dial-plate of civilization, it is as futile for capitalists to attempt, through the instrumentality of armed guards, armed and mercenary detectives, and armed policemen, to prolong the existence of the dead system as the bloody endeavor of the southern planters, to keep alive chattel slavery, was futile. The avarice of the few ought not be permitted again to bring upon the American nation civil war. The change from wage slavery to co-operative industry is inevitable, and can no more be prevented or delayed than can the annual revolution of the earth around the sun be prevented or delayed by the puny efforts of men; because progressive ideas move irresistably forward in a right line to their pre-ordained goal.

The so-called "legal" evictions of the poor renters in Ireland, are not as tyrannical as are the illegal evictions of the poor wage-workers of America, who have been compelled by the cupidity of heartless employers to quit work temporarily (strike), for the purpose of obtaining justice. Instead of the authorities of our country reaching out a helping hand to the oppressed workers, as they ought to do, they arm policemen, guards and detectives, and instruct them to shoot down innocent and suffering men, women and little children, in order to aid the meanest tyrants that ever cursed the world, to literally starve into submission and abject slavery the poor wage-workers who have dared to offer a protest against outrageous oppression—and this the officials do without any authority of court—without any form whatever of legal order; but it is done by the arbitrary ukase of (it may be), drunken chiefs of police, the pampered dogs of the corporations. If the State authorities do not hasten to enact laws compelling employers and employed to go at once before a magistrate, as soon as a misunderstanding arises between them, and compelling the shutting down of the business until the quarrel has been adjusted before a competent and impartial court—then are the authorities of the State blind and deaf and dumb to the interests and rights of the people.

VI. Labor Superior to Capital.

The Declaration of Independence of 1776 settles forever, that the inalienable rights of man are superior to the so-called rights of property. In accordance with, and to enforce the law of, the Declaration of Independence, strikes arise. In accordance with, and to enforce the British doctrine that our fathers opposed in an eight-years' war, and suppressed through the establishment of the principles of the Declaration of Independence in the capture of Yorktown, by their own invincible bravery and the aid of French arms—which we should ever remember with gratitude—the city authorities of our country, mayors and police—and the State authorities—governors, sheriffs and "State regulars," assisted by Pinkerton's armed Hessians—always take the side of the property owners whenever a strike occurs—assuming that the rights of property are superior and paramount to all other rights, when in truth the rights of property may be defined, as nothing, and the rights of man everything, when one is weighed in the balance against the other—and those authorities proceed at once, without warrant of court—yea, and without any warrant whatever, but their own arbitrary

wills, to evict the workers—shooting them down.* It is here in America no different from the proceedings of the British authorities in Ireland—except that the officials of our country are more arbitrary than are the British officials in oppressed Erin, since they never go forward there to the work of eviction, except in obedience to the mandate of a court, however tyrannical; here, governors, sheriffs, mayors and chiefs of police are only corporation tools, when they move against “strikers” to evict them—not being executors of the decrees of courts, but only carrying out the arbitrary decrees of corporation Czars.

The British authorities in Ireland, it is true, recognize no rights whatever, except the rights (so-called) of property-owners (landlords), though the tenants have had for centuries (they and their fathers before them) possession of the holdings they now occupy, and of the houses built by their fathers’ money and labor. By force of arms the people are turned out of doors upon the roadside—driven from their ancestral homes by non-resident, alien tyrants. The rights of man are wholly ignored in Great Britain, and the “rights of property” are worshipped as a fetish. So here the same doctrine is enforced, in the interest of corporation kings, without warrant of law and contrary to the principles of American liberty. Workers are evicted by force of arms from their holdings, for they do not surrender their places—and the authorities know this—by the act of “striking” against the tyranny of corporate greed. They only temporarily halt—as soldiers do on a march—momentarily cease to carry forward a certain line of business, in order to appeal to the public for justice against tyranny. And the strikers are always willing and anxious to abide by the decisions of any competent and impartial tribunal the people may ordain, to decide between them and their oppressors. But the law—because of the interference of corporation tyrants, with legislation, and their influence with legislators and governors—because they have been (only temporarily, I trust) enthroned as the dictators of our laws, and are able to forbid in advance, or to veto by corruptly controlling the courts after its enactment, any legislation in the interest of labor in workshop or on farm—the law, I say, has failed as yet to create a peaceful tribunal to settle these differences. But the authorities falsely, wickedly and tyrannically assume that the places are vacated *de facto* and *de jure*, when they were not meant to be and have not been, vacated at all, which the authorities well know, and they proceed to drive the workmen away from their holdings by means of police batons, revolvers, repeating rifles and Gatling-guns. The people must put a stop to this detestable interference without warrant of law, of governors, sheriffs, mayors, police and Pinkerton’s armed mercenaries, in the war of property against man, or man will again be compelled to enforce the recognition of his inalienable rights, as our fathers were compelled to do in 1776.

So the question must now be finally and forever answered and put to rest, viz: Are the rights of property superior to the natural rights of man? That is the question our fathers gave an unequivocal negative answer to in the Revolutionary conflict of eight years against the armed battalions of Great Britain and of Hessian mercenaries—and that is the question the “boys in blue” gave an unequivocal negative answer to in the four years’ conflict against the armed upholders of

* THE SITUATION AT BROOKLYN.

Brooklyn, Jan. 31.—A car on the Greenwood and Fifth Avenue route, one of the Richardson line, went over the entire route at 3:30 this morning escorted by thirty-six mounted policemen. Crowds of people lined the streets but there was no disturbance.

Without doubt the most remarkable and striking feature of to-day’s developments was the command of Inspector Williams to his men this morning when the detail was being made for the day. He said, and his words had marked effect on those who heard them, “If the crowd use clubs, you use your pistols. Have no nonsense about it. I want no play—no foolishness. If necessary, use your pistols, and use them well. Shoot to kill.”—Press Dispatch.

chattel slavery. Will it be again necessary for the wage workers and farmers of America to shoulder their muskets in a bloody struggle against organized monopoly, to answer for the third and last time this question in the negative? I trust not. The shooting down of the people by organized bands of policemen, detectives, and guards, by the order of police chiefs, mayors, sheriffs and governors must stop at once and forever; and when a strike occurs, the law must compel the parties in the dispute to appear immediately before a court—an impartial tribunal—to have the quarrel settled in a peaceful way, and governors, sheriffs, mayors, policemen, "State regulars," and armed mercenary bands of detectives, must not proceed arbitrarily and wickedly, as they now are in the habit of doing, to settle the dispute by force of arms, or soon force will be called, as in 1776, to meet force, in order to answer finally "nay," the question—are the so-called rights of property superior to the inalienable rights of man?

The wish, purpose, aim and intention of the authorities to help the employers defeat the employed, can be no better shown than was shown in Chicago at the time of the car-drivers' strike in 1888. The chief of police, or the mayor, (one or the other, I do not now remember which), issued an order forbidding hacks and carriages from running on certain streets to carry passengers, because of the "danger of riots," and for the sake of "better preserving the peace." Now, if the chief of police, or the mayor of the city, had the right (and no one will deny that he had), to stop hacks and carriages from running in order to "preserve the peace," why did he not stop the proprietors of the street cars from attempting to run their cars before they had settled the quarrel with their employes. Here was the real source of danger and conflict. Any man that has any sense at all, can see plainly that it was the duty of the city authorities to forbid the running of the street cars until the quarrel had been settled between the employers and the employed, unless the authorities chose to take the side of the employers against the strikers. And it is what they did. And it is what they have no legal or moral right to do; but they do it always and in defiance of right, justice and morality, and in violation of the peace. It is a declaration of war—(it is war itself)—by the authorities against the people, the same as when Charles I. of England set up his standard at Nottingham, August 22, 1642, and as when the British regulars landed in Boston October 1, 1768, and if persisted in will inevitably end, as did those rash and arbitrary acts of British tyrants, in bloodshed and revolution. Before a court has spoken, before the dispute has been settled by the decision of a competent board of arbitration, the authorities have no right to give aid to the car, mill or factory owners against the strikers. But, on the contrary, it is the duty of the authorities in the interest of peace and justice to forbid the cars, mills, factories, etc., to run before the quarrel has been settled by the decision of a court of arbitration; because, in the words of Abraham Lincoln, "Labor is the superior of capital, and deserves much the higher consideration."

If asked to define in brief the essential difference between American and English law, I would say, that in the contemplation of American law, labor is the superior of capital; in that of English law capital is the superior of labor. I insist that the supremacy of the inalienable rights of man above the rights (so-called) of property, is the fundamental idea of the Declaration of Independence of 1776, and the foundation principle of American law. Any legislation, and any action of officials of government not in accord with this principle is tyranny. Tried by this rule, many of the laws enacted by the Congress of the United States and by the legislatures of the several States of the Union, during the past twenty years, are tyrannical, viz: the national laws establishing gigantic corporations that build up the wealth of the few at the expense of the many; and the so-called "conspiracy laws," and the laws creating the national guard, passed by the State

legislatures, since their only object is to enslave labor and enthrone capital. All that is required to bring about needed reform in our country, is legislation along the line marked out by Jefferson in the Declaration of Independence, and strictly to that line we must hold our lawmakers. And to that end let the workingmen organize and in every election cast their ballots.

VII. Co-operation and Money-Interest.

Primitive man procured food, (wild fruits, acorns, game and fish), by either isolated or associated effort, but when associated with others in effort, he received his equitable share of the proceeds of their united toil. Hence co-operation is not a new invention of theorists, but the most ancient, as it is the most just, natural and rational system of industry, all other systems being comparatively novel as well as unjust, artificial and irrational.

It has been proposed by some to inaugurate universal co-operation by fixing the rate of interest to be paid the capitalists by the operators on the cost of the manufactories, and to include the capitalists among the sharers in the profits and members of the co-operative firm. This would be but right, if, as Mr. Henry George says, "interest is just, being based on the active power of nature—the principle of growth—of reproduction—a return over and above that which is to be attributed to labor. * * I put away wine; at the end of the year I will have increased value. I set out bees; at the end of the year I have more swarms. I turn out hogs, or sheep, or cattle; at the end of the year I will, upon an average, also have an increase. This is," he says, "interest." "Thus," he declares, "interest springs from the power of increase which the reproductive powers of nature and the, in effect, analagous capacity for exchange give to capital. * * * It is just."—*Progress and Poverty*, Book III, Chap. 2.

I deny that interest is just. This attempt of that great writer to draw analogy from nature for its support in reason is, I think, far-fetched. I deny that it has any foundation in good policy, in reason or in right. It is wrong, since it encourages the hoarding of money to lend, and discourages investments in productive property, to the extent that interest absorbs production, operating as does rent, to enrich the few and impoverish the many. To be sure, in the present case, the capitalist, it is conceded, has already invested his money, directly in productive property, giving employment to labor; but the article of interest is a tax on production still, building up the wealth of the few at the expense of the many. There must ever be rich men and poor men as long as interest on money is paid by the many to the few; which fact itself reduces to an absurdity, it seems to me, the argument of Mr. George for interest; because the "true common-wealth" that he would establish brings population to a condition in which neither poverty nor riches is known. His "Anti-poverty" is anti-riches, also; for the whole amount of wealth in the United States, divided by the whole number of people, men, women and children, leaves but a small quantity to each.

Interest may be defined tax on labor and production for the benefit of idlers. And because wine grows better by age, bees, sheep, kine and hogs increase naturally, and plants grow while the farmer sleeps, is no proof that this natural power of increase inheres in money; for the price placed upon money is arbitrarily fixed by the bank syndicates, who have been granted the monopoly of furnishing to the people that tool of exchange, though the syndicates themselves receive the tool directly from the government, free of interest. The one per cent per annum tax paid by the national banks to the United States government for their bank currency, hardly reimburses the government for the cost of printing the bills—and upon the sixty

millions dollars of money deposited by the government in those banks, no interest is charged, and now if suddenly withdrawn a financial crash will ensue.

A most terrible wrong to the many, is the national banking system of the United States—the government making to the owners of bonds, deposited “for security,” practically an interminable free loan or gift of nearly five hundred million dollars of money to be re-loaned by them at eight or ten per cent. per annum interest. This monopoly must inevitably ennoble the few and enslave the many. Like an eating cancer in the throat of a strong man, it has, I fear, an almost fatal hold upon the vitals of the republic. Why might not the many be thus favored by the government? Why not the maxim, “the greatest good to the greatest number,” be practically enforced? Why are special privileges granted the few? If I could impress upon the minds of the producers of America this most important truth, and lead them to insist upon its enforcement by Congress, that this loan of hundreds of millions of dollars, instead of being given, as it is, without cost to usurers (the present favored recipients of this great bounty), to enrich them, ought rather to be extended, without cost, to the toilers, so as to afford labor remunerative employment, through a harmonious system of co-operative industry, and thus build up co-operation by national “protection of labor,” directly given and bestowed from the federal treasury, I would most assuredly receive from posterity the then well-merited title of saviour of my country and emancipator of mankind.

VIII. The Distribution of the Surplus.

The proposal of Gen. Benjamin F. Butler to distribute the surplus revenue, accumulated in the national treasury, in gratuities to ex-union soldiers, if carried into practice, would be a very proper and most grateful act of justice toward those whose valor preserved to us “a home and a country.”

But let the government devote the surplus to building up co-operative industry—establishing co-operative factories, opening co-operative mines, digging irrigating canals, sinking artesian wells, etc., (as it has already by donations of money subsidies, built up twenty-five hundred national banks, which are purely co-operative associations of money-lenders), and the “greatest good to the greatest number” will result. The old Union soldiers ask only, in common with all other toilers, an opportunity to earn a living by honest labor, without being robbed of their earnings by syndicates of pampered government pets.

The proposal of Prof. Robert Ellis Thompson of the University of Pennsylvania, points in the right direction, viz: to “distribute the surplus periodically among the States in proportion to population, with the proviso that they shall expend it in paying their debts, in extinguishing illiteracy and in defraying the ordinary costs of state governments.” If he had added also, “and in establishing co-operative manufactories, opening mines and developing the agricultural resources of the states,” I would fully agree with him. The states would, then, soon have no trouble to “pay their debts, to extinguish illiteracy and meet the costs of government,” if the laborers were universally employed in co-operative industries; for production would be thus increased a thousand-fold, enriching both the producers and the State.

Why are so many farms in the new prairie states under mortgage? It is because, in addition to extortionate freight rates and high taxes, the cost of equipment of a farm (machinery, buildings, etc.), is so great now that the homesteader has no way to meet it except by borrowing money at high interest on his land. Under the old system

the farmer made his own tools; or such as he was obliged to purchase, were so cheap that their cost was easily met. The rude pioneer cabin was built of logs felled on the very ground where the cabin was to stand, and axe and auger were the only tools with which the pioneer worked to build it. So that our fathers who first settled the states east of the Mississippi, were comparatively free from the necessity of contracting onerous indebtedness. Instead of contracting the currency to enrich money lenders, and depositing the surplus, without interest, in national banks, loans ought now to be extended by government to the farmers and other producers, at a rate of interest not above the tax paid by national bankers for their notes, and for as long a time as a bank charter lasts, that is, twenty years; or without interest; for if the government can afford to deposit sixty million dollars of the surplus in national banks, without interest, as it has done, it can loan as much, and a million times more if needed, without interest, to the agriculturists and other producers, on whose broad shoulders the government rests, who willingly took down their guns from above their cabin doors to resist the tyranny of the mother country in 1776, to defend their country's rights again in 1812, and to save the nation's life by their valor, on a hundred bloody battlefields in 1861.

IX. "God Bless Our Home."

I would have the commonwealth so regulate the ownership of land that every family would live upon a homestead that they might truthfully call "our home." Nothing on earth so sacred as this—nothing so grand as this! The poetry of human existence centers right here. Here we behold mother, wife and children, and here is uttered but this one sentiment—"God bless our home!" Life is all here. All of earth is here. Without this right of homestead, a man has no footing on this planet. He may, it is true, breathe the vital air; but water he may not procure, or bread, except he do feudal homage to some other human being. He must dig on other's land for water, he must plow in other's field for bread. Like the Glorious One, "He hath not place whereon to lay his head;" and like him he will be crucified. He has no way to protect himself—no ground whereon to stand; but he is a wanderer, "buffeted and spit upon, mocked and despised."

The natural right of each to a life possession of a limited portion of land rests on the fact that each must live, during his earth-life, off the products of land; and so much land as is required for the growth of the raw products necessary to his support, belongs as assuredly, by divine right, to each individual, as does the inalienable possession of his own right hand belong to him, with which he guides the spade or the plow that turns up the soil wherein he plants the seed-grain that grows him bread to appease his hunger and that of his helpless, dependent children and the wife he loves.

The necessity is forced upon us now, more than ever before, for protecting the ownership of land in the possession of the many; because the government lands open to homestead entry and pre-emption claim, being nearly all taken up, it will be, in a little while, more profitable for capitalists to monopolize the lands than to invest their money in railroads, bonds, etc.; and land ownership will become, in a short time, in this country, as in Europe it has been for thousands of years, the most sure way to wealth and dignity. There is no law now in America to prevent land monopoly; and a judge of one of our courts, in a western state, (Wisconsin I think), gave an opinion several years ago, that "laws limiting land proprietorship are unconstitutional, as they," he said, "interfere with or annul the obligation of contracts."

That is to say, the prohibition by law of a syndicate of capitalists

from purchasing in the market, if they see fit and can do so, all the agricultural lands of Wisconsin, and converting that state into one large bonanza farm, would be, according to this opinion, a violation of the constitution of the United States.

To be sure, such an unwarranted "Dred Scott decision," can not long block the wheels of progress any more than did the noted "Dartmouth College Case." The Grangers, (like Olympic Jupiter of the Iliad) "shook their invincible locks and gave the nod," in 1871, and the car of progress again moved on. It is well understood by courts, and all other parties concerned, that inalienable rights must and shall be preserved, and the happiness of the people made secure. This is the "higher law" of the Declaration of Independence of 1776, that courts, congresses, or presidents dare not disregard, when the people speak.

It must seem to the superficial observer that one might of right sell to whomever is able to buy and might of right purchase whatever is in the market for sale. But the late corners on wheat, pork, oatmeal, sugar, coffee, etc., are fast leading the American people to think that old maxims of political economy may become outgrown and obsolete.

Short-sighted those greedy men, in their haste to get rich, seem to be! Destroying, through pools and corners, the equilibrium produced by competition, they inevitably bury thus the dead competitive system of trade, manufacturing, etc. Associating to rob the people, the people sooner or later, will be obliged to associate for their own mutual protection—the unavoidable outcome of which will be co-operation, resulting in emancipation of labor, freedom, enlightenment, happiness, peace, grandeur, glory, harmony perfection—a universal christian commonwealth—the United States of the World.

The land must be made the inalienable inheritance of the many; it must not be "cornered" by the few. If true, as currently reported, that the Vanderbilts' wealth aggregates two hundred and seventy-four million dollars, they alone could purchase, at their present market value, all the agricultural lands comprising not less than twenty counties of our beautiful and most fruitful state of Iowa.* I need not argue this point, because every one must see the danger when a half-dozen American millionaires may be named who jointly are rich enough to purchase every acre of the farm lands of Iowa. Why have they not done this long ago? Because, up to this time, it has paid them better to invest their money in railroads, telegraphs, oil, lands, mines, manufactories, etc., than in agricultural lands.

But the farmers, by their praiseworthy efforts, through Grange and Alliance, to curb the greed of railroad corporations, and thus make agriculture a "paying business," are only paving the way for their own children to become renters on the very same farms their fathers once owned; for when farming shall be made a really profitable business, the present land owners will be dispossessed of their lands by foreclosure of mortgages, and by other unjust means well understood by the capitalists, who have the producers at their mercy, and

*There is one American family whose private fortunes amount to \$274,000,000, considerably more than one-half of the total valuation of taxable property in Iowa. There are five citizens with fortunes averaging 50 million each, fifty with 10 million each, one hundred with 5 million, two hundred with 3 million, five hundred with 1 million, and one thousand with 300 thousand. In other words, 1,875 persons own more than \$3,000,000,000, or twice as much as all the money in the country. A less number of men, not to exceed 1,000, railroad magnates, princely bankers, and heads of vast corporations—have as complete control as actual ownership of at least \$25,000,000,000 more. And Rev. Joseph Cook says, "Two thousand capitalists own more than all the rest of the sixty-five millions of our population * * * If present causes which produce concentration of capital continue, the republic will soon be owned by less than fifty thousand men."

who can by manipulating the finance of the nation (contracting the national bank circulation for instance), bankrupt every producer in the United States in ninety days, then buy up the real estate of the producing class at their own price, bidding most of it in at sheriff's sales. The time is near at hand—at our very doors—when a few home and foreign syndicates will become the only proprietors of land in the United States, unless the people rise up in their might and prevent it by law—which I anticipate they will shortly do. Capitalists now own all the mines and manufactories. They have only to take possession of the lands to leave the ninety and nine entirely disinherited, and as dependent upon the few for the bread of life as a dog upon his master.

Indeed the syndicates, that own the railroads, do (it may be truthfully affirmed) practically own the farms now, and the farmers are only renters, because those syndicates are able to collect whatever rent the land will bear, by means of extortionate rates charged for transportation of farm products; but when the people have succeeded in breaking up this species of robbery, placing the farmers in a position to realize large profits from farming, will the syndicates most assuredly become the direct owners of all the agricultural lands bordering on their several lines of road, as they have already become the direct owners of most of the coal lands along their respective lines of road, and they will have those agricultural lands worked for their own emolument as they now have the coal mines worked for their own emolument, unless prevented by positive law.

X. .What the Law Must Say.

It must be declared by fundamental law that no private corporation may own productive (agricultural or mineral) lands, and that no individual may own beyond a given number of acres of land. I would have all the surplus lands appraised fairly and the owners fully reimbursed for them by the government in "lawful money," (greenbacks). I would have those lands resold in small homesteads, at their actual cost, on long time to individuals who would actually occupy and work them. As to cities and city lots, I am of opinion that no man ought to live upon a less tract of land for a home than seven acres. Let cities fall into decay, as at present built. Let them stand as do the dead Zuni towns, monuments of a former age of semi-barbariansism; for they only breed moral and physical pestilence on earth. But rapid transit is bound to destroy compact cities and spread population over the country. Soon the distinction between city and country will be lost.

If I seem to speak in favor of the commonwealth owning the lands, I mean it not in a sense to interfere with individual ownership of a home for each. I see the time near however, when, to utilize costly machinery, the people must cultivate the grain fields under some kind of co-operative system—a sort of community of ownership must be resorted to of necessity. Thus will arise co-operative farming. If the grain fields of Iowa should be thus held in quasi common ownership by all the people of the state—each man, woman and child possessing a like share or interest in them, a grand system of drainage, irrigation, enrichment of the soil by scientific methods may be realized, and the utilization of ponderous machinery, so that a township might, after awhile, be plowed up in a day with a single machine; for who will set bounds to the possibilities of invention?

Mr George's "land theory," is, I think, defective, not in the idea of community of ownership of land, but in that of tenant farming. Five hundred millions of people may jointly own the productive lands of the United States as well as one hundred people may jointly own a bank. But every one must, besides have standing room—a plot

of ground that he may call his own, not to be violated while he lives, any more than his grave may be violated when he is dead. Let "equality" be written in the fundamental law of the land as it is written in the New Testament, where the Apostle Paul says. "I mean not that other men be eased and ye burdened, but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality."

The lands will be cultivated after a little while, with costly machinery beyond the reach of private ownership, the cost of cultivation being met by a tax on each farm of a given number of acres and adjusted according to productiveness of lands—as the cost of carrying the mails is met by a tax on each letter or package of a given weight) the best scholarship and engineering skill will be called into requisition—the whole continent honey-combed with artesian wells, canals and reservoirs for irrigating purposes dug, mighty machines utilized to bring forth the common means of support of a numerous population who will thus be rendered comfortable.

So will the people co-operate to bring out all the hidden resources of nature for the support of human life—the billions of money now worse than wasted upon standing armies, muskets, Krupp guns, ships, of war, fortifications, etc., will be directed to making the deserts blossom as the rose—rent usury and private capital employing labor will be abolished and the industry of all men and all women will be devoted to the "public service"—making every home a "White House," and all work a dignified office—and each and every legitimate pursuit yielding to the workers each, and to all other "officials," a just and equitable compensation—neither above nor below the average income of farmers and producers in general—if any difference, the rule will be "the harder the work the higher the pay,"—keeping ever in view the great truth that the only object of human effort, according to nature, is subsistence, and that the amount requisite to this is about the same to each human being. The law should solve this one great problem, viz.: the equitable distribution of products—which will be reached, when to each shall belong the whole produce of his own labor to be disposed of according to the will of the producers—and to all shall belong the common bounties of nature, not to be monopolized by any.

XI.. Co-operation Inevitable.

Machinery, without legislative help, has destroyed the small shops and the small manufactories. The "little weaver" now stands behind a very different kind of loom from that of a century ago. It was then in his own little cottage, surrounded by wife and children, he did his work. Now it is in a vast manufactory, in the midst of hundreds of operatives, he toils for scanty wages, the profits of his labor going to make millionaires, and they not all so philanthropic as was Peter Cooper, nor so patriotic as is Benjamin F. Butler. Machinery will destroy the small farms also. Co-operation has become a necessity. Association is forced upon mankind by the advance of civilization. Let that association be fraternal; and let equality of interests and of rights prevail. This is all I plead for; that all may co-operate, according to the spirit and teachings of the New Testament, as brothers and sisters, as equals in interest—all associations being like the church organized on the day of the Pentecost, designed to exalt society to the happy condition of a family circle, in which all exclusiveness shall end, in which every child shall freely eat out of the sugar-bowl, and every member of the great family shall do his or her part to provide the family feast, in which all shall sit at the same table and no

little one be obliged to wait. There will be no servants. Each will wait upon himself. The commonwealth of humanity will be a Brook Farm.*

ESSAY VII. THE FREEDOM OF THE MANY.

I. Building for the Common Welfare.

The weal or woe of humanity is as dependent upon institution as upon any natural condition. Good government will make a people happy, though they inhabit the most barren and desolate region, as Switzerland and Iceland, for instance. Bad government will render them miserable, though they inhabit the most fertile region, as Ireland and Egypt, for instance. Reform, social and political, consists in bettering the institutions of mankind. Perfected institutions is another name for the Kingdom of God on earth. We have only to break down whatever is established in the interest of caste or class and build for the general welfare to increase immeasurably the sum of human happiness. The "perfect commonwealth" assures to its citizens the Apocalyptic condition of peace and felicity—the "equality" mentioned in the Declaration of American Independence as the common birthright. But is it possible to build this perfect commonwealth. It is possible. Let all exclusive privileges be abrogated, except such as are founded in nature—as the family. The home must be the only "corporate monopoly," it being instituted by Deity. "Uniformity" will be the law of society. All artificial advantages will be removed. There will be no rich and no poor, no castles and no hovels, but one common level that no man will be so vain as to desire to rise above, except in the development of his God-given faculties of mind and heart. This is the democracy that is to be—the realization of perfect equality as far as institution can go—equal privileges to all and each, and no special benefits to any—each being confined by institution to a strict observance of the Golden Rule.

He is blind indeed who does not perceive that a peaceful revolution is right at our doors. The new unfoldment of mind has brought a new civilization. The dream of the prophets will be realized. The deserts will be reclaimed to cultivation; wars will close; the United States of the World is right now at the threshold, and the starry flag of the Universal Confederation of Republics will soon be unfurled. Private interest will soon give way to public welfare. The era of emigration will close soon. Nothing will be left to mankind but the perfection of institutions of government at home and the enforcement of the natural and unalienable rights of humanity.

A race of thinkers is coming upon the stage who will point the way to the realization of the equality anticipated by Jefferson. One evil and wrong after another will break down and pass away as did chattel slavery. Wage slavery and land monopoly are the next to go. Co-operative industry will become the universal system of labor. Soon will the demand go forth for a revision of our national constitution of government. Then will the tollers do as they did in California—control the convention in the interest of labor. Soon will all the republics of North and South America be confederated together in a sisterhood of States. European republics will grow in number and importance and become the United States of Europe.

*The Sermon on the Mount, however foolish it may seem to the standards of the street, is a prophecy of the perfect state, and its principles will yet be the law of the world. Already we hear in many a social movement that selfishness will be fatal to society. A state that allows one man to own a railroad while thousands starve in rags, is doomed to go, and ought to. The political economy of the golden rule is the only one that will make society safe.—Rev. H. M. Simmons, in "Unity," May 24, 1888.

Then will soon follow the United States of the World, covering the map of both hemispheres completely.

II. Perfecting the Imperfect.

The citizens of this Cosmopolitan Christian Commonwealth will be of two classes, the strong and the weak. The strong will bear the burdens of the weak, and the greatest among them will be the servants of the rest. Every movement will be directed toward perfecting the imperfect. The Sermon of Jesus on the Mount will be the Constitution of the New Republic.

1. The Master's blessing will be pronounced on the heads of all little children. The commonwealth will take them in her arms and bless them. The bringing out into beautiful, ripe, mellow and delicious fruitage the infinite possibilities that lie enveloped in the minds and hearts of children will be made the primary aim of all effort of men, as it is of the angels. Yea, it is the sole object according to the purpose of nature for which God created the universe of worlds and pronounced His benediction upon them of "very good." Hence the best practical methods of education that experience may sanction will be adopted by mankind, and no child will be allowed to grow up unprepared for the duties of citizenship. Foundlings, orphans and all destitute children and youth, will be gathered into most pleasant homes, where love shall be the only law and kindness the only discipline.

2. And homes of the same character will be provided for the weak and incompetent ones, and for all that are incapable of self-support. These will receive care as from loving sons and daughters, brothers and sisters, neighbors and friends; for every man and woman that God has blessed with health and strength to work will be a Good Samaritan, and they will speak their gracious voice in the laws and crystallize their most benevolent will in beneficent institutions, born of the thought of Him who "spake as never man spake." He "went about doing good" teaching us by His example the true objects of life. He healed the sick; He cleansed the lepers; He cast out the demons; and, dispersing a mob by an appeal to inherent manly principle, ("He that is without sin among you, let him first cast a stone at her"), He said to the woman what we should say in our acts, feelings, and laws, to the frail and fallen: "Neither do I condemn thee; go and sin no more." And here, too, we may learn a better way of controlling and dispersing a mob whose purpose, it may be, to "uphold law and order and punish crime" (as at Jerusalem of old and at Cincinnati of late), than by turning on them Gatling guns and breech-loading rifles in the hands of National Guards.

3. A more beneficent system than the one that shall have in view the casting out the devils of evil, the reclaiming such as go out into forbidden paths—the healing the morally sick, through the all-controlling, all-reformative power of human kindness and pitying love, who can devise? The first aim will be to give pleasant, useful and remunerative employment to each failing one. The inducements held before him to activity and healthful industry will be such that no sane mind can resist them. Each will be enticed from wrongdoing—as were the mob that would have stoned to death the woman taken in adultery—by appeals to the divine manhood and womanhood latent in the hearts of the most ignorant and (so-called) depraved.

The treatment of the criminal, then, will be compulsory only in this: he will be domiciled to one place—held in leading-strings the same as a child. All idea of pains, punishments and solitary imprisonments will be expunged from the laws. The criminal will be brought as a patient into hospital. His malady will be treated to be cured.

To cure as well as to prevent disease we must remove its cause. Nature is the healer. Crime is the effect of causes that may be removed. Every soul will gravitate to virtue and flow on in the right course—the course of nature—as water in its channel, when the conditions of society are made what they ought to be.

III. Legalized Wrong.

Who is to blame for the wrong there is in the world? Society is wholly to blame for it. There is no path of right-doing left open at all by society for men to walk in. The "straight and narrow way," is barricaded and entirely shut up by unjust laws and evil institutions established by society to enable the few idlers to rob and enslave the many workers. Bad laws and barbarous "institutions" have made luxurious Dives possible, and starving Lazarus inevitable. "Business" is licensed theft, as saloon keeping is licensed murder. The monopolist, through licensed extortion, seizes upon the products of the labor of thousands of workers and he thus becomes a millionaire—"wings from the hard hands of peasants," by "indirection," the fruits of their sweat and toil in a "legal" way.

A fruitful source of the evils that afflict us is our giving up the control and ownership of public institutions into private hands. There is nothing belonging to a railroad of the nature of private property. The track, the station houses, the cars, the engines, are all for public use. The giving up control and ownership of these into private hands for private profit is the great sin of our age. Also the banks of issue are public institutions and not private. The officials who conduct the business of issuing money ought to receive salary from the government, like other public officials; but they should not be permitted to levy tax uncontrolled on production, and thus pile up immense private fortunes at the public expense. The insurance business, as at present conducted, is a gigantic swindle. Insurance companies are institutions authorized by legal enactment to defraud and despoil the public. These and the kindred monopolies of lands, mines and manufactories are the chief source of the great evils that afflict our country at the present time.

How much better off is a wage slave than was a chattel slave? And how much better off are the farmers of America "taxed without their consent," by Vanderbilt and Gould, than were our fathers "taxed without their consent" by George Third? How much less barbarous and inhuman is the system of wage slavery, than was that of chattel slavery? And how much less onerous the burdens of the people under the tyranny of kings Vanderbilt and Gould than they would have been under the kings of England? Was it not "law" that made the chattel slave?—and is it not "law" that makes the wage slave? A "fugitive slave law" was enacted for the benefit of the "lords of the lash" who worked the chattel slaves. A detestable "militia law," enlisting for five years and arming with Gatling guns and breech-loading rifles, thousands of mercenary national guards in every state of the Union, to shoot down "strikers," is enacted for the benefit of the "lords of cash," who work the wage slaves.

Our criminal code was invented by feudal tyrants to be a weapon in their hands, through the wielding of which to gain the mastery over their fellowmen to hold them in bondage forever. If a toiler in Scotland, on the estate of "His Grace," the Duke of Argyll, (who is the legal owner of millions of acres of Scotland's soil, just like Jefferson Davis was once the legal owner of hundreds of slaves), or upon the estate of any other duke or lord in Scotland, he should commit so grave an offense against British law as to shoot or snare a rabbit wild in the woods, that "His Grace," or lordship, claims to

own by "right of primogeniture"—inheritance from his remote ancestor, who won the title to those lands and rabbits "with his good broadsword," many centuries ago, from the poor Scottish peasants whom he murdered, men, women and children, in their beds, or turned out of doors to starve, burning their houses and grain stacks, and driving off their flocks of sheep and goats and their cows (the same thing that is being re-enacted in Ireland, and on the island of Skye today by British "evictors")—the toiler for killing the wild rabbit, contrary to British law, is compelled to pay an enormous fine or be imprisoned for months in a loathsome British jail.

Thus are the people kept under the yoke by "law" in the old world. Our laws are of the same kind and character and have the same aim as have the laws of Great Britain, our parent country, whose common law we inherit. Their aim is to give power to the dwarfs to bind the giants—to the few to fetter the many. And though our national constitution of government was framed to "promote the general welfare and to secure the blessings of liberty to ourselves and to our posterity," yet it has not got outside the boundary of feudal despotism entirely with all of its "amendments." Our criminal code ought to be got rid of as was chattel slavery. It belongs to the dark ages. Its barbarism is out of harmony with our civilization.

The few by means of a false and wicked social system gather together the products of the labor of the many and place those products out of reach of the rightful owners—the producers of them. Penal laws are enacted to "protect the rights of property," that is to say, to enable the thieves to keep possession of the stolen goods. If a tramp from Massachusetts, or from any other state or country, far or near, begs a crust of bread in the state of Connecticut, he may, for this "crime" be imprisoned a year in the penitentiary; and in Iowa the punishment is the same for begging a crust of bread, as for stealing fifteen dollars in money. Thus is "property protected," and humanity unprotected, in our un-christian land.

IV.. A Silver Lining to the Cloud.

But these barbarities belong not to the people—they lie not at the door of the masses. They arise because the people have been deprived of a controlling voice in the government. Laws are passed at the dictation of the monopolists who, being controlled by avarice, have no humanity more than when the great money making industry of the eighteenth century was the slave trade. If it were not for the voice of the people the slave trade would be revived with all its horrors. The common people are humane. An illustration of this I met with last fall. I was introduced to the president of a club in New York—a Hungarian association of poor workingmen, organized for the helping of the helpless—a benevolent society. It was not religious in the common acceptance of the term. But it filled a place that the church ought to fill. A fund of hundreds of dollars had been collected and was held in reserve for the relief of the poor and unemployed Hungarians. So, when the common people once control, provision will be universally made for all the poor. Remunerative employment will be provided, so that no hands will rest in enforced idleness—and no one will beg his bread. But step by step the people advance. Soon the ninety-and-nine will make all the laws. The one will join the common ranks, and they will count one hundred equals. Our penitentiaries will soon become schools of reform. Convicts will be paid wages. They will be gathered into pleasant apartments for several hours each day before blackboards, maps and charts, and instructed by kind, devoted and philanthropic teachers. Good books and periodicals will be furnished them to read. In a little while

the walls of all the bastiles of the world will literally crumble and fall to the ground to be rebuilt no more to the end of time. Under the dominion of just and equitable laws and good institutions there will be no more prisons and no more crime. What Isalah and the Sibyl foresaw, and Virgil and Pope put into beautiful verse, will ere long be literally fulfilled.

"All crime shall cease and ancient feuds shall fail,
Returning ustice lift aloft her scale.
Peace o'er the world her olive branch extend,
And white-robed innocence from heaven descend.

No more shall nation against nation rise,
And ardent warriors meet with hateful eyes,
Norfields with gleaming steel be covered o'er—
The brazen trumpets kindle war no more.

Then palaces shall rise; the joyful son
Shall finish what his short-lived sire begun—
Their vines a shelter to their race shall yield
And the same hand that sowed shall reap the field;
The swain in barren deserts with surprise
See lillies spring and sudden verdure rise."

V. Association and Friendliness.

Association of the workers is the hope of the world. The paramount interest (that of labor) has hitherto never truly associated; but has nearly always stood jealously apart. There have been, in our country, movements in the direction of association. The Grange was one, the Knights of Labor is another. When the labor interest shall combine in fraternal relations universally, it will redeem the world from war, poverty, oppression, illiteracy and woe. The millions, who by the cultivation of the soil, by delving in the mines, and by manipulating machinery, produce the articles of human subsistence and comfort, the hard-handed workers of all nations and races, united as brothers and sisters to mutually protect and help one another, as enjoined upon all christians by the Apostle Paul when he said: "We that are strong ought to bear the infirmities of the weak,"—will make of this world the happy commonwealth foretold by the divine prophet and sibyl of old, and inaugurate the millennial era—the reign of Jesus Christ on earth.

All that has been done for the world's advancement has been done by the sons and daughters of toil, even the evangelization of the race, for the divine Master (the Carpenter's Son) chose only humble workers—poor fishermen of Galilee—as his trusted apostles. Only humble toilers and the sons of humble toilers have shown themselves capable of doing well his work. It is the Franklins and the Faradays, the Agassizs and the Hugh Millers that have explored the fields of science; the Websters and the Clays, the Jacksons and the Douglasses, the Lincolns and the John Browns, the Greeleys and the Garrisons, that have done his work as leaders of men and teachers; the Shakespears and the Burnes, the Bryants and the Whittiers that have worked the deepest mines of thought. None but workers have accomplished anything the world may be proud of. I have the fullest faith in the toilers—in their wisdom and their prudence, their fidelity and their patriotism, their devotion and their philanthropy. I believe in the rule of the people—the "common people" who heard Jesus gladly, and the only ones who do still hear Him gladly.

Avarice is the cause of all wrong—the love of money is the root of

all evil. All ugly strife ends where all interests are seen to be identical—where the pains of each are sensibly felt by all—where, at the tomb of Lazarus, Jesus (indwelling in each and every heart) sheds the sympathetic tear. Let all toilers, without distinction of race or color, join together the world over in fraternal organization for mutual aid and the protection of the rights of each and all; and all danger will be thus averted of race conflict in our country. There is no natural antipathy of race against race. All tribal and class hatreds are not natural; but artificial. All hate is unnatural; for the author of nature is love. The government of God on earth must be the crystalization of love in institutions and laws universally.

Without a fraternal union of the workers of our country, white and black, how long before a war of races will begin in the south? I have no partisan end in view in what I write; but there is danger ahead if the people of our country do not fraternize—do not learn to love one another—as the true christian brothers and sisters, that they profess themselves to be, ought. All children must be treated alike by the laws of all the states. There must not be one law for the “whites” and another for the “blacks.” The people, without regard to color, must be friendly. That friendship must be genuine. It must be founded in sincere philanthropy—in sincere love of man for his fellow-man. See what a festering sore there is in the heart of the British Empire to-day, which the great Gladstone would fain heal—the hatred engendered by seven hundred years of cruel tyranny. Do we want such hatred to gangrene in the heart of the American Republic? How did the blacks suffer under the yoke of chattel slavery from 1620 to 1863 in our country—two hundred and forty-three years of supreme tyranny and wrong! Have these black people received such kindly treatment, since their emancipation, as to fully join them in adamant links of love and gratitude to their white neighbors and employers in the south—their former masters? A war of races is feared. A war of races we shall have, if love does not take the place of hate in the bosoms of the white people for their black neighbors—their black christian brothers and sisters—followers of the same kind Master—worshippers at the same altar of the Christian's God of love.

In the eight states of the so-called “black belt,” where now the two races are numerically equal, statistics show that the blacks increase in number much more rapidly than the whites—as 4 to 3; hence, I have seen it calculated somewhere, that sixty years hence there will be in those states, according to this ratio of increase, two blacks to every white person.

VI. Cheap Money and Co-operation.

The question has been asked the workingmen of the United States by a very prominent politician, Mr. Blaine, why the platform of principles of the mighty labor organization, the Knights of Labor, does not declare for “protection,” meaning, of course, a high protective tariff on imported goods, that thereby labor may be the more generally employed and better paid? Now, without pretending to speak for the great order, or to argue here the tariff question pro or con, I will say that a lucid and, I believe, most appropriate answer to this question was long ago anticipated and made, by one who has been ever a devoted and consistent advocate of the rights of labor—I mean the venerable patriot-seer, Wendell Phillips, when he said: “Cheap money will solve the problem of free trade.”

This aphorism of the profoundest thinker of modern times ought to be inscribed upon the American flag in letters of light. It ought to become the watchword of all patriots and the guiding star of the Knights of Labor. Protection and free trade fuse in the crucible of cheap money, and become one.

Cheap money means a low rate of interest. Let the rate of interest on money be brought down to one per cent per annum—the same rate that the national banks pay the general government for the bonus (gift, not loan) of nearly five hundred million dollars of national bank money, otherwise untaxed by state or nation—each worker paying a one per cent per annum tax on his equal share of the establishment in which he finds employment, he being an equal in interest with every other individual of the co-operative firm, built up and established by a direct loan of government scrip from the national treasury, just exactly as the national banks are built up—the people becoming thus the owners, in fact, of all labor establishments of every kind, as bankers are of national bank currency, and the tax of one per cent per annum on the cost of those establishments being a tribute paid by the toilers toward the support of government.

The competition of England in our markets will thus be rendered impossible, as long as she keeps up the barbarous wage system and a high rate of interest on money employed in manufacturing. But when she shall have come round, the same as we, to co-operation and cheap money, we shall no longer need protection against her "pauper labor;" for labor will be the only aristocracy of our mother-land, as of our own, and then, I have no doubt, all that speak the English tongue will be very willing to be one people under the same starry flag—the flag of the United States of the World.

Thus would mankind, coming into a natural system of industry, reach a fraternal union that would put an end forever to war. I call it natural, because by nature one has the same interest as another in the employment from which comes the subsistence of both. No more than subsistence can any one naturally claim as his interest personally in anything; for only sufficient to this end can he individually consume.—Jay Gould, for instance, out of his vast nominal ownership of railroads, derives only subsistence,—that is to say, clothing, food, shelter and a bed. All other things (as musical instruments, books, etc., not essential to subsistence) his use of is very narrowly circumscribed and their benefits are diffused. All absolutely, then, that he personally derives (subsistence) must also be the wages of each worker on his roads; hence the interest of each in the road on which he works is the same as Gould's, and his ownership of the road is in fact as real. I therefore conclude that the unrestrained control by one person of what is essential to the subsistence of another person is a wrong, when it enables the one to enslave the other; and the right of each to a fair opportunity to earn a living by honest toil, is certainly a natural, and divine right that ought, I think, to be enforced by state and national laws, instituting co-operative industry universally—the opportunities to each and all being thus, as far as possible, made equal, so that each one by the same exertion may acquire no more and no less than another, except as affected by the barrenness or the fruitfulness of nature—all artificial limitations and stimulations being removed, putting an end to poverty, and placing a competence within the reach of each and all.

VII. Three Systems of Labor.

There are three systems of labor besides peonage and serfdom: (1) chattel slavery, (2) wage slavery, and (3) co-operative industry. Chattel slavery belongs to society in a chronic state of war. The chattel slave is legally a prisoner of war coerced into servitude by violence. Wage slavery belongs to society in a chronic state of semi-war. The wage slave is coerced into accepting the price placed upon his labor by his employers through his physical necessities and by barbarous legislative enactments, backed by military force. Co-operative industry belongs to society in a happy state of christian civili-

zation, just laws and perfected institutions. Here the employers and the employed are one and the same persons. Hence the true and prospective system of industrial organization is co-operation. Every kind of industry should be co-operative, the workers thus securing to themselves all the results and profits of their labor. Whatever is produced by the hand of industry will belong to those by whose skill and industry it is produced.

Capitalists will not figure as a factor in this new system that will, I trust, shortly be adopted by all workers in all civilized countries. The commonwealth will own all the factories, ships, steamboats, railroads, telegraphs, telephones, productive lands, mines, and whatever else gives employment to human skill and industry. Private capital will cease to employ labor. Private ownership of productive property and all private corporations and private institutions of every kind, organized for private profit to be gained off the labor of others, will be done away.

I have already imperfectly indicated how this may be brought about; but the idea will bear enlarging upon more fully. This I proceed now to do.

VIII. How to Establish Co-operation.

The present is the parent of the future. The evolution (not revolution) is now nearly accomplished. The hundreds of millions of dollars of money known as national bank currency, placed in the hands of individual bankers by the national government, is a perpetual loan or gift never to be repaid to the government as long as the world stands, unless the government refuse to re-charter the banks, which would indeed be an end and abrogation of the system. Here, then, is the germ-idea embodied already in law that must develop into universal co-operation. If the government of our country may place nearly five hundred million dollars of money in the hands of private bankers to be manipulated by them for their private profit forever, it may place five hundred times five hundred million dollars of money value in the hands of individual toilers to be manipulated by them for their private profit forever.

Here I might lay down my pen, having built the ground work of the superstructure, and leave the thoughtful reader to complete the lofty building by following up the line of reflection already suggested. He would first discover that the government owns the bank currency that is afloat. Why may not the government (he will ask) take one long and needful step forward—exchange this currency for productive factories, lands and mines and give those factories, lands and mines into the control of the toilers just as it has given the quasi legal-tender bank currency into the control of the bankers, and, on the same terms exactly, that is to say, by the payment to the government by the toilers of one per cent annual tax on the cost to the government of the productive property entrusted to the workers? If the government has the right to give the control of the money into the hands of the bankers, it has just the same right to give the control of the property the money will buy into the hands of the toilers. No objection can be thought of that does not apply to the first the same as to the last—to the bankers using the money as well as to the toilers using the productive property (factories, lands, mines, etc.) the money will buy.

He would discover, secondly, that the factory, land and mine are better security to the government, for the money invested, than is a bond; for the bond eats and devours the substance and life of the commonwealth in the shape of interest, just like an eating cancer eats and devours the life of a man. Not so with factories, lands and mines. These are property and wealth; the bond, debt. It is the hard-handed toilers that secure and make sure the payment of the bonds them-

selves. Labor is the only source of wealth and the only security the nation can have for anything. Without labor's endorsement the bonds are worthless. They must be paid off finally in the fruits of toil, the products of labor. The laborers do all that is done, then, for the nation's prosperity, security and protection—furnishing everything of value that it possesses, and dying in the last ditch for the flag.

Whatever benefits government can possibly bestow ought to be bestowed freely upon the laborers. Only for the protection of the laborers ought laws to be made. Only to develop the industries and resources of a nation, preserve the peace, educate the youth, and care for the helpless and dependent, should government exist. Its proper end has been perverted where monopolies prevail—where the few have secured possession and control of the natural resources—lands and mines, and of the artificial resources—money and tools; for these should be alike free to every human being. The first aim of government and law, therefore, should be to assure to all the free use of the essential elements of production—lands and mines—tools and money—as well as the equal privilege of procuring the wild game, fowls and fishes. "Equal advantages to all and special privileges to none," should be the one sole aim of social organization. That is the object for which the independence of America was won by eight years of bloody sacrifice and terrible sufferings of our fathers—the end for which the American republics were created. Until that end shall have been completely realized the conflict between plebian and patrician will continue, as when the Gracchi gave up their lives—as when Hampden fell—as when Jasper received his death wound—as when John Brown was hung.

Already governments are advancing toward the system of common ownership of railroads and telegraphs. If the government may put money in railroads and telegraphs for the common good, it may put money in factories, lands and mines, for the common good as well. While Europe organizes armies and builds navies at a cost to the public of billions of dollars, let America, at still the much less cost required, organize co-operative industry. Millions of dollars of money subsidies, and millions multiplied by other millions of acres of rich public lands, once by a national law set apart to the people for homesteads, have been donated by our legislators to corporate monopoly, under the pretext of "aiding public improvements." What more needed "public improvement" can be thought of than the inauguration of co-operative industry? This done here it will destroy the old, selfish wage system of labor in the old world and lead civilized man up to freedom. But how exactly may it be done?

IX. A More Definite Plan.

To be still more definite, suppose that two hundred factory workers, men and women of Des Moines, Iowa, desire to establish in that city a co-operative woolen factory in which each worker shall possess like interest. Let the government say to them, form yourselves into an association to be denominated the Co-operative Union of Des Moines. The government of the United States will furnish to this Union printed bills, exactly in every respect like national bank money, and have printed on each bill the same words that appear on national bank notes, as follows:

"This note is receivable at par in all parts of the United States in payment of all taxes, excises and all other dues to the United States, except duties on imports, and also for all salaries and other debts and demands owing by the United States, except interest on public debt."

And the following words also, the government, may, by constitu-

tional right, place upon the bills—words that do not appear on national bank money:

"This bill is secured by all the products of labor in the United States, it being a legal-tender at par in payment for any and all of those products in all parts of the United States."

This money must always be in demand, as long as there exists, at home or abroad, a demand for the labor products of our country; and the demand for those products can cease only when mankind have all the necessities, comforts and luxuries of life that they can, in any manner, make use of. Then there will be no use farther for money of any kind or description, and gold and silver, as well as paper money, will be useless, as were the coins in the possession of Robinson Crusoe, on his lonely island, where there was nothing he could expend money for.

Let two hundred thousand dollars of this money be issued to the workers of the said Union of Des Moines, and devoted to the following ends, under the direction of a government agent, appointed by the chief of the national or state bureau at Washington or Des Moines, to oversee the work of building and setting in operation co-operative factories, mines, etc. One hundred thousand dollars to build the factory and purchase machinery, fifty thousand dollars to buy the raw material to begin work with, and fifty thousand dollars to build houses for the workers to dwell in. Each worker to share equally the profits of the institution and to bear equally the burden of national tax (only ten dollars to each member of the Union per annum) and to contribute equally of individual labor.

A better way still, I think, would be for the government to build, through the aid and instrumentality of her own legal-tender, "lawful money," the factories in localities most convenient, and rent them directly to the Unions to be run in the way above indicated for the equal benefit of each and the common good of all. The first plan, however, results logically from the laws already on the statute books of the general government, and meets all "legal" objections and cavils of the enemy of progress.

X. The Unification of Labor and the Toleration of Beliefs.

Trades Unions will, ere long, be universally incorporated by law, and state and national bureaus of labor universally instituted.

The people, through the agency of congress, state legislatures and national and state bureaus of labor and Trades Unions will organize labor and bring it to a perfect co-operative system, as complete as human wisdom can devise.

The chief organizers of labor will be the heads of the bureaus of labor, (1) of the nation and (2) of the states operating through the unions. The chief of the national bureau of labor will be a more important officer than is the president of the United States. But the intention of the founders of our government was that the president of the Union should be the tribune of the people of the Union, but alas! he is too frequently the willing underling of bank syndicates who control his nomination by the influence of bank stockholders who secure seats as delegates in the national conventions. And the head of the labor bureau of each State will be a more important officer than is the Governor of the State; but it was the intention of the founders of our government that the Governor of the State should be the tribune of the people of the state; but alas! he is too often the willing underling of railroad and insurance corporations, who control his nomination by the influence of their paid attorneys, who secure seats as delegates in the state conventions.

I shall ever continue to urge upon the workers that the first measure to be immediately perfected for the preservation of popular

liberty is union—the object mutual protection and education of the masses. The workers cannot win their freedom by the ballot (the only way it can be won) before they know specifically the ends to be accomplished, and the reforms to be demanded. The word that best expresses the creed that all workers may unite upon is "anti-monopoly." Let anti-monopoly clubs be everywhere organized, and let the workers go to thinking and reading, writing and speaking. Let these clubs be places of freedom. Let exclusiveness be banished from them. Let every earnest man and earnest woman be admitted, of whatever race, color or creed, and let his or her voice be attentively heard, and the ideas of each be fairly considered and carefully weighed. Let truth be sought for, and that dispassionately. Let madness be kept out. Let no undue prejudice control the minds of the workers. When men are mad, or prejudiced, they cannot reason. Whoever appeals to prejudice or passion may be set down a *Le Caron*. He is no safe counsellor who advises violence.

The greatest hinderence to co-operative effort is the belief that all men are dishonest in their motives who do not see things just as we see them, and act just as we act. If one does not walk exactly in the path that we think the right path, why he is "bought up." Everybody, not of our party, is "corrupt." The motives of everyone who may go actively to work in any cause are impugned by some persons. "He does this," they say, "for office," or "he has been hired to do it." If I am a Republican, I think all Democrats "disloyal," if a Democrat, all Republicans are "hoodlers." If I am a Labor Party man, all that belong to the "old parties" are "rotten." Nobody is honest but those of my faction. Really I am about the only honest person there is left—like the old Scotch lady who said, "I and my husband John are all that hold the true religion; and, really, I have grave doubts of John's orthodoxy."

There are many dishonest people in the world, it is true; but, as a rule, all men may be considered sincere and honest. We must have confidence in our fellowmen. We must believe in the divinity of man, rather than that all men are devils.

The line of the Ohio poet, Brannon, "all men are better than they seem,"* may be adopted as a safe rule by which to judge our fellowmen. We should consider no man dishonest before he has been convicted by irrefragable proof of dishonesty—and then we should have charity. I suppose that even Benedict Arnold had an explanation of his conduct that gave some plausible justification to his friends, of his treason.

So the enemies of American progress are sincere and honest in their opinions, no doubt. They do the best they know. They act according to their beliefs. The Tories in the English House of Commons, voting coercion for Ireland, act honestly for what they believe to be right, just and patriotic. I presume, though it is very hard for us to think so. It is with them like it is with the hunter killing the harmless deer. The hunter does not see his action in the same light the deer sees it. He has no compassion for the poor dumb creature, that has as valid a right to "life, liberty, and pursuit of happiness" as the hunter himself has. The wolf does not consider that the lamb has any rights.

George Washington and Thomas Jefferson were slave-owners. They were not consciously bad men, I am willing to admit.

Men honestly differ in opinion and action, let us always concede. Our interests color our opinions—shape our actions, as a general rule—unconsciously, we must believe. Few men do as Howard did, or as it is reported the great Ruskin has done—"sell all and give to the poor"—therefore few are "perfect," but most men act as conscientious

*Found also in Emerson's writing.

tiously, I dare believe, as did John Howard and as does John Ruskin, but they are not so endowed with the "wisdom from on high." Truly man must be "born again" to be a true christian; and "scarcely can a rich man enter into the kingdom of God." But we must remember the trinity of virtues, "faith, hope and love," and we must not forget that the "greatest of these is love." We must exercise infinite charity, remembering that our warfare is against institutions, and not against individuals. It is for the good of humanity we labor, and we would wrong no man. And especially should we respect every man's good name.

The only hope for the perpetuity of free government in the United States, and the preservation of the Constitution of 1789 (if it still exists *de facto*), rests upon the possibility of the many to combine in one vast Union and speak with one voice through the ballot-box.

XI. Co-operation our Eldorado.

But the one great reform that we must work in season and out of season, by day and by night, to establish, is co-operation. We must insist that co-operative manufactories shall be built up precisely as the national banks have been built up, that is to say, by the government. The national banks are co-operative institutions after which all co-operative labor associations may be modeled. I rest here my argument for the constitutionality of co-operative associations of workmen deriving from the national treasury money gratuities (as the national banking associations have done) for establishing factories and workshops, for securing possession of mineral, coal and agricultural lands—for digging irrigating canals, boring artesian wells, sinking coal shafts, building ships, steamboats, railroads, telegraphs—giving remunerative employment to the workers, assuring to all the proceeds of their industry—the entire fruits of their manly toil—thus putting a final period to the enslavement of labor, and bringing about the practical equality of all men. The authors of the national banking law "builded better than they knew." That law is our Magna Charta of co-operation.

XII. Jacob and Esau.

The money that has built up the national banking institutions and even the massive blocks of buildings in which the trust and loan companies have their headquarters in all American cities—the most costly blocks of buildings—and the money that those syndicates loan to the people, is absolutely a free gift from the government to the money-lenders. That same gratuitously-bestowed money has built also myriads of "flats," developed abnormally the growth of cities, and retarded proportionally the development of the country by plastering ironclad mortgages on a large percentage of the farms—mortgages that can never be lifted by the farmers from their lands; because the power of bankrupting the producers has been bestowed upon the usurers, in giving them control of the money-circulation of the nation—they being able to make money scarce or plentiful when it is to their interest to do so. The many have been impoverished and the few enriched by legislative enactments, creating the bond, the railroad, the insurance and the banking monopolies, and granting to private corporations land and money subsidies. The government of the United States has ever been "paternal;" but it has helped only the few favorites of its household, and left the many to starve. Its great patrimony has been bestowed on Jacob alone. It meant to bless Esau, it may be, but Jacob has secured it all—how? by trickery. Open your eyes wide, O reader, and behold how fruitful Nature yields her stores directly to the many. These stores have been taken from them and gratuitously

bestowed by our government upon the soft-handed few. If it were not for a wicked system of cunningly contrived law that has come down to us as an inheritance of evil from the old world, and from an age of tyranny and barbarity, the few could not acquire the surplus wealth.* What is it that gives the produce of the fruitful farms of Ireland into the hands of alien landlords? Coercive laws. What turns over the rich products of our lands to the Goulds, to the insurance corporations, trust and loan companies, etc? Iniquitous statutes. Does nature require and compel the agriculturists thus to part with the great bulk of the fruits of their toil? No. All is the result of unjust legal enactments. The balances are adjusted by law to favor capital. The just equilibrium is destroyed by bad government. How much might be saved to the farmers by the equitable laws they are laboring, through grange and alliance, to secure for their protection.

Without coercive laws wage slavery could not exist in any part of the world any more than chattel slavery could have existed in the Southern States of the Union, without coercive laws. Why? Because, the system being unjust and unnatural, the stalwart workers would insist upon an equitable division of profits, and they would enforce peacefully their righteous demands, if not restrained from doing so by legal coercion. Strikes are only the necessary and justifiable efforts of the wealth producers, under present conditions, to retain an equitable share of the wealth they themselves have produced. But the national guard has been organized to defeat these efforts of the workers for self-protection—to keep the yoke fastened forever upon the necks of the wealth-producers.

XIII. "An Outrage Upon the People."

The permanent stoppage of all wage production and of all transportation and commerce on account of strikes, would be but the collapse of a false system—its death. A fair balance of interests so that both employers and employed are satisfied, is all that should keep alive for a day wage industry. The mutual interests of the parties directly concerned should settle all disputes without coercive laws and violent proceedings by the authorities to compel the wage slaves to go to work. If unbearable exactions and extortions by robbers cause "strikes" among the robbed, interfering with commerce and producing famine of fuel or bread, and other like effects highly injurious to public interests, what should be done? Must our government join hands with the masters against the slaves (as it is doing now) and coerce these into obedience, as the European governments have always done? Do the coercive laws of the Tory parliament of England enforce justice in Ireland? I declare no. "Law in Ireland," (in the words of Mr. Gladstone), "is an outrage on the people." Neither do the laws of this country, in relation to labor and production, enforce justice here. They are an outrage on the toiling millions of America.

*No man could get perceptibly richer than his neighbor unless some law helped him. A favorable law to a banker, broker, merchant or manufacturer, is what a pistol is to a highwayman, or a dark-lantern and jimmy to a burglar. It is something which gives him advantage over his neighbor, by which he can rob him. Men get rich because land and money are monopolized. This enables them to rob their neighbors and call it taking rent, interest or profits. Abolish land titles and take your legal restrictions off money, and I care not how shrewd or able a man is he cannot get rich above his neighbors. No man can get rich above his neighbors in a morally honest manner. When all men work for wages and can get no rent, no interest and no profits, some men will be better off than others, though not much, but no man need be poor.—From a sermon by Rev. Hugh O. Pentecost.

XIV. The "Single Tax."

I quote Mr. George: "The single tax contemplates the abolition of all taxes upon labor."

How is this possible? Does not labor pay all taxes, whether direct or indirect?

"Each man is entitled to all that his labor produces. Therefore, no tax should be levied on the products of labor."

Is not all the taxes the appropriation of a portion of labor's products to the common use? The theory is, it is voluntarily bestowed by the producers. Taxes are never paid by any except by those who labor. Those who do no work, whether poor or rich, pay no taxes. It is only toilers that pay taxes. Whether levied on the Vanderbilts or on the farmers, the toilers pay it. The only question is, how may the taxes be equitably distributed so that each son or daughter of toil may give only his or her equal share, and how may the idlers be put to work and made to contribute their proper share of the products of their own toil; for no one has any right to the products of another's toil, nor can he say how the products of another's toil shall be distributed. Let each dispose of his own.

"The single tax is taking what would otherwise go to the owner, as owner and not as user."

This I say is right. But why not confiscate "interest" as well as "rent?" Why a "single tax?" Usury is eating the world up. Why not the national government become the only lender of money? It now lends to national bankers millions without interest, and hundreds of millions at one per cent per annum. Why not turn into the national treasury a portion of the "interest" that is being paid national bankers and other money-lenders by the producers and leave the balance with the producers to help them?

It seems to me that "interest" ought to be confiscated as well as "rent." If not, why not?

XV. Fencing Out Old Mammon.

Our fathers have said that "all men are created equal and endowed by their Creator with the inalienable rights of life, liberty, and the pursuit of happiness. To preserve these rights, governments are instituted amongst men, deriving their just powers from the consent of the governed." Out of this doctrine of equality will be evolved the perfect commonwealth. Then will be given to each by law and institution, by equitable, social relations and conditions, the same glorious surroundings, and the same sweet encouragement. The same bow of promise will appear in the sky of each, and then each will give the same hearty cheers, will march to the same animating music, and keep step in the same grand army of happiness, usefulness and activity from youth to old age, from the cradle to the grave.

Let us fence out old Mammon, insuring to each person by law an equal share of God-given manna, preserving to each to be controlled, used and bestowed by him as he sees fit, the fruits of his own manly toil, taking not from him his equal right to the land, to the water, to the fishes that swim in the seas, lakes and rivers, to the wild fowl that fly in the air, and to the wild beasts that graze in nature's forests and on her plains and mountains—allowing not to one a privilege that is not allowed to all others—tying no man's hands, destroying monopoly, and following along the straight and narrow path of righteousness, then all men will be as happy as children, and idleness, want, suffering and crime will bid adieu to earth and life will be worth living.

But the workingmen will bid wars cease, and they will make of this earth an Eden. They are gods, and their voice must control, de-

stroying, "thrones and dominions, principalities and powers," and inaugurating the new era of universal democracy and establishing the grander Union—the Confederation of Republican Nations—the United States of the World.

ESSAY VIII.—"CONSPIRACY AGAINST SOCIETY."

(From My Private Journal.)

I. A Word of Protest.

Friday, Nov. 11, 1887.

Can Illinois in 1887 afford to repeat the folly of Virginia, in 1859, and Governor Oglesby the mistake of Governor Wise? As sure as it be done may not history repeat itself? As John Brown became the saint and martyr of the cause of chattel slave emancipation, may not the men sacrificed on the gibbets today in Chicago for "Conspiracy against Society"—(and that merely opinion or belief) be finally enshrined in the hearts of mankind as saints and martyrs of the cause of wage-slave emancipation?

II. A New Name For "Sedition."

Saturday, Nov. 12.

Is "Conspiracy against society" a new crime? No; it is a new name for an old, obsolete one. Our British ancestors would have called it "sedition," or "treason." Why is a new name given it now? Because, under our laws, there is no such crime as "sedition." The word is not found in the statute books of any state; and the Constitution of the United States, and that of each of the states, say: "Treason shall consist only in levying war, or in adhering to the enemy, giving him aid and comfort." "No person," says the sacred instrument, the national constitution, "shall be convicted of treason, unless on the testimony of two witnesses to the same overt act, or on confession in open court." This was plainly intended to prevent men from being subject to punishment, in this free country, under the American flag, for the obsolete crime of "sedition," or, as now defined, "Conspiracy against society." Sedition laws were passed by the Federalists during the administration of the elder Adams, it is true. But those laws were so contrary to the genius of our institutions—so abhorrent to the popular idea of liberty in that day—as to utterly kill and destroy forever the party that passed them, and turn the government over to the Anti-Federalists—the followers of Thomas Jefferson.

Has Federalism again raised its serpent head? Sedition laws have not been passed, it is true; but the corrupt courts have reached that dignity (or degradation rather), rendering the passage of "sedition laws," or any other laws, unnecessary. They have, at the bidding of monopoly, trampled under their dirty feet the Constitution of the United States and that of each and every state of the Union, and they have now become absolute dictators—the supreme arbiters of our liberties and our lives—destroying the safeguards of our government.

III. The Press Befogged.

The Iowa State Register, in this morning's issue, voices the sentiment of the newspaper fraternity generally in an editorial article entitled "The Crime of Conspiracy." That great and influential western journal says: "The courts have rendered service to society and have strengthened their own position, in the attitude they have taken with regard to the crime of conspiracy. Fifty years ago such a thing as the execution of four men for conspiracy against society would

have been unheard of, for the reason that crimes of that character were then uncommon. But with the growth of the age and the perils and dangers that come with increasing population and the dissemination of dangerous doctrines of the new socialistic and anarchistic creeds, the courts are compelled to adjust themselves to the changed condition of things. They take a step forward in protecting the rights of mankind, when they define conspiracy to commit murder, or to make war upon society, as criminal an offense as the commission of the act itself."

The author of the above paragraph is my personal friend, "faithful and just to me;" and though I would willingly sacrifice my right hand, or even my life itself if need be, in his personal defense, yet I will kindly criticise his opinions, expressed publicly in print in his great journal, with the same freedom of utterance and devotion to truth and liberty, and love for him personally, as I would wish him to make use of in reviewing my humble utterances. In doing so I would not violate the obligations of sacred friendship; but only discharge an imperative duty to my country, to humanity, and to the God of justice and righteousness.

"Fifty years ago the execution," (he correctly says,) "of four men for conspiracy against society would have been unheard of." Yes, indeed, such a thing was unheard of in our country for more than a century until the eleventh day of Nov., 1887. "The dissemination of dangerous doctrines of those new socialistic and anarchistic creeds," my friend says, "have compelled the courts to adjust themselves to the changed condition of things." I thought always that courts had no alternative; but were bound by oath to follow a prescribed path, to interpret the laws according to their true meaning and in conformity with the Constitution of the United States. I thought, too, that we had got at least two hundred years past the time of being alarmed at, and punishing men for, the "dissemination of dangerous doctrines," since Roger Williams proclaimed in 1631: "The civil magistrate should punish guilt, but never control opinion;" since he proclaimed the "equality of opinions before the law." The more erroneous the opinions of our misguided Anarchist brethren, the more easy it will be (in the language of the articles of government of the Puritan Commonwealth of England, 1649) "to win them by sound doctrine and the example of a good conversation."

But "now the courts take a step forward," my friend says, (backward five hundred years, I say) "in protecting the rights of mankind," he says, (in upholding the tyranny of monopolists, I say): "have rendered service to society," he says, (have destroyed our liberty, I say); "have strengthened their position," he says, (have committed harikari, I say): "Conspiracy to commit specific murder has always been considered by the courts (after the commission of the deed) as criminal as the act itself;" and to hang men, (after the act of murder had been committed,) as particeps criminis for conspiracy, was more common fifty years ago than now, because capital punishment was then more common. But a direct connection had always to be proven, till now, between the conspiracy and the act of murder. This could not possibly be done in the case of the Chicago Anarchists before it was known who threw the bomb, before it was known whether it was thrown by an "Anarchist," or by a so-called "detective," or by a crazy person, like her who shot O'Donovan Rossa in New York, which is not known, "even unto this day."

IV. Let Us Reason Together.

You may believe it right to kill men in war; but every man killed in war you would not like to believe yourself the murderer of, because of your opinions, as the Illinois judges have defined you legally to be.

Some ultra patriot, like General Joseph Warren, or Patrick Henry of old, may believe it right to kill armed men, when they charge in platoons for the purpose of breaking up peaceable meetings of the people, as is done in Ireland, and as was done in Chicago May 4, 1886. And I will pause right here to remark that if it ever could be right to slay armed men (but I believe it is never right to willfully or avoidably take human life) it would be right under such circumstances. As a reasonable being I am logically compelled to admit that if it is right to "shoot him on the spot" who "hauls down the American flag" (vide order of Gen. Dix, 1861,) it is right, yea, if possible, even more than right to "shoot him on the spot," with dynamite bombs or any other deadly weapons, who would destroy the freedom of assembly and the freedom of speech in this or any other country, by force of arms. I speak now as an American voicing American ideas and sentiments; but, let the reader understand distinctly, not to endorse in the slightest degree any violent sentiments, either of Gen. Dix, or of the Anarchists, as my own personal views or feelings on the subject. I only appeal now for fair play for oppressed workingmen—to Americans whose ancestors declared and believed as a religious tenet that "Rebellion to tyrants is obedience to God;" and who chose as the motto of the coat of arms, of the native state of Washington, Jefferson and Patrick Henry, the terrible sentiment—"Sic semper tyrannis"—which, as illustrated on the seal of Virginia, means "Death always to tyrants."

While the ultra patriot, for holding these venerable beliefs of his honored forefathers, would not, it is true, be liable to extradition and execution in Great Britain for murder, though policemen were killed in a diabolical attempt to break up a Land League meeting by force of arms at Kilkenny, Ireland (for the reason that even "castle" judges would not so decide); yet if policemen be killed in a diabolical attempt by force of arms to break up a peaceable meeting of workingmen in Chicago, Illinois, he is liable to be hung here for so believing, because Illinois judges have thus falsely interpreted American law to mean.

I declare as logical, and I appeal for confirmation of the truth and fairness of the argument, to the candor of all students of American history and American law, that the policemen who charged upon the Haymarket meeting with arms in their tyrannous hands for the avowed purpose of breaking up the assembly, committed a greater crime against the laws of this country, and the spirit of our free institutions, according to the consecrated beliefs of our venerated forefathers, than did the man, (or woman, as the case may be), who threw the bomb—if not thrown by a "detective;" for, (leaving out of the question the idea that the person was crazy who threw it, or that it was thrown by a detective at the command of monopoly to bring odium on the workers and end a great strike, as many believe it was) it was evidently thrown in defense of constitutional rights, menaced by armed men, in defense of free speech and free assembly, and in obedience to the time-honored maxims of our Puritan ancestors, and of the Virginia buckskins, whom we are proud to call our "forefathers;" and hence it was as justifiable as the battles of Lexington and Bunker Hill; yea, and exactly parallel to them, and may in the end prove to be as important in its consequences to the future freedom of America, bringing us back to a consideration of first principles, and devotion to inalienable rights, that we had about lost sight of in our blasphemous worship of Mammon and our shameful subjection to his high priests.

I declare, also, and I appeal to the reason and candor of all thinking and conscientious men for their unqualified approval of the statement, as in accordance with truth and right, that when men arm, form in

battle array and march with loaded guns in their hands upon a crowd of people, peaceably, and hence lawfully assembled, it would seem that they have come as soldiers expecting battle, for most men will fight for their just rights. If battle they meet, what have they to complain of? Have they not got what they came for? "He that taketh the sword shall perish by it," the Bible says, and I am not permitted to dispute the sacred text. Furthermore, I have no desire to dispute it, and I will not dispute it to bolster up accursed tyranny; hence I am not prepared to say that they have not reaped the just reward of their rashness—"dying as the fool dieth" if policemen be killed in an armed endeavor to destroy popular liberty—in a diabolical effort to break up, by force of arms, free assemblies of the people whether they be Anarchists or Republicans,* Germans or Americans, listening peaceably to public speeches, as the constitution and the laws of our country allow. Besides, who will mourn for them? No American patriot can be expected to do so except in pity for the wives and little children of the slain, as our fathers must have mourned for the unfortunate British regulars killed at Lexington and Bunker Hill; nor are they worthy of even as much pity and regard as the slaughtered British red-coats were; for a policeman can resign his office at will, and he is not, therefore, compelled to serve against his conscientious scruples; while a private soldier in the army of England cannot help himself, but must obey the orders of his superiors.

V. Popular Rights.

The reader may be surprised at such plain talk by me at this hour, when all freemen, seem dazed and the (enemy believes and exultantly proclaims) "cowed" by the hideous exhibition of a mediaeval horror so near the close of the nineteenth century, in the great and peaceful valley of the west. But I shall (should occasion prompt), speak even more plainly still, as is the bounden duty of an American patriot to give expression to his true beliefs, when the liberties of his country are threatened, which now they are, as they have never before for a hundred years, been threatened.

If General Sickels, I contend, was justifiable (and the law sustained him) for shooting down, on the public streets of Washington the seducer of his wife, the American citizen is doubly justifiable for shooting down on the public streets of Chicago, or anywhere else, the minions of capitalistic tyranny, who assail, by force of arms, public deliberative meetings legally assembled, as the Haymarket meeting was assailed by an armed band to be broken up and dispersed, contrary to the constitution of the American republic, and contrary to the constitutions of the thirty-nine states of the Union, and contrary to all the laws and traditions held sacred by sixty millions of people. We cannot be too jealous of our liberties. The breaking up of "Anarchist" meetings by force of arms, is only a prelude to the breaking up of Democrat and Republican deliberative meetings in the same way, and especially of workingmen's meetings, when called to oppose the tyranny of capital, and to the utter extinction of popular liberty in the United States as a "military necessity."

VI. The Limits of Popular Forbearance.

It cannot be too plainly stated nor too deeply impressed on the mad minds of the Anglo-American capitalist, that though the people of

* It was a death-dealing anarchist that assassinated President McKinley. It was a stalwart Republican that assassinated President Garfield. It was a pro-slavery Democrat that assassinated President Lincoln. Give the devil his due.

this country never bite unless they are very heavily trod upon yet when too harshly ground under the iron heels of tyranny, there has ever been a limitation to their patient endurance of unendurable wrong; and it might as well be said right here as anywhere else, for it must be distinctly declared, and heard by the enemy and heeded, that unwonted interference with the freedom of speech and of assembly marks the outmost bounds of that limitation! No insurance associations, knowing the American character, will take risks on the lives of policemen that attempt by force of arms to break up public deliberative meetings in the United States of America, under the stars and stripes. Such meetings cannot be legally "proclaimed," on this side of the Atlantic ocean, by chiefs of police, mayors of cities, governors of states, or by the President of the United States himself, unless under martial law legally declared in the time of actual war. This the American people know. The rights of free speech and of free assembly will therefore be maintained at all hazards in time of peace; nor will the people be intimidated by any number of illegal executions of the friends of freedom for imaginary crimes, to acquiesce tamely in the destruction of their constitutional rights and liberties. The breaking up of public meetings by armed bands of policemen is actual war against the people, as clearly and positively war as existed at the time when the patriotic Virginia orator exclaimed, "every gale that sweeps from the north brings to our ears the clash of resounding arms," and the officials who thus, by force of arms interfere with the rights of free assembly and free speech to destroy them, do, most clearly, commit the over act of treason.

The throwing of dynamite bombs into the armed ranks of policemen in the act of dispersing deliberate meetings peacefully conducted, would be as justifiable an act, I mean to say, as was the bloody resistance made by our fathers to British tyranny at Lexington, were there no hope of redress before the courts, or through the peaceful ballot and if entire armed bands and battalions of the bloodhounds of corporate tyranny should be annihilated, on such occasions, by an outraged populace, as a last resort and means of defense of the rights of free assembly and free speech, it were no worse than the wholesale killing by our fathers of the two hundred and seventy-three dutiful British soldiers on their retreat from Concord and Lexington to Boston.

The transparent meaning of the judicial murders at Chicago, is, that whoever today declares his faith in the doctrines of the Declaration of American Independence of 1776 is liable to be hung for "conspiracy against society;" because "whenever," says that immortal instrument, "any form of government becomes destructive of the rights of life, liberty and the pursuit of happiness, it is the right of the people, it is their duty, to alter or abolish it and to institute new government, laying its foundation in the consent of the governed." How abolish it? By force of arms, if compelled to do so as a last resort, as our fathers were. Whoever advocates this idea is now liable to be hung, I repeat, for the new crime of "conspiracy against society," and that, too, while Jefferson Davis (to the everlasting honor of the magnanimous American nation) still lives.

VII. The Satraps of Greed.

Must it be said—"we have no laws today—we have no republic?" What have we? Two hundred and fifty thousand well drilled national guards, and other thousands of well drilled mercenary "detectives" and policemen, standing with gatling guns, rifles, revolvers and halters in their bloody hands, ready to execute the decrees of ermined tyrants, misnamed "judges," acting as the satraps of corporate greed. These are hounded on by newspaper editors, who vainly imagine that they

"create public opinion," and that they can make the people applaud when chains and fetters are being riveted upon their ankles and wrists, and gibbets are being erected to hang them on, for exercising the blood bought rights of free speech and free assembly, can make them rejoice at the fiendish strangling to death of liberty loving-men for the expression of honest opinions and beliefs, not known to be criminal for more than two hundred years in America, until defined as "conspiracy against society" by corporation-controlled judges months after the objectionable (to tyrants) utterances had been made—*ex post facto* decisions, creating law, barbarous law—unknown to our statutes, foreign to our constitutions, previously undefined by our courts and wholly subversive of our most sacred liberties—decisions that no judge, even in England, would ever have dared to make, except during the tyrannical reigns of Charles the First and James the Second. But King Charles, and other infamous tyrants of that period were beheaded by an indignant people for the crimes against liberty and law they had committed. No wonder (knowing this history and the fate of Jeffries) that the Illinois judge of the superior court "turned pale and trembled" when announcing his tyrannical decree!

I believe that the recreant judges and the weak-minded Governor of Illinois (if the law of our country was strictly, fairly, honestly and correctly interpreted and enforced), would all be legally subject to the death penalty for treason and murder, they having committed the overt act of treason, by "levying actual war against the people," by taking the lives of men contrary to all known law, by destroying the safeguards of life and liberty, by breaking down the bulwarks of common justice, by overthrowing the freedom of speech and of the press by taking from us, annihilating at one fell stroke of tyranny, all that the fathers gave us that is worth the preserving. What is the Union worth without liberty? It is worth nothing. In the illuminated mind of the great Webster "liberty and Union" are bound fast together "now and forever one and inseparable."

If I sanctioned the mad action of those detestable judges, and of that imbecile Governor of Illinois, I would not dare to look out of doors at night, lest I beheld the ghosts of Warren, Lincoln and John Brown shaking at me their gory locks and shrieking in my ears, "Thou didst it." My heart and my mind instructed by a devoted and careful study, for over forty years, of my country's history, both tell me that the firing on Fort Sumter pales in importance before that mad deed, which is awakening millions of earnest men and earnest women to profoundest thought. From this day on there will be but two parties in our country—Sons and Daughters of Liberty and infamous Tories—the defenders of inalienable rights and the enemies of popular liberty, as of old.

I abhor alike the violent doctrines of the German Anarchists and of the advocates of coercion, and war, and with as deep abhorrence, I may truly say, as our ancestors in Great Britain did the opposing creeds of Catholic, Protestant and Dissenter, when they burnt each other alternately as each faction got the power, in hecatombs at the stake—as our Puritan Fathers, in New England, did the doctrines of the Quakers, when they cut off their ears and executed them on the gallows on Boston Common; but I am a disciple of Roger Williams, Lord Baltimore and William Penn; I believe in the toleration of opinions and beliefs, religious and political; and (as our fathers have stated it, in the Constitution of the United States) I would condemn men for deeds only, and not for words "on the testimony of at least two witnesses to the same overt act, or on confession in open court;" and for no offense whatever would I sanction the death penalty.

VIII. Time to Call a Halt.

January 17, 1889.

The police of Chicago (warranted in doing so, they supposed, by the rulings of the Illinois courts condemning to death for "conspiracy against society," i. e., for so-called "Anarchist opinions," the Hay Market quaterian of martyrs, finally reached a point in their mad career of tyranny and disregard of popular rights, where, in order that the last spark of liberty might not be extinguished in that corporation-controlled city, it became necessary for the judge of the court to call a halt. As a specimen of police anarchy, yea, of downright insanity, I clip the following from an Associated Press dispatch dated Chicago, Ill., Dec. 9, 1888.

The dispatch says: "Police Chief Hubbard issued an order holding nearly all of the city police of 1500 men in reserve at various stations ready to be called at any moment. When asked what he purposed to do, Chief Hubbard said: 'We positively will not allow any more Anarchist meetings. I am making a full list of all saloons where Anarchists congregate, and will recommend the mayor that license be revoked. There will be no tampering, nor any hesitancy from this time out. Any Anarchist meeting will be broken up and prevented. I do not think they want to fight very badly; but if they do they can have all they want.' In the afternoon Chief Hubbard summoned the proprietors of Greef's hall at 54 West Lake street, and those at 600 Blue Island avenue. The Chief told them emphatically that they must allow no further meetings of Anarchists in their halls. The proprietors commenced to argue that the meetings were peaceable, but were interrupted by the Chief, with the intimation that he would not argue that question. Whether the meetings were peaceable or not made no difference. They were held for the dissemination of lawless and incendiary ideas and must be abolished."

An Anarchist Bund (society) appealed to the court for redress. Judge Tuley spoke in the same voice as that which resounded more than a century ago in the halls of the House of Burgesses of Virginia, when Patrick Henry uttered his immortal plea for liberty. He spoke in the same patriotic tones as did the ancient Tully when he thundered on the Roman Forum against Mark Antony. I trust that his words may not, like those of the Roman patriot, be the last grand protest against tyranny, precedent to the downfall of the republic, the agonizing wall of expiring liberty; but, rather like those of Patrick Henry, the presage of a new birth of freedom, I heard Governor Larrabee declare today in a speech before a convention of Iowa jobbers, in the capitol at Des Moines: "Railroad men have been accustomed to obey only such laws as they found convenient to obey."

Here is anarchism, and the only anarchism we have any reason to fear. It is the Corporation Anarchists who have been setting blood-hounds on the track of the friends of popular liberty for years. It is Corporation Anarchists that the police force of Chicago serve, and in whose interest they have attempted to destroy popular liberty—depriving the people of the right of free speech and peaceable assembly—a blood-bought right.

Judge Tuley states the case in the following words: He says: "I find no reason to differ from the Master in Chancery in his conclusion that the evidence adduced fails to show that the proposed assemblage was for an unlawful purpose, because of the condition of the membership that 'only persons of reputable character, who declare for the abolition of the inhuman wage system, can become members.' The solicitor is in error in the supposition that the law upholds or demands any particular system of carrying on industrial enterprises. The Master reports that there was no evidence to show the meaning of the declaration that the society favors the abolition of the capital-

istic system of exploitation nor of the purpose 'to assist in the fight against exploitation.' The word 'exploitation' is a French word for which we have no precise equivalent. I understand the object intended is opposition to the present system of using capital. That is to say, capital shall be so used that labor shall receive a greater share of the combined earnings of labor and capital than at present, and that capital shall not be used so as to oppress the people by combinations and monopolies. I may be mistaken in my interpretation, but whatever may be the meaning, the object is to be accomplished by the enlightenment and education of the masses. I find no law which prohibits the formation of societies for such a purpose. The members of the society may seek to disseminate views or principles which in the opinion of the great majority of our citizens are detrimental to the rights of property and the public welfare, but they have the right to publicly meet and discuss them in a quiet and peaceable manner, and make converts to their views if they are able to do so. The question of the relations of capital and labor, in its varied phases, and many others, like the question of the right to exclusive individual ownership of the land, or the single tax theory, are the burning questions of the hour that have come to stay and must be met."

After hearing both sides of the case and probing the question to the bottom, what does the judge discover? He discovers that the object of Anarchist societies is to "assist in the fight against exploitation," which he defines to be "opposition to the present system of using capital, that is to say, capital shall be so used that labor shall receive a greater share of the combined earnings of labor and capital than at present, and that capital shall not be used so as to oppress the people by combinations and monopolies."

These, then, are the "lawless and incendiary ideas" that police chief Hubbard attempted with 1500 armed policemen to "suppress." "I do not think they want to fight very badly," said the chief, who was, it appears, himself "spoiling for a fight." "If they do," he boastingly remarks, "they can have all they want." It is a pity that Judge Tuley has defeated police chief Hubbard's well matured plans for provoking a riot. Couldn't some detective, to revive the waning hopes of monopoly, plant a dynamite bomb, or two, somewhere again? But Judge Tuley has caused the Anarchist scare to collapse as did the Salem witch scare, more than two hundred years ago, and the planting of dynamite bombs by detectives, as a means of bringing odium on workmen and sending them to the penitentiary, or to execution, has ceased to be practicable, either against German Anarchists or members of the Brotherhood of Locomotive Engineers. Some other plan for "manufacturing public sentiment" will have to be studied out by the astute railroad attorneys, assisted by "detectives."

He says further: "It was argued that the Constitution (of the Bund) shows on the face the unlawful purpose, because of the condition of the membership that 'only persons of reputable character who declare for the abolition of the inhuman wage system can become members.'" Such, according to Judge Tuley, is that terrible "Anarchist" heresy! "It aims at the abolition of the inhuman wage system!" But how would it "abolish" that inhuman system? Fearful to tell! "The object is to be accomplished by the enlightenment and education of the masses!" Such a course as this will be fatal to the tyranny of monopolists! And, says the Judge, "I find no law which prohibits the formation of societies for that purpose." What is still worse for the tyrants. "The Solicitor," the Judge continues, "is in error in the supposition that the law upholds or demands any particular system of carrying on industrial enterprises." So the wage system is, I trust, destined to pass away without so great a jar as did the chattel slave system.

The press dispatch further says: "Judge Tuley then takes up the

claim on behalf of the police, that they had a right to prevent a meeting, thereby preventing crime, and holds that their power cannot be given such latitude; that if the police, at their discretion, do what they think will prevent what may, in their judgment, result in crime, legislatures, courts, or governmental officers would be entirely superfluous. I am astounded to find that at this day (in this free country)," continues Judge Tuley, "it should be urged by affidavit and arguments in a court of justice, that a police official can forbid the meeting of a society, or a public meeting, because of his belief that this society is a treasonable one and its members are about to commit treasonable acts. If this be law then every political, literary, religious, or other society would hold their constitutional right of free speech and peaceable assembly at the mercy of every petty policeman. In no other city in the Union except here in Chicago, have the police officials attempted to prevent the right of free speech or peaceable assembly upon such unwarranted pretences and assumptions of power. It is time to call a halt. The right of free speech and peaceable assembly is the very life blood of freedom. You might as well expect the human body to exist after every drop of blood has been suspended as to expect continued existence of liberty, the citizen being deprived of the right of free speech and the peaceable assembly."

There is nothing more true than the fact that the common people never largely embrace any "ism," political or religious, that is not possessed of some good points; and there is nothing more true than that what Judge Tuley defines as "Anarchism," (Socialism divested of its John Brown methods of propagandism,) is a doctrine that merits the candid investigation of every patriotic American, though, like christianity itself, it comes to us from the old world.

Wendell Phillips (I quote from memory) said in his great Phi Beta Kappa oration, that if he were a Russian living in Russia, he would be a Nihilist, if a German residing in Germany he would be an Anarchist, if a Frenchman domiciled in France, he would be a Communist, if an Irishman dwelling in Ireland, he would be an ultra Fenian—a Michael Davitt. He explains those "isms" to be only the varied forms democracy has been forced to assume by the varied surroundings. What American, I ask, does not sympathize with the Irish in their struggles for liberty in Ireland? And how were the explosions of dynamite that shattered the House of Commons and the Tower of London heard by patriotic Americans!

Circumstances alter cases. Boston saw, delighted, the ship loads of tea thrown overboard in her harbor—saw with complacency the destruction of Mr. Oliver's house and furniture, and of the house and furniture of Lieutenant Governor Hutchinson—"who," says the historian, "after attempting resistance, was constrained to depart to save his life. By four in the morning one of the best houses in the province was completely in ruins—nothing remaining but the bare walls and floors. The plate, family pictures, most of the furniture and wearing apparel, about nine hundred pounds sterling, and manuscripts and books, which Mr. Hutchinson had been thirty years collecting, besides many public papers in his custody, were either carried off or destroyed."

Let tyrants beware!

IX. The Uncertain Tenure of Citizenship.

December 6, 1889.

Judge Anderson of the Federal Court has lately given a very remarkable decision, rendering American citizenship of uncertain tenure. Citizenship, according to his ruling, may be annulled or prevented by the arbitrary ukase of courts on account of religious or political opin-

ions, and without the commission of any criminal act known to our laws.

The Iowa State Register of Dec. 5, 1889, directs the attention of its readers to this extraordinary assumption of judicial power. In an editorial article it says: "Judge Anderson, in his recent Mormon decision, has laid down a very important principle regarding citizenship." * * * "When it denies citizenship to aliens or natives who have taken that (endowment) oath, it takes the most effective means to get that (Mormonism) out of the way."

"The same line of argument which Judge Anderson pursued in this case can properly be used against the socialists, anarchists and other enemies of American institutions."

What are Judge Anderson's rulings that may have so extended an application? The following is the gist of his argument. The Judge says: "The evidence in this case establishes unquestionably that the teachings, practices and purposes of the Mormon Church are antagonistic to the government of the United States, utterly subversive of good morals and the well-being of society, and that its members are animated by a feeling of hostility toward the government and its laws."

Let us for a moment examine this reasoning of the learned (?) United States Judge with the microscope of common sense. If such ruling had prevailed forty years ago that "because," in the opinion of a court, "the teachings and practices" of church, secret society or political party are "antagonistic to the government of the United States, utterly subversive of good morals and the well being of society, and that its members are (in the opinion of the court) animated by a feeling of hostility toward the government and its laws"—though no statute exists propounding any punishment whatever for opinion, and though treason itself consists not in any opinion or intention, but in actual war begun by firing upon a fort, or by giving aid and comfort to the enemy in arms—if this ruling, I say, had prevailed forty years ago, that a judge of a Federal court may declare an American voter no longer a citizen of the United States, and may prevent foreign emigrants becoming citizens for such cause, who might take the naturalization oath and comply with the laws in every other respect, then all the old-time Abolitionists would have been deprived of American citizenship by the pro-slavery judges who dominated the courts of old, and all "Abolition" emigrants would have been deprived of the right of becoming American citizens.

The Abolitionists declared the Constitution of the United States a "covenant with death and a league with hell." But the people of our country then had at least a nominal legal right of free speech and free thought, being accountable only to mobs, who pelted the Abolitionists with rotten eggs, murdered them and threw their printing presses into the rivers. Courts were the obedient tools of the slave power of the South in that day, as they are, in this day, of the money power of the East; and they would then go to any conceivable length of tyranny and usurpation to help the chattel slavedrivers, as they do now to help the wage slavedrivers. But Judge Anderson's ruling is a discovery of the year 1889, and was not hit upon in time to help chattel slavery. What would Wendell Phillips say of that decision were he living now?

Once standing in Faneuil Hall addressing an indignation meeting of the friends of freedom, after a fugitive slave had been arrested in Boston, and the courts had ordered his return to bondage, the great orator and fearless patriot said:

"I see upon the wall of this ancient temple of liberty the inscription, 'God bless the commonwealth of Massachusetts!' I say, God damn the commonwealth of Massachusetts!"

Massachusetts, and the whole North and South, atoned for the grievous sin of chattel slavery by the sacrifice of the lives of thou-

sands of Columbia's bravest sons on hundreds of battlefields and in camp and hospital. I utter no anathema; but I do sincerely pray God to save my country; for I see her liberties overthrown by the judiciary, who create new crimes and affix heaviest penalties, without warrant of law or precedent of courts—unless for precedent we go back two hundred and fifty years in British jurisprudence to the time of Charles I and the Star Chamber practice.

In 1860 every man voting for Abraham Lincoln would, doubtless, have been deprived of American citizenship, if the pro-slavery judges had been as unscrupulous and audacious as Judge Anderson now is; and thus the North would have been forced to "rebel," and the South would have "fought for the Constitution" under the stars and stripes.

When anti-Masonry was so rampant, after the disappearance of Morgan, all Free Masons of our country, and all of that fraternity emigrating here, would have been deprived of citizenship by anti-Mason courts, had they made the preposterous ruling Judge Anderson has made.

A bench of "Know Nothing" judges, ruling as Judge Anderson has ruled, would have made a clean sweep of Roman Catholics in our politics, by depriving them of citizenship; and by cutting off all Catholic emigrants from the privilege of becoming citizens of the United States.

And now that the Republican party has full control of the national government, it is an opportune time for it to get the full benefit of Judge Anderson's decision by "extending" its application to the Democratic party. Whichever party held the reins could, by a "court decision" like Judge Anderson's, disfranchise the members of all the opposing parties by declaring them "animated by feelings of hostility to the government and its laws," etc., etc., and depriving them of citizenship.

It will require no great amount of "evidence" to convince an ultra partisan judge of the 8 to 7 sort, that the "teachings, practices and purposes" of the members of the opposing parties are "antagonistic to the government of the United States (as administered by their own "loyal" party), utterly subversive of good morals and the well-being of society, and its members animated by a feeling of hostility toward the government and its laws," (as carried out by the officials of the party in power); hence, to be logical, as well as loyal, they must disfranchise those of the opposition, to the last man, and all foreigners who purpose joining the opposing parties, by depriving them of American citizenship. And this sort of judicial usurpation and tyranny will go on until the people become aroused from sleep.* There is a deep design in it; and that design clearly is to disfranchise the producers, force on the people a civil war in which the Anglo-American plutocrats will be the "government," controlling the destructive engines of war, and the toilers of our country "rebels," to be shot down like dogs by armed bands of mercenary butchers of human beings. The end aimed at by the plutocratic conspirators is the destruction of democratic liberty and the permanent establishment of British syndicate rule in its stead—an oligarchal tyranny—the complete enthronement of the money power and the abject enslavement of the toiling millions of our countrymen, for all time to come.

April 28, 1890.

*While Ireland is clamoring for "Home Rule" the American states are deprived of that sacred inheritance, by the "rulings" of the United States supreme court. While the nations of the earth are about to unite for the protection of Africa against the rum trade, as they are united to protect her against the slave trade, the Federal supreme court intervenes to enforce the rum traffic upon unwilling states of the American Union. A new "Dred Scott decision" is promulgated by it, the court standing again, as of old, a stumbling block in the way of social progress.

How stupid Presidents Johnson and Grant and the Congress of the United States, at the close of the war, seem to have been (when is turned on the electric light of Judge Anderson's decision), in not leaving reconstruction to the courts, to settle; which they might have done by depriving all ex-Confederates of the rights of American citizenship, under a ruling like Judge Anderson's, for it is clear that the Confederates were "animated by a spirit of hostility to the government and its laws;" and the ex-Confederates would doubtless have continued to be, to this day, so animated, under such tyrannical treatment as that. A "commission," like the Utah commission, appointed by the President of the United States, could have made "rules" (laws) for the "reconstructed South," rendering legislatures superfluous, and thus simplifying government materially in the interest of the plutocracy of the East making the enfranchisement of the blacks, as well as the suffrage of the whites, unnecessary—a convenient (to tyrants) "republican form of government," forsooth, to "assure" to a state, or even to a city, (viz. Washington), or to a territory, (viz. Utah),—an abrogation of her most essential of American rights, won a hundred years ago by the blood of our Revolutionary fathers, and proclaimed by them in the Declaration of Independence as the birth-right of all men—the rule of the people.

It looks very much as if the object of the Mormon persecution by the courts and a commission were (1) to establish precedents, destructive of popular liberty, and (2) to rob the Mormon people of their homes and their lands in the interests of syndicates of eastern capitalists, whose agents swarm over Deseret like bees—so-called "Gentiles," whose only object is robbery.

If the government has any regard for public morality, why does it not abolish the thousands of drinking and gambling hells and dens of prostitution of Washington City? It has a "commission" there, and the law-makers, honorable judges of the supreme court, president and cabinet, are right there on the ground to see and behold with their own eyes the saloons and gambling hells; and many of them may, possibly, have heard, too, of the existence there also of houses of prostitution and "French Hotels," i. e., houses of assignation. Washington City is deprived of every right of self-government and self-protection, and congress and the president are wholly responsible for the existence of its numberless hells of infamy, "utterly subversive of good morals and the well being of society." Let those hideous dens of vice be, in the name of decency, suppressed! Then, Uncle Sam, having removed the "beam from his own eye", can better see to get the "mote" out of his polygamous Mormon brother's eye.

American liberty is made a holocaust of as the outcome of pretended attempts of contemptible courts to put down Mormonism, Socialism and Anarchism by "rulings"—contemptible, when they would destroy human rights; because those rights are more sacred than all other earthly things. Behind those pretences is the sinister purpose, plainly discernable, of establishing precedents that annul freedom of opinion, of speech, of assembly, of the press, and the rights of citizenship in the interest of the Anglo-American money power; while a care for the "public morals" is not entertained or contemplated by them; but only a diabolical purpose is kept constantly in view to destroy popular liberty. It is plainly manifest that the same infamous "rulings" will soon be extended to Trades Unions, Knights of Labor, Farmers' Alliances, the Wheel, and to every other organization, religious and political antagonistic to plutocratic domination—the culmination of a gigantic conspiracy of foreign money lenders, and their agents here, to destroy our democratic government, so that the American producers may continue everlastingly prostrated, as they now are, before the Juggernaut of the money power of the Old World.

History, 'tis said, repeats itself. Our present congress, if the recommendations of the chief magistrate be carried out and crystallized into law, will re-enact the "Alien and Sedition Laws" of 1798. The old "Alien Law" denied domicile to foreigners and sent them out of the country; and the old "Sedition Law" inflicted fines and imprisonments for freedom of speech and of the press, aimed nominally at the Jacobins from Revolutionary France, who flocked to our shores to (it was said) "stir up sedition"—as the Socialists and Anarchists from Germany come here now to (it is said) "defy our laws."

President Harrison gives the following significant advice to congress in his late message. He says: "Our naturalization laws should be so revised as to make the inquiring into the character and good disposition toward our government of the person applying for citizenship, more thorough." And again: "Those who are the enemies of social order, who come to our shores to swell the injurious influence and to extend the evil practices of any association that defies our laws, should not only be denied citizenship, but a domicile."

Of course, the "character and good disposition toward our government" of every foreign emigrant, holding a different political creed from that of the partisans that might chance to be in power at the time of his landing at Castle Garden, would hardly "pass muster;" and the emigrant would, therefore, "not only be denied citizenship, but domicile."

"Straws show which way the wind blows," and "Coming events cast their shadows before."

This utterance put forth by President Harrison at about the same time that Judge Anderson rendered his "anti-Mormon" decision, was not accidental. There will shortly follow a general movement to disfranchise all the toilers whose political opinions may not be in accord with the opinions of the Anglo-American usurers, who control the dominant political parties, and whose tools our officials are, unless the people become alarmed, as they did after the passage of the Alien and Sedition laws, nearly a century ago, and give, as they did then, an emphatic veto, at the ballot box, of this threatened destruction of popular rights.

The first bill introduced into the 51st congress is the senate bill against trusts. I share only a common belief when I express my doubts whether any measure Mr. Sherman may introduce will prove beneficial to the producers. So sadly did he blunder, as a financier, so little did he seem to understand of the true principles of political economy, in bringing our finance to a gold basis, as to lead a distinguished English writer, Mr. Daniel Watney, to say: "I cannot suppose that everybody is wise. Just think of the folly of the United States, when they were a debtor nation, in adopting a gold standard. They know nothing about currency matters; they did not know that it was going to increase their debt enormously."

If Mr. Sherman's anti-trust bill become a law will it not prove a delusion and a snare? Will it not be construed by the courts (dominated by the same plutocratic power that rules the senate) to apply to workmen when they combine to raise wages, or to shorten the hours of toil?*

*As anticipated by me nineteen years ago, the United States supreme court has (1908) just rendered a decision outlawing Trades Unions through the Sherman law. A press dispatch, Feb. 22, 1908, says:

The supreme court decision in the case of the Hatters' union is the most far-reaching in its effect of any ever rendered in a labor case by that or any other judicial tribunal in the United States. The decision was unanimous, and in effect the principle laid down by the English courts in the Taff-Vale case is confirmed. Labor unions are held subject to the Sherman anti-trust law to the same extent as are corporations, and for strikes and boycotts in restraint of trade are subject to all the penalties prescribed by the Sherman law. Moreover, labor unions, being voluntary associations, are not only subject to damages for all injury they may do to the business

Ever since Andrew Jackson retired from the presidency, to the present time, the government of our country has been controlled by the money lenders, with headquarters in Wall Street, New York, and Lombard Street, London. The appointment of judges, and the administration of the laws, have been dictated by them. The great party leaders, the judiciary and the metropolitan party press have been obedient to their voice. The welfare of the American producers has not been considered, but it has been basely sacrificed in the making, in the interpretation, and in the execution of the laws.

Benjamin Harrison was elected president on the pledge of "protection of American labor," which the workers were assured by the Republican party platforms, press and speakers, meant the Protection of the Laborers. If President Harrison's administration prove not more patriotic and satisfactory to the producers and laborers of America than the administrations of the other chief magistrates (not excepting any), for twenty years past, have proved, and the "luscious fruits" promised the farmers and laborers are found to be "Sodom Apples" that turn to ashes in their mouths, then will the great army of producers and laborers despair of relief through the agency of the "old parties," and the mighty Labor Unions, Knights of Labor, Farmers' Alliances, Wheel and the Silver Producers' Combinations will unite as one, and form a National Anti-Monopoly Political Party (God speed the day!) to control our country's future. The federal senate will become elective directly by the people; the dominant powers (syndicates) east of the Alleghanies and beyond the Atlantic, that have so long ruled and ruined America, will be dethroned forever; old party leaders retired; young men, alive to the needs of the present time, and true to American interests and rights, will bear aloft the starry flag; The Great West Will Rule; agriculture and manufacturing will become profitable; money lending and bond owning unprofitable; an American monetary system will prevail; the umbilical cord uniting the United States and "Mother England" will be at last cut, and Columbia will be born to freedom; while the dying words of John Adams "Independence Forever" will become the national motto.

ESSAY IX.—A PARTING WORD.

I. The Outlook.

May 30, 1890.

On the hallowed day in which the graves of our dead comrades who gave their lives for the Union and the Constitution bequeathed us by the fathers are decorated with "beautiful flowers," I add a parting word to this collection of patriotic reflections. What is the outlook? It is hopeful. Not because Congress and the courts are loyal to the principles of popular liberty; for they are not. At present they side with the "creditor class." "We have not representation from the people strong enough to overcome this creditor influence"—says that fearless patriot, R. P. Clarkson, in the *Daily Iowa State Register* of May 20, 1890. "Every secretary of the treasury," he continues "of both parties is in sympathy with the creditor classes, and is likely to be. The industries of the country * * * are handicapped by this baleful creditor influence perpetually." "The cause of the mischief," he further says, "is thoroughly organized creditors, who look carefully after the doings of Congress; and unorganized complainants on the peoples' side. Great Britain is the world's creditor and ours. It is remarkable how much influence that country has in forming the public opinion of our people in the commercial centers of

of employers through the operation of strikes and boycotts, but each individual member of a union is also liable, and his property may be attached and levied on for the payment of such damages.

the East with regard to all our policies. British agents are active through our press and through our social influence at the capitol."

As an instance of the omnipotent force of British influence even with our Supreme Court, the late decision in regard to the importation of alcoholic and malt liquors in "original packages" into prohibition states, may be mentioned. British capitalists have purchased most of the distilleries and breweries of the United States, investing in the last twelve months, in their purchase, hundreds of millions of dollars. These new emigrants from the "mother country," by the grace of our unpatriotic (if not corrupt) federal court, force alcoholic and malt liquors upon unwilling states of the American Union, as, at the cannon's mouth, British traders force opium upon unwilling China. That is not law, but usurpation and tyranny. The Supreme Court has spoken at the command of the Anglo-American whisky and beer trust, nullifying our most valued and most sacred "inalienable right" of "home rule" and has exalted aliens above state laws binding against citizens.

The reason we are cursed with decisions of our highest courts outraging common-sense, is that those courts during the past twenty years have been packed with corporation tools for judges, lacking brains, learning, patriotism and integrity. Our senate has become a house of lords that cares little for popular interests and popular rights. Our house of representatives is packed by the banking corporations with men of inferior abilities, chiefly national bankers and corporation attorneys. They do not need to want integrity when they want every other qualification of law-makers. They do not need to be "bribe takers" when they have no idea of the wants of the time—when they are fifty years behind the age in which they live—when they would attempt to break up combines by penal laws instead of assisting the people to organize a greater combination to supercede all the lesser trusts—a great public trust to swallow all the private ones and bring in universal co-operation to take the place of competition, which is now dead and buried. There are as many lovers of popular liberty today as ever before—as many unselfish—as true patriots—as great statesmen. These are feared by the corporations. As long as great private interests preponderate, that are antagonistic to the public welfare, so long will corporations dictate the nomination of law-makers, and as long as these control the nominating conventions, so long will mediocrity sit enthroned at Washington. The corporations and trusts do not want great men to make laws for the commonwealth. They want only subservient and submissive "tools," and these compose the overwhelming majority now of both houses of Congress. To be sure, there are good and true men—able and patriotic—in the Senate and in the House; but they are the exception and not the rule—the minority and not the majority of both branches. The majority have no conception of popular wants and no disposition to gratify them, if they know what ought to be done. Western senators or western representatives are always employed to "introduce" the measures aimed to destroy western interests. When a western man is put at the head of any important department, (treasury, for instance), or movement of any kind at Washington, look out! Some scheme is ripening against the West. Watch the money power. "Beware! She is fooling you."

The President of the United States is always a patriot, of course—and especially so, if a western man. But how has it happened that every Secretary of the Treasury of both parties is in sympathy with the creditor classes?

Then it looks as if our country is not in a hopeful condition. But it is. Popular sentiment is rapidly crystallizing for the overthrow of the domination of the "creditor classes." The Farmers' Alliance is becoming all-powerful west and south, as was the Grange in 1871.

The south is being wonderfully moved. North Carolina has hundreds of thousands of farmers united in this grand movement, led by Hon. Virgil A. Wilson. The Knights of Labor and Farmers' Alliance are preparing for independent political action in every state and territory of the Union. The signs of the times are most hopeful.

II. The Duty Before Congress.

What will be the consequence if Congress does not define the articles unprotected by interstate commerce—as dynamite, alcoholic liquors (including wine and beer), infected clothing, diseased cattle, etc.? The effect will be anarchy that may result in civil war between the states. Iowa and Kansas will not tolerate the invasion of Missouri and Illinois ruffians or their detestable agents flooding these states with alcoholic liquors contrary to the laws of these states, any more than in 1856 Kansas tolerated the border ruffians of Missouri in their unlawful raids. This is a most serious question, touching the hearts of the people more nearly than did the anti-slavery question. The forays of Indian savages with tomahawk and scalping knife were not more to be dreaded than the forays of the alien saloon savages from Illinois and Missouri are to be dreaded by the people of Iowa and Kansas. Both (great corn-growing states) have abolished the distilleries in their borders that consumed millions of bushels of grain a great personal sacrifice. They will not tolerate the citizens of other states, or their agents, in Iowa or Kansas, doing what they have refused to their own citizens at great cost to themselves. The prohibition people are in earnest and will take no backward steps, but they will go forward at the sacrifice of life, if need be, for the protection of their homes and their rights against alien marauders. The constitution of the United States was ordained to "promote the general welfare." When it has become a stumbling block in the path of progress, it will be set aside and a constitution of government ordained by the people, laying its foundation in the "consent of the governed." Nothing will be permitted to stand in the way of progress and of the government "of the people, by the people, for the people."

For the Federal congress to fail to act now for the protection of the right of "home rule" in reference to the rum traffic would be a repetition of the folly of the Pierce and Buchanan administrations in giving aid and comfort to the slave power, the courts, congress and president being joined then in the conspiracy of the slave lords to make slavery national. The people believe that the only reason for hesitancy now on the part of congress to act for the common protection is the influence of the whisky ring, the immense wealth of the rum power used "where it will do the most good"—and its wealth is greater than was that of the slave power.

The foundation principle of American government is the "consent of the governed." Whatever violates this principle is un-American, and intolerable to us. It was because the British government disregarded this grand doctrine that our liberty-loving fathers trampled under foot the British flag, and rebelled against British rule. They declared it the right and duty of the people to do toward "any form of government" the same as they did toward the British government when it became destructive to the rights of "life, liberty and the pursuit of happiness," and to establish a new government, laying its foundation in the consent of the governed. Any other foundation is tyranny. And for congress to refuse to act now for the protection of the rights of the prohibition states would be to abdicate power and establish the most detestable form of "state rights"—the right of the citizens of Illinois or Missouri, or "raw Englishmen" or their agents, to do in Iowa or Kansas, what the citizens of Iowa and Kansas are forbidden by the fundamental laws of the states of Iowa and Kansas to do, i. e.,

to distribute alcoholic liquors "for a beverage," in these states. It would be an abrogation of the federal compact—amounting to a practical dissolution of the Union. Because, if the United States government is powerless to, or will not protect the states from such form of most odious "invasion," the states will have no other alternative but to protect themselves. How may they do this? There will remain but one way, the same only that was open to the states of Greece of old, the Amphyctionic council having inadequate powers to settle differences between discordant states, and leaving them to be settled by force of arms. If congress will not act to protect the people in their right of "home rule," if the state courts cannot and the federal government will not protect the people against border raids of this odious kind—will some lawyer point out the legal remedy—a possible peaceful settlement of the difficulty? Of course it has been settled for fifty years by the courts, federal and state, that the people of a state have the right to prohibit the manufacture and sale of ardent spirits within their confines. Must alien manufacturers have rights in Iowa that Iowa manufacturers have not? That would be contrary to all known law on earth among free peoples.

We are, I fear, on the eve of anarchy and civil war if congress does not protect the inalienable right of the people to self-government. When Illinois, or Nebraska, or Missouri, or Minnesota invade Iowa in this detestable way, forcing rum upon us contrary to the will of the majority expressed in law—then the invaders ought to be driven out "peacefully if we can; forcefully if we must," if we would be true to the principles of liberty and right.

I speak now of the natural right—the right of home protection against alien invasion. But I believe the government and flag that has protected the people of the Indian Territory for fifty years without their asking it against the rum traffic, will protect the people of the prohibition states, since these states have so distinctly spoken, and since it has now become the prerogative of the national government to do so. If the United States government will not do this, then it is an odious tyranny, treating the prohibition states as shamefully, tyrannously and as outrageously as England treats Ireland, and deserving no more the love of the patriotic citizens of these states than does the British government that of Irishmen.

June 19, 1890.

Reader, farewell. I have fearlessly tried to do my duty to my country and to humanity. I have not spoken hastily; but have given deliberate utterance to my profound convictions. Yet, the vote of the federal senate on the silver bill June 1890, has led me to believe that I have under-estimated the patriotism of the majority of that body as now constituted. Wall and Lombard street money lenders met defeat for the first time in twenty-seven years in our "house of lords." Madness seems, however, to have possessed our honored Iowa senator, Mr. Allison, the only senator from the Mississippi valley (not including the Ohio valley, the home of Mr. Sherman) voting "nay" on the question of placing silver on her ancient throne. Will a single representative from the West and South vote "nay" when the bill comes up for final passage in the lower house with the senate amendments? I trust not. It is time the people west of the Alleghanies had their eyes turned to view the serpent—the joint-snake broken in pieces pictured on the flag of our fathers with the motto:

"Unite or Die—"

as the children of Israel looked upon the brazen serpent in the wilderness. It is our only safety—we must unite and without regard to party stand for American interests, or the wolf will soon be at every

door, except the doors of the "less than fifty thousand rich men," that Rev. Joseph Cook says "If the present causes which produce concentration of capital continue, Will Soon Own The United States."

February 22, 1908.

The Supreme Court of the State of Iowa has rendered a decision in respect to the legal status of the Des Moines (Galveston) plan of city government that would have been rendered in no state of the American Union prior to 1861, nor for several decades since. That decision is the ripened fruit of Federalism. That Upas tree has grown up in the field of the Republican party's planting—the outcome of Hamiltonianism—which, if not hewn down and cast into the fire, will put a final quietus to American liberty. Who on this continent is so ignorant as not to know that the unwritten constitution of America, as of England, does forever preclude the possibility of legally centralizing the three separate powers of government, legislative, judicial and executive, in the same person or persons—king or triumvirate. Nor can the decisions of a thousand courts convince a people, with even a drop of British blood in their veins, to the contrary. The wrong will be speedily righted.

OUR COUNTRY.

A Commencement Poem, Burlington University, Burlington, Iowa,
Recited June 10, 1857.

On a shore far remote, in days now long past,
Some God-fearing men, whose possessions were vast,
Bade adieu to their homes and fields of bright grain,
In a small ship of burden to cross the rough main.
Nor treasures, nor plunder they sought o'er the seas;
The flag of Religion they spread to the breeze,
Displaying the motto, expressive and odd,—
"Rebellion to tyrants is duty to God."
Away from Oppression and Britain they bore,
And landed on Holland's republican shore.

Beyond the broad ocean America lay,
Where the sun drives his chariot at close of the day;
Wild men and wild beasts had there their abode;
But there, too, the Temple of Liberty stood.
The heroes of faith saw its dome from afar,
And hailed it again as the shepherds the star.
They are rocked on the bosom of Ocean once more;
They land on a bleak and a desolate shore:
No Dido receives them at Old Plymouth Rock;
At the portals of no princely mansion they knock;
Old Boreas, winter-robed, stoops to the strand.
To welcome the coming of that Pilgrim band,
O Puritan fathers, your names we revere:
How great were your labors and sufferings here;
How sorely harrassed by your wild Indian foes;
How Famine oppressed you with terrible woes!—
Your God you heard whisper in every kind breeze
That fanned the old mountains or kissed the young trees,—
"Ye children of Freedom, press on to the prize;
A glorious nation from you shall arise!"

The axe of the woodman advances its strokes;
 The forest of ages is shorn of its oaks;
 And millions of freemen dwell on the bright shore,
 Where the rod of Oppression may reach them no more.

Hermea, lovely maiden, in sleep-mantled rest,
 Once dreamed that a serpent lay coiled on her breast;
 No dreams of dread reptiles our fathers harrassed,
 But a worse than a Hydra assailed them at last—
 A desperate tyrant, whose treacherous aim
 Was the spirit of freedom to thoroughly tame.
 Go tame the proud blson, the prairie that roams;
 Tame him as he breathes the free air of our homes.

"Brother, please hand me my scabbard and knife;
 I go to the conflict; I'm bound for the strife!—
 Dearest maiden, cease weeping; good mother, farewell,
 Those proud British foemen I, too, must help quell;
 I know my loved sisters may suffer for bread;
 I know, too, my father, all gory, lies dead!
 Did not he with brave Warren, the last on the field,
 His life for his children most willingly yield?
 Shall I, proudly boasting his blood in my veins,
 Shrink back while a hope for my country remains?
 Away to our chieftain, my steed must be fleet!
 The chieftain so gallant at Braddock's defeat!
 Bold hearts now assemble; their swords glitter bright;
 They go where he leads in defense of the right,
 'Neath the ensign of freedom—the eagle on high—
 To conquer, and triumph, or willingly die!"

"Go, son," said the matron, "go join in the strife:
 She sends you who loves you, who gave you your life;—
 'Gainst famine, ever trusting in Him, we'll be found,
 Who cares for the sparrow that falls to the ground;
 This Bible take with you wherever you roam,
 That God may protect you and guide you safe home,
 If not to our dwelling on earth here of love,
 To a mansion more pleasing in Heaven above."

What tyrant e'er conquered a spirit like this?
 What Gesler could humble brave Tell of the Swiss?
 No bravery or fortitude ever was shown
 By any bold people, surpassing our own;
 Of the dread British Lion they humbled the pride,
 The monster Oppression fell gasping and died,
 And reward for their labors thus fully they gained;
 The great "Declaration of Freedom" maintained!

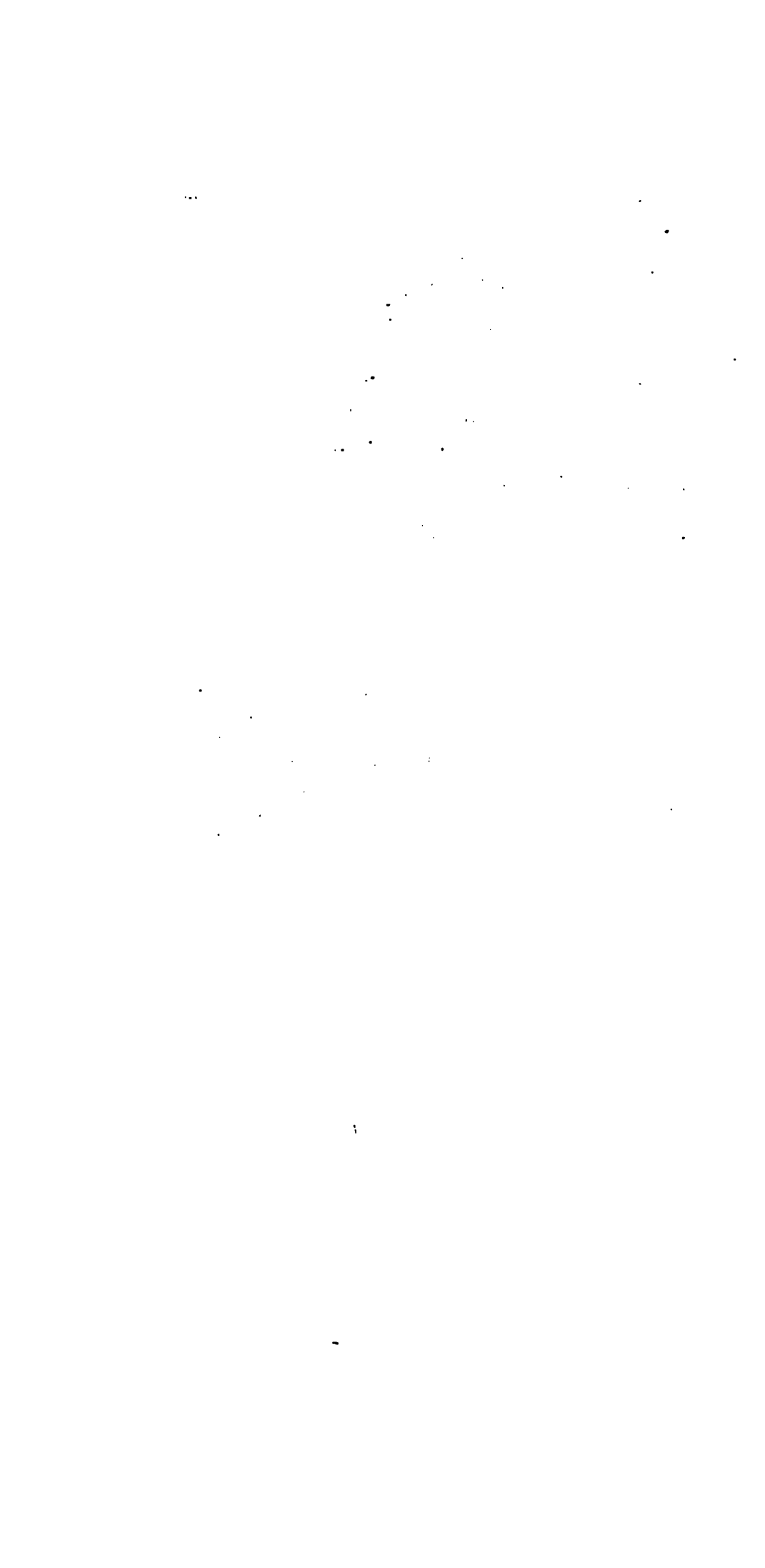
They said, "We have triumphed, this land is our own;
 But then must there here be established a throne?
 How soon would we rue that perfidious power!
 How soon would be banished from Freedom's fair bower!"

Contemplate the picture, instructive and true,
 That pages historic exhibit to view!
 Behold there all Monarchy shrouded in gloom,
 And grim Aristocracy, black as the tomb!
 In the front of the canvas old Greece stands alone,

Oh, gaze on her splendor that for ages has shone
The light of the world! the pride of mankind!
How grand and how glorious of all most refined!
There thought was unfettered; all the land a great school,—
Man rose to perfection. Why?—THE PEOPLE BORE RULE!
Look, too, at proud Rome, the Plebian in power,
Subduing the world, as it were, in an hour! "

So led were our fathers a Republic to choose;
But the child of their choice did monarchs amuse!
For the day it shall die and be cast in the sea,
They plan for themselves quite a grand jubilee.
Since then the "weak babe" has a Hercules grown;
At his look now dread Monarchy quakes on her throne;
A giant Antaeus in his arms has been crushed;
The voice of Oppression to silence is hushed;
The world, we may say, he bears up with all ease;
Golden apples are snatched from the Hesperides,—
Golden apples of freedom, fairest fruit ever known,
Through him shall all nations receive as their own!

My Country, I love thee, thy prairies and hills:
Thy broad, flowing rivers and murmuring rills;
Thy greatness be sung to the true poet's lyre
In strains that such freedom alone can inspire!
American youth, behold where you stand!
To you must be given the care of this land!
Prepare for your calling; be worthy the trust;
Let not our proud banner be trailed in the dust!
Then banish ambition, and avarice, and pride,
That a true public spirit may ever abide.
'Twas the loss of this anchor that sunk mighty Rome,
Be ever, Columbia, the patriots' home!







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